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Edy Burton's

Edition

of her Husband's

ARABIAN NIGHTS

Translated literally from the Arabic.

prepared for

HOUSEHOLD READING

by

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M.P.

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Now when it was the *Seben Hundred and Sixty-second Night*,

She said, It hath reached me, O auspicious King, that when King Asim seated his son, Sayf al-Muluk, upon the throne and all the people prayed for his victory and prosperity, the youth scattered gold and silver on the heads of the lieges, one and all, and conferred robes of honour and gave gifts and largesse. Then, after a moment, the Wazir Faris arose and kissing ground, said, "O Emirs, O Grandees, ye ken that I am Wazir and that my Wazirate dateth from old, before the accession of King Asim bin Safwan, who hath now divested himself of the Kingship and made his son King in his stead?" Answered they, "Yes, we know that thy Wazirate is from sire after grandsire." He continued, "And now in my turn I divest myself of office and invest this my son Sa'id, for he is intelligent, quick-witted, sagacious. What say ye all?" And they replied, "None is worthy to be Wazir to King Sayf al-Muluk save thy son Sa'id, and they besit each other." With this Faris arose and, taking off his Wazirial turband, set it on his son's head and eke laid his ink-case of office before him, whilst the Chamberlains and the Emirs said, "Indeed, he is deserving of the Wazirship;" and the Heralds cried aloud, "Mubarak! Mubarak!—*Felix sit et faustus!*" After this, King Asim and Faris the Minister arose and, opening the royal treasuries, conferred magnificent robes of honour upon all the Viceroys and Emirs and Wazirs and Lords of the land and other folk and gave salaries and benefactions and wrote them new mandates and diplomas with the signatures of King Sayf al-Muluk and his Wazir Sa'id. Moreover, he made distribution of money to the men-at-arms and gave guerdons, and the provincials abode in the city a full week ere they departed each to his own country and place. Then King Asim carried his son and his Wazir Sa'id back to the palace, which was in the city, and bade the treasurer bring the seal-ring and signet,¹ sword and wrapper; which being done, he said to the two young men, "O my sons, come hither and let each one of you choose two of these things and take them." The first to make choice was Sayf al-Muluk, who put out his hand and took the ring and the wrapper, whilst Sa'id took the sword and the signet; after which they both kissed the King's hands and went away to their lodging. Now Sayf al-Muluk opened

¹ Arab. "Mohr," which was not amongst the gifts of Solomon in Night *dcclx*. The Bresl. Edit. (p. 220) adds "and the bow," which is also *de trop*.

not the wrapper to see what was therein, but threw it on the couch where he and Sa'id slept by night, for it was their habit to lie together. Presently they spread them the bed and the two lay down with a pair of wax candles burning over them, and slept till midnight, when Sayf al-Muluk awoke and, seeing the bundle at his head, said in his mind, "I wonder what thing of price is in this wrapper my father gave me!" So he took it, together with a candle, and descended from the couch, leaving Sa'id sleeping, and carried the bundle into a closet, where he opened it and found within a tunic of the fabric of the Jänn. He spread it out and saw on the lining¹ of the back, the portraiture wroughten in gold of a girl and marvellous was her loveliness; and no sooner had he set eyes on the figure, than his reason fled his head and he became Jinn-mad for love thereof, so that he fell down in a swoon and presently recovering, began to weep and lament, beating his face and breast and kissing her. And he recited these verses:—

Love, at the first, is a spurt of spray² * Which Doom disposes and Fates display;
Till, when deep dives youth in passion-sea, * Unbearable sorrows his soul waylay.

And also these two couplets:—

Had I known of Love in what fashion he * Robbeth heart and soul, I had guarded me:
But of malice prepense I threw self away, * Unwitting of Love what his nature be.

And Sayf al-Muluk ceased not to weep and wail and beat face and breast, till Sa'id awoke and missing him from the bed and seeing but a single candle, said to himself, "Whither is Sayf al-Muluk gone?" Then he took the other candle and went round about the palace, till he came upon the closet where he saw the Prince lying at full length, weeping with sore weeping and lamenting aloud. So he said to him, "O my brother, for what cause are these tears and what hath befallen thee? Speak to me and tell me the reason thereof." But Sayf al-Muluk spoke not neither raised his head and continued to weep and wail and beat hand on breast. Seeing him in this case, quoth Sa'id, "I am thy Wazir and thy brother, and we were reared together, I and thou; so unless thou unburden thy breast and discover thy

¹ Arab. "Batánah," the ordinary lining opp. to Tazrīb, or quilting with a layer of cotton between two folds of cloth. The idea in the text is that the unhappy wearer would have to carry his cross (the girl) on his back.

² This line has occurred in Night dccxlv. supra p. 280.

secret to me, to whom shalt thou reveal it and disclose its cause?" And he went on to humble himself and kiss the ground before him a full hour, whilst Sayf al-Muluk paid no heed to him nor answered him a word, but gave not over weeping. At last, being affrighted at his case and weary of striving with him, he went out and fetched a sword, with which he returned to the closet, and setting the point to his own breast, said to the Prince, "Rouse thee, O my brother! If thou tell me not what aileth thee, I will slay myself and see thee no longer in this case." Whereupon Sayf al-Muluk raised his head towards the Wazir and answered him, "O my brother, I am ashamed to tell thee what hath betided me;" but Sa'id said, "I conjure thee by Allah, Lord of Lords, Liberator of Necks,¹ Causer of causes, the One, the Ruthful, the Gift-full, the Bountiful, that thou tell me what aileth thee and be not abashed at me, for I am thy slave and thy Minister and counsellor in all thine affairs!" Quoth Sayf al-Muluk, "Come and look at this likeness." So Sa'id looked at it awhile and considering it straitly, behold, he saw written, as a crown over its head, in letters of pearl, these words, "This is the counterfeit presentment of Badi'a al-Jamal, daughter of Shahyál bin Shárukh, a King of the Kings of the true-believing Jann, who have taken up their abode in the City of Babel and sojourn in the Garden of Iram, Son of 'Ád the Greater,²—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Sixty-third Night,

She continued, It hath reached me, O auspicious King, that when Sa'id, son of the Wazir Faris, had read to Sayf al-Muluk, son of King Asim, the writ on the tunic, which showed the portraiture of Badi'a al-Jamal, daughter of Shahyál bin Sharukh, a King of the Kings of the Moslem Jinns dwelling in Babel-city and in the Garden of Iram, son of 'Ad the Greater, he cried, "O my brother, knowest thou of what woman this is the presentment, that we may seek for her?" Sayf al-Muluk replied, "No, by Allah, O my brother, I know her not!" and Sa'id rejoined, "Come, read this writing on the crown." So Sayf al-Muluk read it and cried out from his heart's

¹ Arab. "Mu'attik al-Rikáb" *i.e.* who frees from the yoke those in bondage.

² In the Mac. Edit. and in Trébutien (ii. 143) the King is here called "Schimakh son of Scharoukh," but elsewhere "Schobiali" = Shahyál, in the Bresl. Edit. Shahál. What the author means by "Son of 'Ád the Greater," I cannot divine.

core and very vitals, saying, "Alas ! Alas ! Alas !" Quoth Sa'id, "O my brother, if the original of the portrait exist and her name be Badi'a al-Jamal, and she abide in the world, I will hasten to seek her, that thou mayst win thy will without delay. But, Allah upon thee, O my brother, leave this weeping and ascend thy throne, that the Officers of the State may come in to do their service to thee, and in the forenoon, do thou summon the merchants and fakirs and travellers and pilgrims and paupers and ask of them concerning this city and the garden of Iram ; haply by the help and blessing of Allah (extolled and exalted be He !), some one of them shall direct us thither." Accordingly, when it was day, Sayf al-Muluk went forth and mounted the throne, clasping the tunic in his arms, for he could neither stand nor sit without it, nor would sleep visit him save it were with him ; and the Emirs and Wazirs and Lords and Officers came in to him. When the Divan was complete, all being assembled in their places, he said to his Minister, "Go forth to them and tell them that the King hath been suddenly struck by sickness and he by Allah, hath passed the night in ill case." So Sa'id fared forth and told the folk what he said ; which when old King Asim heard, he was concerned for his son and, summoning the physicians and astrologers, carried them in to Sayf al-Muluk. They looked at him and prescribed for him ptisanes and diet-drinks, simples and medicinal waters and wrote him characts and incensed him with Nadd and aloes-wood and ambergris three days' space ; but his malady persisted three months, till King Asim was wroth with the leaches and said to them, "Woe to you, O dogs ! What ? Are all of you impotent to cure my son ? Except ye heal him forthright, I will put the whole of you to death." The Archiater replied, "O King of the Age, in very sooth we know that this is thy son and thou wottest that we fail not of diligence in tending a stranger ; so how much more with medicining thy son ? But thy son is afflicted with a malady hard to heal, which, if thou desire to know, we will discover it to thee." Quoth Asim, "What then find ye to be the malady of my son ?" and quoth the leach, "O King of the Age, thy son is in love and he loveth one to whom he hath no way of access." At this the King was wroth and asked, "How know ye that my son is in love and how came love to him ?" they answered, "Enquire of his Wazir and brother Sa'id, for he knoweth his case." The King rose and repaired to his private closet and summoning Sa'id said to him, "Tell me the truth of thy brother's malady." But Sa'id replied, "I know it not." So King Asim said to the Sworder, "Take Sa'id and bind his eyes and strike his neck." Whereupon Sa'id feared for himself and cried, "O King of the Age, grant me immunity." Replied the King,

“Speak and thou shalt have it.” “Thy son is in love.” “With whom is he in love?” “With a King’s daughter of the Jann.” “And where could he have espied a daughter of the Jinns?” “Her portrait was wroughten on the tunic that was in the bundle given thee by Solomon, prophet of Allah!” When the King heard this, he rose, and going in to Sayf al-Muluk, said to him, “O my son, what hath afflicted thee? What is this portrait whereof thou art enamoured? And why didst thou not tell me.” He replied, “O my sire, I was ashamed to name this to thee and could not bring myself to discover aught thereof to any one at all; but now thou knowest my case, look how thou mayest do to cure me.” Rejoined his father, “What is to be done? Were this one of the daughters of men we might devise a device for coming at her; but she is a King’s daughter of the Jinns and who can woo and win her, save it be Solomon David-son, for he is the man who can avail thereto?¹ However, O my son, do thou arise forthright and hearten thy heart and take horse and ride out a-hunting or to weapon-play in the Maydán. Divert thyself with eating and drinking and put away cark and care from thy heart, and I will bring thee an hundred maids of the daughters of Kings; for thou hast no need to the daughters of the Jann, over whom we lack controul and who be of kind other than ours.” But he said, “I cannot renounce her nor will I seek other than her.” Asked King Asim, “How then shall we do, O my son?” and Sayf al-Muluk answered, “Bring us all the merchants and travellers and wanderers in the city, that we may question them thereof. Peradventure, Allah will lead us to the city of Babel and the Garden of Iram.” So King Asim bade summon all the merchants in the city and strangers and sea-captains and, as each came, enquired of him concerning the city of Babel and its peninsula² and the Garden of Iram; but none of them knew these places nor could any give him tidings thereof. However, when the séance broke up, one of them said, “O King of the Age, if thou be minded to know this thing, up and hie thee to the land of China; for it hath a vast city³ and a safe wherein are store of rarities and things of price and folk of all kinds; and thou shalt not come to the knowledge of this city and garden but from its folk; it may be one of them will direct thee to that thou seekest.” Whereupon quoth Sayf al-Muluk, “O my sire, equip me a ship, that I may fare to the China-land; and do thou rule the reign in my stead.” Replied the

¹ We should say, “and hardly he.”

² Arab. Jazīrat, insula or peninsula: see vol. i. 2.

³ Probably Canton with which the Arabs were familiar.

old King, "O my son, abide thou on the throne of thy kingship and govern thy commons, and I myself will make the voyage to China and ask for thee of the city of Babel and the garden of Iram." But Sayf al-Muluk rejoined, "O my sire, in very sooth this affair concerneth me and none can search after it like myself: so, come what will, if thou give me leave to make the voyage, I will depart and wander awhile. Should I find trace or tidings of her, my wish will be won, and should I not, belike the voyage will broaden my breast and recruit my courage; and haply by foreign travel my case will be made easy to me, and if I live, I shall return to thee safe and sound."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Sixty-fourth Night,

She pursued, It hath reached me, O auspicious King, that Sayf al-Muluk said to his sire King Asim, "Equip me a ship that I may fare therein to the China-land and search for the object of my desire. If I live I shall return to thee safe and sound." The old King looked at his son and saw nothing for it but to do what he desired; so he gave him the leave he wanted and fitted him forty ships, manned with twenty thousand armed Mamelukes, besides servants; and presented him with great plenty of money and necessities and warlike gear, as much as he required. When the ships were laden with water and victual, weapons and troops, Sayf al-Muluk's father and mother farewelled him and King Asim said, "Depart, O my son, and travel in weal and health and safety. I commend thee to Him with Whom deposits are not lost."¹ So the Prince bade adieu to his parents and embarked, with his brother Sa'id, and they weighed anchor and sailed till they came to the City of China. When the Chinamen heard of the coming of forty ships full of armed men and stores, weapons and hoards, they made sure that these were enemies bound to battle with them and besiege them; so they bolted the gates of the town and made ready the mangonels.² But Sayf al-Muluk, hearing of this, sent two of his Chief Mamelukes to the King of China,

¹ *i.e.* Who disappointeth not those who put their trust in Him.

² Arab. "Al-Manjaníkát" plur. of Manjanik, from Gr. *Μάγανον*, Lat. *Maniganum* (Engl. Mangonel from the dim. *Mangonella*). See Ducange Glossarium, s.v. The Greek is applied originally to defensive weapons, then to the artillery of the day, Ballista, catapult, etc. The kindred Arab. form "Manjanin" is applied chiefly to the Noria or Persian water-wheel.

bidding them say to him, "This is Sayf al-Muluk, son of King Asim of Egypt, who is come to thy city as a guest, to divert himself by viewing thy country awhile, and not for conquest or contention; wherefore, if thou wilt receive him, he will come ashore to thee; and if not he will return and will not disquiet thee nor the people of thy capital." They presented themselves at the city gates and said, "We are messengers from King Sayf al-Muluk." Whereupon the townsfolk opened the gates and carried them to their King, whose name was Faghfúr¹ Sháh and between whom and King Asim there had erst been acquaintance. So, when he heard that the new-comer Prince was the son of King Asim, he bestowed robes of honour on the messengers and, bidding open the gates, made ready guest-gifts and went forth in person with the chief officers of his realm, to meet Sayf al-Muluk, and the two Kings embraced. Then Faghfur said to his guest, "Well come and welcome and good cheer to him who cometh to us! I am thy slave and the slave of thy sire: my city is between thy hands to command and whatso thou seekest shall be brought before thee." Then he presented him with the guest-gifts and victual for the folk at their stations; and they took horse, with the Wazir Sa'id and the chiefs of their officers and the rest of their troops, and rode from the sea-shore to the city, which they entered with cymbals clashing and drums beating in token of rejoicing. There they abode in the enjoyment of fair entertainment for forty days, at the end of which quoth the King of China to Sayf al-Muluk, "O son of my brother, how is thy case?"² Doth my country please thee?" and quoth Sayf al-Muluk, "May Allah Almighty long honour it with thee, O King!" Said Faghfur, "Naught hath brought thee hither save some need which hath occurred to thee; and whatso thou desirest of my country I will accomplish it to thee." Replied Sayf al-Muluk, "O King, my case is a wondrous," and told him how he had fallen in love with the portrait of Badi'a al-Jamal, and shed bitter tears. When the King of China heard his story, he wept for pity and solicitude for him and cried, "And what wouldst thou have now, O Sayf al-Muluk?" and he rejoined, "I would have thee bring

¹ Faghfúr is the common Moslem title for the Emperors of China: in the *Kamus* the first syllable is Zammated (Fugh); in *Al-Mas'udi* (chapt. xiv.) we find Baghfúr and in *Al-Idrisi* Baghbúgh, or Baghbún. In *Al-Asma'i* Bagh = god or idol (Pehlewi and Persian); hence according to some Baghdád and Bághistán a pagoda (?). Sprenger (*Al-Mas'udi*, p. 327) remarks that Baghfúr is a literal translation of Tien-tse and quotes Visdelou, "pour mieux faire comprendre de quel ciel ils veulent parler, ils poussent la généalogie (of the Emperor) plus loin. Ils lui donnent le ciel pour père, la terre pour mère, le soleil pour frère aîné et la lune pour sœur aînée."

² Arab. "Kayf hálak" = how de doo? the salutation of a Fellah.

to me all the wanderers and travellers, the seafarers and sea-captains, that I may question them of the original of this portrait ; perhaps one of them may give me tidings of her." So Faghfur Shah sent out his Nabobs and Chamberlains and body-guards to fetch all the wanderers and travellers in the land, and they brought them before the two Kings, and they were a numerous company. Then Sayf al-Muluk questioned them of the City of Babel and the Garden of Iram, but none of them returned him a reply, whereupon he was bewildered and wist not what to do ; but one of the sea-captains said to him, "O auspicious King, if thou wouldst know of this city and that garden, up and hie thee to the Islands of the Indian realm."¹ Thereupon Sayf al-Muluk bade bring the ships ; which being done, they freighted them with victuals and water and all that they needed, and the Prince and his Wazir re-embarked, with all their men, after they had farewelled King Faghfur Shah. They sailed the seas four months with a fair wind, in safety and satisfaction till it chanced that one day of the days there came out upon them a wind, and the billows buffeted them from all quarters. The rain and hail² descended on them and during twenty days the sea was troubled for the violence of the wind ; wherefor the ships drave one against other and brake up, as did the carracks ;³ and all on board were drowned, except Sayf al-Muluk and some of his servants, who saved themselves in a little cock-boat. Then the wind fell by the decree of Allah Almighty and the sun shone out ; whereupon Sayf al-Muluk opened his eyes and seeing no sign of the ships, nor aught but sky and sea, said to the Mamelukes who were with him, "Where are the carracks and cock-boats and where is my brother Sa'id ?" They replied, "O King of the Age, there remain nor ships nor boats nor those who were therein ; for they are all drowned and become food for fishes." Now when he heard this, he cried aloud and repeated the saying which whoso saith shall not be confounded, and it is, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great !" Then he fell to buffeting his face and would have cast himself into the sea, but his Mamelukes withheld him, saying, "O King, what will this profit thee ? Thou hast brought all this upon thyself ; for, hadst thou hearkened to thy father's words, naught thereof had betided thee. But this was written from all eternity by

¹ *i.e.* subject to the Maharajah of Hind.

² This is not a mistake : I have seen heavy hail in Africa, N. Lat. 4° ; within sight of the Equator.

³ Arab. "Harrakat," here used in the sense of smaller craft, and presently for a cock-boat.

the will of the Creator of Souls,—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Sixty-fifth Night,

She resumed, It hath reached me, O auspicious King, that when Sayf al-Muluk would have cast himself into the main, his Mamelukes withheld him, saying, "What will this profit thee? Thou hast done this deed by thyself, yet was it written from all eternity by the will of the Creator of Souls, that the creature might accomplish that which Allah hath decreed unto him. And indeed, at the time of thy birth, the astrologers assured thy sire that all manner troubles should befall thee. So there is naught for it but patience till Allah deliver us from this our strait." Replied the Prince, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Neither is there refuge nor fleeing from that which He decreeth!" And he sighed and recited these couplets :—¹

By the Compassionate, I'm dazed about my case, for lo! Troubles and griefs
beset me sore; I know not whence they grow.
I will be patient, so the folk, that I against a thing Bitt'rer than very aloes' self,
endured have, may know.
Less bitter than my patience is the taste of aloes-juice; I've borne with patience
what's more hot than coals with fire aglow.
In this my trouble what resource have I, save to commit My case to Him who
orders all that is, for weal or woe?

Then he became drowned in the depth of thoughts and his tears ran down upon his cheeks like torrent-rain; and he slept a while of the day, after which he awoke and sought of food somewhat. So they set meat before him and he ate his sufficiency, till they removed the food from before him, whilst the boat drove on with them and they knew not whither it was wandering. It drifted with them at the will of the winds and the waves, night and day a great while, till their victual was spent and they saw themselves shent and were reduced to extreme hunger and thirst and exhaustion, when behold, suddenly they sighted an island from afar and the breezes wafted them on, till they came thither. Then, making the cock-boat fast to the coast and leaving one therein to guard it, they fared on into the island, where they found abundance of fruits of all colours and ate of them till they were satisfied. Presently, they saw a person

¹ See vol i. 121: here by way of variety I quote Mr. Payne.

sitting among those trees and he was long-faced, of strange favour and white of beard and body. He called to one of the Mamelukes by his name, saying, "Eat not of these fruits, for they are unripe; but come hither to me, that I may give thee to eat of the best and the ripest." The slave looked at him and thought that he was one of the shipwrecked, who had made his way to that island; so he joyed with exceeding joy at sight of him and went close up to him, knowing not what was decreed to him in the Secret Purpose nor what was writ upon his brow. But, when he drew near, the stranger in human shape leapt upon him, for he was a Marid,¹ and riding upon his shoulder-blades and twisting one of his legs about his neck, let the other hang down upon his back, saying, "Walk on, fellow; for there is no escape for thee from me and thou art become mine ass." Thereupon the Mameluke fell a-weeping and cried out to his comrades, "Alas, my lord! Flee ye forth of this wood and save yourselves, for one of the dwellers therein hath mounted on my shoulders, and the rest seek you, desiring to ride you like me." When they heard these words, all fled down to the boat and pushed off to sea; whilst the islanders followed them into the water, saying, "Whither wend ye? Come, tarry with us and we will mount on your backs and give you meat and drink, and you shall be our donkeys." Hearing this they hastened seawards the more till they left them in the distance and fared on, trusting in Allah Almighty; nor did they leave faring for a month, till another island rose before them and thereon they landed. Here they found fruits of various kinds and busied themselves with eating of them, when behold, they saw from afar, somewhat lying in the road, a hideous creature as it were a column of silver. So they went up to it and one of the men gave it a kick, when lo! it was a thing of human semblance, long of eyes and cloven of head and hidden under one of his ears, for he was wont, when he lay down to sleep, to spread one ear under his head and cover his face with the other ear.² He snatched up the Mameluke who had kicked him and carried him off into the middle of the island, and behold, it was all full of Ghuls who eat the sons of Adam. The man cried out to his fellows, "Save yourselves, for this is the island of the man-eating Ghuls, and they mean to tear me to bits and devour me." When they heard these words they fled back to

¹ This explains the Arab idea of the "Old Man of the Sea" in Sindbad the Seaman. He was not a monkey nor an unknown monster; but an evil Jinni of the most powerful class, yet subject to defeat and death.

² These Plinian monsters abound in Persian literature. For a specimen see Richardson Dissert., p. xlvi.

the boat, without gathering any store of the fruits and putting out to sea, fared on some days till it so happened that they came to another island, where they found a high mountain. So they climbed to the top and there saw a thick copse. Now they were sore an-hungered; so they took to eating of the fruits; but, before they were aware, there came upon them from among the trees black men of terrible aspect, each fifty cubits high with eye-teeth¹ protruding from their mouths like elephants' tusks; and, laying hands on Sayf al-Muluk and his company, carried them to their King, whom they found seated on a piece of black felt laid on a rock, and about him a great company of Zanzibar-blacks, standing in his service. The blackamoors who had captured the Prince and his Mamelukes set them before the King and said to him, "We found these birds among the trees;" and the King was sharp-set; so he took two of the servants and cut their throats and ate them;—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Sixty-sixth Night,

She said, It hath reached me, O auspicious King, that the Zanzibar-blacks took Sayf al-Muluk and his Mamelukes and set them before the King, saying, "O King, we came upon these birds among the trees." Thereupon the King seized two of the Mamelukes and cut their throats and ate them; which, when Sayf al-Muluk saw, he feared for himself and wept and repeated these verses:—

Familiar with my heart are woes and with them I * Who shunned them; for
familiar are great hearts and high.

The woes I suffer are not all of single kind * I have, thank Allah, varied thou-
sands to aby!

Then he sighed and repeated these also:—

The World hath shot me with its sorrows till * My heart is covered with shafts
galore;

And now, when strike me other shafts, must break * Against th' old points the
points that latest pour.

When the King heard his weeping and wailing, he said, "Verily these birds have sweet voices and their song pleaseth me: put them in cages." So they set them each in his own cage and hung them

¹ Arab. "Anyáb," plur. of "Náb" = canine tooth (eye-tooth of man), tusks of horse and camel, etc.

up at the King's head that he might listen to their warbling. On this wise Sayf al-Muluk and his Mamelukes abode and the black-amoores gave them to eat and drink : and now they wept and now laughed, now spake and now were hushed, whilst the King of the blacks delighted in the sound of their voices. And so they continued for a long time. This King had a daughter married in another island who, hearing that her father had birds with sweet voices, sent a messenger to him seeking of him some of them. So he sent her, by her Cossid,¹ Sayf al-Muluk and three of his men in four cages ; and, when she saw them, they pleased her and she bade hang them up in a place over her head. The Prince fell to marvelling at that which had befallen him and calling to mind his former high and honourable estate and weeping for himself ; and the three servants wept for themselves ; and the King's daughter deemed that they sang. Now it was her wont, whenever any one from the land of Egypt or elsewhere fell into her hands and he pleased her, to advance him to great favour with her ; and by the decree of Allah Almighty it befel that, when she saw Sayf al-Muluk she was charmed by his beauty and loveliness and symmetry and perfect grace, and she commanded to entreat him and his companions with honour and to loose them from their cages. Now one day she took the Prince apart and offered to wed him ; but he refused, saying, " O my lady, I am a banisht wight and with passion for a beloved one in piteous plight, nor with other will I dream of delight." Then, when she was weary of courting him in vain, she waxed wroth with him and his Mamelukes, and commanded that they should serve her and fetch her wood and water. In such condition they abode four years till Sayf al-Muluk became weary of his life and sent to intercede with the Princess, so haply she might release them and let them wend their ways and be at rest from that their hard labour. So she sent for him and said to him, " If thou wilt wed me, I will free thee from this thy durance vile and thou shalt go to thy country, safe and sound." And she wept and ceased not to humble herself to him and wheedle him, but he would not hearken to her words ; whereupon she turned from him, in anger,

¹ Arab. "Kásid," the Anglo-Indian Cossid. The post is called Barid from the Persian "burídah" (cut) because the mules used for the purpose were dock-tailed. Barid applies equally to the post-mule, the rider and the distance from one station (Sikkah) to another, which varied from two to six parasangs. The letter-carrier was termed Al-Faránik, from the Pers. Parwanah, a servant. In the Diwán al-Barid (Post-office) every letter was entered in a Madraj or list called in Arabic Al-Askidár from the Persian "Az kih dári" = from whom hast thou it ?

and he and his companions abode on the island in the same plight. The islanders knew them for "The Princess's birds" and durst not work them any wrong; and her heart was at ease concerning them, being assured that they could not escape from the island. So they used to absent themselves from her two and three days at a time and go round about the desert parts in all directions, gathering firewood, which they brought to the Princess's kitchen; and thus they abode five¹ years. Now one day it so chanced that the Prince and his men were sitting on the sea-shore, devising of what had befallen, and Sayf al-Muluk, seeing himself and his men in such case, be-thought him of his mother and father and his brother Sa'id and, calling to mind what high degree he had been in, fell a-weeping and lamenting passing sore, whilst his slaves wept likewise. Then said they to him, "O King of the Age, how long shall we weep? Weeping availeth not; for this thing was written on our brows by the ordinance of Allah, to whom belong Might and Majesty. Indeed, the Pen runneth with that He decreeth and naught will serve us but patience: haply Allah (extolled and exalted be He!) who hath saddened us shall gladden us!" Quoth he, "O my brothers, how shall we win free from this accursed woman? I see no way of escape for us, save Allah of his grace deliver us from her; but methinks we may flee and be at rest from this hard labour." And quoth they, "O King of the Age, whither shall we flee? For the whole island is full of Ghuls which devour the Sons of Adam, and whithersoever we go, they will find us there and either eat us or capture and carry us back to that accursed, the King's daughter, who will be wroth with us." Sayf al-Muluk rejoined, "I will contrive you somewhat, whereby peradventure Allah Almighty shall deliver us and help us to escape from this island." They asked, "And how wilt thou do?" and he answered, "Let us cut some of these long pieces of wood, and twist ropes of their bark and bind them one with another, and make of them a raft² which we will launch and load with these fruits: then we will fashion us paddles and embark on the raft after breaking our bonds with the axe. It may be that Almighty Allah will make it the means of our deliverance from this accursed woman and vouchsafe us a fair wind to bring us to the land of Hind, for He over all things is Almighty!" Said they, "Right is thy rede," and rejoiced thereat with exceeding joy. So they arose without stay or delay and cut

¹ "Ten years" in the Bresl. Edit. iv. 244.

² In the Bresl. Edit. (iv. 245) we find "Kalak," a raft, like those used upon the Euphrates, and better than the "Fulk," or ship, of the Mac. Edit.

with their axes wood for the raft and twisted ropes to bind the logs and at this they worked a whole month. Every day about evening they gathered somewhat of fuel and bore it to the Princess's kitchen, and employed the rest of the twenty-four hours working at the raft. —And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Sixty-seventh Night,

She continued, It hath reached me, O auspicious King, that Sayf al-Muluk and his Mamelukes, having cut the wood and twisted the ropes for their raft, made an end of it and launched it upon the sea; then, after breaking their bonds with the axe, and loading the craft with fruits plucked from the island-trees, they embarked at close of day; nor did any wot of their intent. They put out to sea in their raft and paddled on four months, knowing not whither the craft carried them, till their provaunt failed them and they were suffering the severest extreme of hunger and thirst, when behold, the sea waxed troubled and foamed and rose in high waves, and there came forth upon them a frightful crocodile,¹ which put out its claw and catching up one of the Mamelukes swallowed him. At the sight of this horror Sayf al-Muluk wept bitterly and he and the two men² that remained to him pushed off from the place where they had seen the crocodile, sore affrighted. After this they continued drifting on till one day they espied a mountain terrible tall and spiring high in air, whereat they rejoiced, when presently an island appeared. They made towards it with all their might, congratulating one another on the prospect of making land; but hardly had they sighted the island on which was the mountain, when the sea changed face and boiled and rose in big waves and a second crocodile raised its head and putting out its claw caught up the two remaining Mamelukes and swallowed them. So Sayf al-Muluk abode alone, and making his way to the island, toiled till he reached the mountain-top, where he looked about and found a copse, and walking among the trees fell to eating of the fruits. Presently, he saw among the branches more than twenty great apes, each bigger

¹ Arab. Timsah from Coptic (Old Egypt) Emsuh or Msuh. The animal cannot live in salt-water, a fact which proves that the Crocodile Lakes on the Suez Canal were in old days fed by Nile-water; and this was necessarily brought by a Canal.

² So in the Bresl. Edit. (iv. 245). In the Mac. text "one man," which better suits the second crocodile, for the animal can hardly be expected to take two at a time.

than a he-mule, whereat he was seized with exceeding fear. The apes came down and surrounded him;¹ then they forewent him, signing to him to follow them, and walked on, and he too, till he came to a castle, tall of base and strong of build whose ordinance was one brick of gold and one of silver. The apes entered and he after them, and he saw in the castle all manner of rarities, jewels and precious metals such as tongue faileth to describe. Here also he found a young man, passing tall of stature with no hair on his cheeks, and Sayf al-Muluk was cheered by the sight, for there was no human being but he in the castle. The stranger marvelled exceedingly at sight of the Prince and asked him, "What is thy name and of what land art thou and how camest thou hither? Tell me thy tale and hide from me naught thereof." Answered the Prince, "By Allah, I came not hither of my own consent nor is this place of my intent; yet I cannot but go from place to place till I win my wish." Quoth the youth, "And what is thy object?" and quoth the other, "I am of the land of Egypt and my name is Sayf al-Muluk son of King Asim bin Safwan;" and told him all that had passed with him, from first to last. Whereupon the youth arose and stood in his service, saying, "O King of the Age, I was erst in Egypt and heard that thou hadst gone to the land of China; but where is this land and where lies China-land?"² Verily, this is a wondrous work and marvellous matter!" Answered the Prince, "Sooth thou speakest but, when I left China-land, I set out, intending for the land of Hind and a stormy wind arose and the sea boiled and broke all my ships;" brief, he told him all that had befallen him till he came thither; whereupon quoth the other, "O King's son, thou hast had enough of strangerhood and its sufferings: Alhamdolillah,—praised be Allah—who hath brought thee hither! So now do thou abide with me, that I may enjoy thy company till I die, when thou shalt become King over this island, to which no bound is known, and these apes thou seest are indeed skilled in all manner of crafts; and whatsoever thou seekest here shalt thou find." Replied Sayf al-Muluk, "O my brother, I may not tarry in any place till my wish be won, albeit I compass the whole world in pursuit thereof and make quest of every one, so peradventure

¹ He had ample reason to be frightened. The large *Cynocephalus* is exceedingly dangerous. When travelling on the Gold Coast with my late friend Colonel De Ruvignes, we suddenly came in the grey of the morning upon a herd of these beasts. We dismounted, hobbled our nags and sat down, sword and revolver in hand. Luckily it was feeding time for the vicious brutes, which scowled at us but did not attack us.

² As we should say in English it is a far cry to Loch Awe: the Hindu by-word is, "Dihli (Delhi) is a long way off."

Allah may bring me to my desire or my course lead me to the place wherein is the appointed term of my days, and I shall die my death." Then the youth turned with a sign to one of the apes and he went out and was absent awhile, after which he returned with other apes gilt with silken zones.¹ They brought the trays and set on near² an hundred chargers of gold and saucers of silver, containing all manner of meats. Then they stood, after the manner of servants between the hands of Kings, till the youth signalled to the Chamberlains, who sat down, and he whose wont it was to serve stood, whilst the two Princes ate their sufficiency. Then the apes cleared the table and brought basins and ewers of gold, and they washed their hands in rose water ; after which they set on fine sugar and nigh forty flagons, in each a different kind of wine, and they drank and took their pleasure and made merry and had a fine time. And all the apes danced and gambolled before them, what while the eaters sat at meat ; which when Sayf al-Muluk saw, he marvelled at them and forgot that which had befallen him of sufferings.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Sixty-eighth Night

She pursued, It hath reached me, O auspicious King, that when Sayf al-Muluk saw the gestures and gambols of the apes, he marvelled thereat and forgot that which had betided him of strangerhood and its sufferings. At nightfall they lighted waxen candles in candlesticks of gold studded with gems and set on dishes of confections and fruits of sugar-candy. So they ate ; and when the hour of rest was come, the apes spread them bedding and they slept. And when morning morrowed, the young man arose, as was his wont, before sunrise and waking Sayf al-Muluk said to him, "Put thy head forth of this lattice and see what standeth beneath it." So he put out his head and saw the wide waste and all the wold filled with apes, whose number none knew save Allah Almighty. Quoth he, "Here be great plenty of apes, for they cover the whole country : but why are they assembled at this hour?" Quoth the youth, "This is their custom. Every Sabbath, all the apes³ in the island come hither,

¹ Arab. Fútah, a napkin, a waistcloth, the "Indian Zones" alluded to by the old Greek travellers.

² Arab. "Yaji (it comes) miat Khwánjah"—quite Fellaah talk.

³ As Trébutien shows (ii. 155) these apes were a remnant of some ancient tribe possibly those of Ád who had gone to Meccah to pray for rain and thus escaped

some from two and three days' distance and stand here till I awake from sleep and put forth my head from this lattice, when they kiss ground before me and go about their business." So saying, he put his head out of the window; and when the apes saw him, they kissed the earth before him and went their way. Sayf al-Muluk abode with the young man a whole month, when he farewelled him and departed, escorted by a party of nigh a hundred apes, which the young man bade escort him. They journeyed with him seven days, till they came to the limits of their islands,¹ when they took leave of him and returned to their places, while Sayf al-Muluk fared on alone over mount and hill, desert and plain, four months' journey, one day anhungered and the next satiated, now eating of the herbs of the earth and then of the fruits of the trees, till he repented him of the harm he had done himself by leaving the young man; and he was about to retrace his steps to him, when he saw a something black afar off and said to himself, "Is this a city or trees? But I will not turn back till I see what it is." So he made towards it and when he drew near, he found that it was a palace tall of base. Now he who built it was Japhet son of Noah (on whom be The Peace!) and it is of this palace that God the Most High speaketh in His precious Book, whenas He saith, "And an abandoned Well and a high-built Palace."² Sayf al-Muluk sat down at the gate and said in his mind, "Would I knew what is within yonder palace and what King dwelleth there and who shall acquaint me whether its folk are men or Jinn? Who will tell me the truth of the case?" He sat considering awhile, but, seeing none

the general destruction. Perhaps they were the Jews of Aylah who in David's day were transformed into monkeys for fishing on the Sabbath (Saturday), Koran ii. 61.

¹ I can see no reason why Lane purposely changes this to "the extremity of their country."

² Koran xxii. 44. Mr. Payne remarks:—This absurd addition is probably due to some copyist, who thought to show his knowledge of the Koran, but did not understand the meaning of the verse from which the quotation is taken and which runs thus, "How many cities have We destroyed, whilst yet they transgressed, and they are laid low on their own foundations and wells abandoned and high-built palaces!" Mr. Lane observes that the words are either misunderstood or purposely misapplied by the author of the tale. Purposeful perversions of Holy Writ are very popular amongst Moslems and form part of their rhetoric; but such is not the case here. According to Von Hammer (Trébutien ii. 154), "Eastern geographers place the Bir al-Mu'uttallal (Ruined Well) and the Ksar al-Mashid (High-built Castle) in the province of Hadramaut, and we wait for a new Niebuhr to inform us what are the monuments or the ruins so called." His text translates *puits arides et palais de plâtre* (not likely!). Lane remarks that Mashid mostly means "plastered," but here = Mushayyad, lofty, explained in the Jalalayn Commentary as = raff'a, high-raised. The two places are also mentioned by Al-Mas'udi; and they occur in Al-Kazwini (see Night dcccclviii.), both of these authors making the Koran directly allude to them.

go in or come out, he rose and committing himself to Allah Almighty entered the palace and walked on, till he had counted seven vestibules ; yet saw no one. Presently, looking to his right, he beheld three doors, while before him was a fourth, over which hung a curtain. So he went up to this and raising the curtain, found himself in a great hall¹ spread with silken carpets. At the upper end rose a throne of gold whereon sat a damsel, whose face was like the moon, arrayed in royal raiment and beautified as she were a bride on the night of her displaying ; and at the foot of the throne was a table of forty trays spread with golden and silvern dishes full of dainty viands. The Prince went up and saluted her, and she returned his salam, saying, "Art thou of mankind or of the Jinn?" Replied he, "I am a man of the best of mankind ;² for I am a King, son of a King." She rejoined, "What seekest thou? Up with thee and eat of yonder food, and after tell me thy past from first to last, and how thou camest hither." So he sat down at the table and, removing the cover from a tray of meats (he being hungry), ate till he was full ; then washed his right hand and, going up to the throne, sat down by the damsel, who asked him, "Who art thou and what is thy name, and whence comest thou and who brought thee hither?" He answered, "Indeed my story is a long, but do thou first tell me who and what and whence thou art, and why thou dwellest in this place alone." She rejoined, "My name is Daulat Khátún,³ and I am the daughter of the King of Hind. My father dwelleth in the Capital-city of Sarandíb and hath a great and goodly garden, there is no goodlier in all the land of Hind or its dependencies ; and in this garden is a great tank. One day, I went out into the garden with my slave-women and, entering the tank, we fell to sporting and solacing ourselves therein. Presently, before I could be ware, a something as it were a cloud swooped down on me, and snatching me up from amongst my handmaids, soared aloft with me betwixt heaven and earth, saying :—Fear not, O Daulat Khatun, but be of good heart. Then he flew on with me a little while, after which he set me down in this palace, and straightway without stay or delay became a handsome young man daintily apparelled, who said to me :—Now dost thou know me? Replied I :—No, O my lord ; and

¹ Arab. (from Pers.) "Aywán," which here corresponds with the Egyptian "Líwán," a tall saloon with estrades.

² This naïve style of "renowning it" is customary in the East, contrasting with the servile address of the subject—"thy slave," etc.

³ Daulat (not Dawlah) the Anglo-Indian Dowlat ; prop. meaning the shifts of affairs, hence fortune, empire, kingdom. Khátún = "lady," I have noted, follows the name after Turkish fashion.

he said:—I am the Blue King, Sovran of the Jann; my father dwelleth in the Castle Al-Kulzum¹ high, and hath under his hand six hundred thousand Jinn, flyers and divers. It chanced that while passing on my way I saw thee and fell in love with thee for thy lovely form; so I swooped down on thee and snatched thee up from among the slave-girls and brought thee to this the High-builed Castle, which is my dwelling-place. None may fare hither, be he man or be he Jinni, and from Hind hither is a journey of an hundred and twenty years; wherefore do thou hold that thou wilt never again behold the land of thy father and thy mother; so abide with me here, in contentment of heart and peace, and I will bring to thy hands whatsoever thou seekest. Then he embraced me and kissed me,”—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Sixty-ninth Night,

She resumed, It hath reached me, O auspicious King, that the damsel said to Sayf al-Muluk, “Then the King of the Jann, after he had acquainted me with his case, embraced me and kissed me, saying:—Abide here and fear nothing; whereupon he went away from me for an hour, and presently returned with these tables and carpet and furniture. He cometh to me every Third² and abideth with me three days and on Friday, at the time of mid-afternoon prayer, he departeth and is absent till the following Third. My father’s name is Táj al-Mulúk, and he wotteth not what is come of me nor hath he hit upon any trace of me. This is my story: now tell me thy tale.” Answered the Prince, “My story is a long, and I fear lest while I am telling it to thee the Ifrit come.” Quoth she, “He went out from me but an hour before thy entering and will not return till Third: so sit thee down and take thine ease and hearten thy heart and tell me what hath betided thee, from beginning to end.” And quoth he, “I hear and I obey.” So he fell to telling her all that had befallen him from commencement to conclusion but, when she heard speak of Badi’a al-Jamal, her eyes ran over with railing tears

¹ The old name of Suez-town, from the Greek Clysma (the shutting), which named the Gulf of Suez “Sea of Kulzum.” The ruins in the shape of a huge mound, upon which Sá’id Pasha built a Kiosk-palace, lie to the north of the modern town and have been noticed by me (Pilgrimage, Midian, etc.) The Rev. Prof. Sayce examined the mound, and from the Roman remains found in it determined it to be a fort guarding the old mouth of the Ancient Egyptian sweet-water Canal which then debouched near the town.

² *i.e.* Tuesday.

and she cried, "O Badi'a al-Jamal, I had not thought this of thee ! Alack for our luck ! O Badi'a al-Jamal, dost thou not remember me nor say :—My sister Daulat Khatun whither is she gone ?" And her weeping redoubled, lamenting for that Badi'a al-Jamal had forgotten her.¹ Then said Sayf al-Muluk, "O Daulat Khatun, thou art a mortal and she is a Jinniyah : how then can she be thy sister ?" Replied the Princess, "She is my sister by fosterage and the mother of Badi'a al-Jamal gave my mother somewhat,² saying :—When thou hast need of me, I will come to thee, and departed to her own land ; but she and her daughter used to visit us every year and abide with us awhile before returning home. Wherefore if I were with my mother, O Sayf al-Muluk, and if thou wert with me in my own country and Badi'a al-Jamal and I were together as of wont, I would devise some device with her to bring thee to her : but I am here and they know naught of me ; for that if they knew what is become of me, they have power to deliver me from this place ; however, the matter is in Allah's hands (extolled and exalted be He !) and what can I do ?" Quoth Sayf al-Muluk, "Rise and let us flee and go whither the Almighty willeth ;" but quoth she, "We cannot do that : for, by Allah, though we fled hence a year's journey that accursed would overtake us in an hour and slaughter us." Then said the Prince, "I will hide myself in his way, and when he passeth by I will smite him with the sword and slay him." Daulat Khatun replied, "Thou canst not succeed in slaying him save thou slay his soul." Asked he, "And where is his soul ?" whereto she answered, "Many a time have I questioned him thereof but he would not tell me, till one day I pressed him and he waxed wroth with me and said to me :—How often wilt thou ask me of my soul ? What hast thou to do with my soul ? I rejoined :—O Hátim³, there remaineth none to me but thou, except Allah ; and my life dependeth on thy life, and whilst thou livest all is well for me ; so except I care for thy soul and set it in the apple of this mine eye, how shall I live in thine absence ? An I knew where thy soul abideth, I would never cease whilst I live, to hold it in mine embrace and would keep it as my right eye. Whereupon said he to me :—What time I was born, the astrologers predicted that I should lose my soul at the hands of

¹ Because being a Jinniyah the foster-sister could have come to her and saved her.

² Arab. "Hájah," properly a needful thing. This consisted according to the Bresl. Edit. of certain perfumes, by burning which she could summon the Queen of the Jinn.

³ Probably used in its sense of a "black crow." The Bresl. Edit. (iv. 261), has "Khátim" (seal-ring) which is but one of its almost innumerable misprints.

the son of a king of mankind. So I took it and set it in the crop of a sparrow, and shut up the bird in a box. The box I placed in a casket, and enclosing this in seven other caskets and seven chests, laid the whole in an alabastrine coffer,¹ which I buried within the marge of yon earth-circling sea ; for that these parts are far from the world of men and none of them can win hither. So now see I have told thee what thou wouldst know, and do thou tell none thereof, for it is a secret between me and thee !”—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Seventieth Night,

She said, It hath reached me, O auspicious King, that when Daulat Khatun acquainted Sayf al-Muluk with the whereabouts of the soul of the Jinni who had carried her off and repeated to him his speech ending with, “And this is a secret between me and thee !” “I rejoined,” quoth she, “To whom should I tell it, seeing that none but thou cometh hither with whom I may talk thereof?” adding, “By Allah, thou hast indeed set thy soul in the strongest of strongholds to which none may gain access ! How should a man win to it, unless the impossible be fore-ordained and Allah decree like as the astrologers predicted ?” Thereupon the Jinni, “Peradventure one may come, having on his finger the seal-ring of Solomon son of David (on the twain be peace !) and lay his hand with the ring on the face of the water, saying :—By the virtue of the names engraven upon this ring, let the soul of such an one come forth ! Whereupon the coffer will rise to the surface and he will break it open and do the like with the chests and caskets, till he come to the little box, when he will take out the sparrow and strangle it, and I shall die.” Then said Sayf al-Muluk, “I am the King’s son of whom he spake, and this is the ring of Solomon David-son on my finger : so rise, let us go down to the sea-shore and see if his words be leal or leasing !” Thereupon the two walked down to the sea-shore and the Princess stood on the beach, whilst the Prince waded into the water to his waist and laying his hand with the ring on the surface of the sea, said, “By the virtue of the names and talismans engraven on this ring, and by the might of Sulayman bin Dáúd (on whom be The Peace !), let the soul of Hatim the Jinni, son of the Blue King, come forth !” Whereat the sea boiled in billows and the coffer of

¹ Here it is called “Tábik” and afterwards “Tábút.”

alabaster rose to the surface. Sayf al-Muluk took it and shattered it against the rock and broke open the chests and caskets, till he came to the little box and drew thereout the sparrow. Then the twain returned to the castle and sat down on the throne ; but hardly had they done this, when lo and behold ! there arose a dust-cloud terrifying and some huge thing came flying and crying, "Spare me, O King's son, and slay me not ; but make me thy freedman, and I will bring thee to thy desire !" Quoth Daulat Khatun, "The Jinni cometh ; slay the sparrow, lest this accursed enter the palace and take it from thee and slaughter me and slaughter thee after me." So the Prince wrung the sparrow's neck and it died, whereupon the Jinni fell down at the palace-door and became a heap of black ashes. Then said Daulat Khatun, "We are delivered from the hand of yonder accursed ; what shall we do now ?" and Sayf al-Muluk replied, "It behoveth us to ask aid of Allah Almighty who hath afflicted us ; belike He will direct us and help us to escape from this our strait." So saying, he arose and pulling up¹ half a score of the doors of the palace, which were of sandal-wood and lign-aloes with nails of gold and silver, bound them together with ropes of silk and floss²-silk and fine linen and wrought of them a raft, which he and the Princess aided each other to hale down to the sea-shore. They launched it upon the water till it floated and, making it fast to the beach, returned to the palace, whence they removed all the chargers of gold and saucers of silver and jewels and precious stones and metals and what else was light of load and weighty of worth and freighted the raft therewith. Then they embarked after fashioning two pieces of wood into the likeness of paddles and casting off the rope-moorings, let the raft drift out to sea with them, committing themselves to Allah the Most High, who contenteth those that put their trust in Him and disappointeth not them who rely upon Him. They ceased not faring on thus four months until their victual was exhausted and their sufferings waxed severe and their souls were straitened ; so they prayed Allah to vouchsafe them deliverance from that danger. At last it chanced one night, when Sayf al-Muluk was asleep and Daulat Khatun awake, that behold, the raft drifted landwards and entered a port wherein were ships. The Princess saw the ships and heard a man, he being the chief and head of the Captains, talking with the sailors ; whereby she knew that this was the port of some city and that they were

¹ *i.e.* raising from the lower hinge-pins.

² Arab. Abrisam or Ibrisam (from Persian Abrīsham or Ibrīsham) = raw silk or floss, *i.e.* untwisted silk.

come to an inhabited country. So she joyed with exceeding joy and waking the Prince, said to him, "Ask the Captain, the name of the city and harbour." Thereupon Sayf al-Muluk arose and said to the Captain, "O my brother, how is this harbour hight and what be the names of yonder city and its King?" Replied the Captain, "O false face!¹ O frosty beard! an thou knew not the name of this port and city, how camest thou hither?" Quoth Sayf al-Muluk, "I am a stranger and had taken passage in a merchant ship which was wrecked and sank with all on board; but I saved myself on a plank and made my way hither; wherefore I asked thee the name of the place, and in asking is no offence." Then said the Captain, "This is the city of 'Amáriyah and this harbour is called Kamín al-Bahrayn."² When the Princess heard this she rejoiced with exceeding joy and said, "Praised be Allah!" He asked, "What is to do?" and she answered, "O Sayf al-Muluk, rejoice in succour near hand; for the King of this city is my uncle, my father's brother, —And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Seventy-first Night,

She continued, It hath reached me, O auspicious King, that Daulat Khatun said to Sayf al-Muluk, "Rejoice in safety near hand; for the King of this city is my uncle, my father's brother, and his name is 'Áli al-Mulúk,"³ adding, "Say thou then to the Captain:—Is the Sultan of the city, 'Ali al-Muluk, well?" He asked, but the Captain was wroth with him and cried, "Thou sayest:—I am a stranger and never in my life came hither. Who then told thee the name of the lord of the city?" When Daulat Khatun heard this, she rejoiced and knew him for Mu'in al-Dín,⁴ one of her father's Captains. Now he had fared forth in search of her, after she was lost, and finding her not, he never ceased cruising till he came to her uncle's city. Then she bade Sayf al-Muluk say to him, "O Captain Mu'in al-Din,

¹ Arab. "Ya Sáki' al-Wajh," which Lane translates by "lying" or "liar."

² Kamín (in Bresl. Edit. "bayn" = between) Al-Bahrayn = ambuscade or lurking-place of the two seas. The name of the city in Lane is "'Emareeyeh," imaginary but derived from Emareh ('imárah) = being populous. Trébutien (ii. 161) takes from Bresl. Edit. "Amar," and translates the port-name, *le lieu de refuge des deux mers*.

³ i.e. "High of (among) the Kings." Lane proposes to read 'Ali al-Mulk = high in dominion.

⁴ Pronounce Mu'inooddeen = Aider of the Faith. The Bresl. Edit. (iv. 266) also reads "Mu'in al-Riyásah" = Mu'in of the Captaincies.

come and speak with thy mistress !” So he called out to him as she bade, whereat he was wroth with exceeding wrath and answered, “O dog, O thief, O spy, who art thou and how knowest thou me ?” Then he said to one of the sailors, “Give me an ash¹-stave, that I may go to yonder plaguing Arab and break his head.” So he took the stick and made for Sayf al-Muluk, but, when he came to the raft, he saw a something, wondrous, beauteous, which confounded his wits and, considering it straitly, he made sure that it was Daulat Khatun sitting there, as she were a slice of the moon ; whereat he said to the Prince, “Who is that with thee ?” Replied he, “A damsel by name Daulat Khatun.” When the Captain heard the Princess’s name and knew that she was his mistress and the daughter of his King, he fell down in a fainting fit, and when he came to himself, he left the raft and whatso was thereon and, riding up to the palace, craved an audience of the King ; whereupon the Chamberlain went in to the presence and said, “Captain Mu’in al-Din is come to bring thee good news ; so bid he be brought in.” The King bade admit him ; accordingly he entered and kissing ground² said to him, “O King, thou owest me a gift for glad tidings ; for thy brother’s daughter Daulat Khatun hath reached our city safe and sound, and is now on a raft in the harbour, in company with a young man like the moon on the night of its full.” When the King heard this, he rejoiced and conferred a costly robe of honour on the Captain. Then he straightway bade decorate the city in honour of the safe return of his brother’s daughter and, sending for her and Sayf al-Muluk, saluted the twain and gave them joy of their safety ; after which he despatched a messenger to his brother, to let him know that his daughter was found and was with him. As soon as the news reached Taj al-Muluk, he gat him ready and assembling his troops set out for his brother’s capital, where he found his daughter and they rejoiced with exceeding joy. He sojourned with his brother a week, after which he took his daughter and Sayf al-Muluk and returned to Sarandib, where the Princess foregathered with her mother and they rejoiced at her safe return and held high festival ; and that day was a great day, never was seen its like. As for Sayf al-Muluk, the King entreated him with honour and said to him, “O Sayf al-Muluk, thou hast done me and my daughter all this good for which I cannot requite thee nor can any requite thee, save the Lord of the three

¹ Arab. “Shúm” = a tough wood used for the staves with which donkeys are driven. Sir Gardner Wilkinson informed Lane that it is the ash.

² In Persian we find the fuller metaphorical form, “kissing the ground of obedience.”

Worlds ; but I wish thee to sit upon the throne in my stead and rule the land of Hind, for I offer thee my throne and kingdom and treasures and servants, all this in free gift to thee." Whereupon Sayf al-Muluk rose and kissing the ground before the King, thanked him and answered, "O King of the Age, I accept all thou givest me and return it to thee in freest gift : for I, O King of the Age, covet not sovrantry nor sultanate nor require aught but that Allah the Most High bring me to my desire." Rejoined the King, "O Sayf al-Muluk, these my treasures are at thy disposal : take of them what thou wilt, without consulting me, and Allah requite thee for me with all weal!" Quoth the Prince, "Allah advance the King! There is no delight for me in money or in dominion till I win my wish : but now I have a mind to solace myself in the city and view its thoroughfares and market-streets." So the King bade bring him a mare of the thoroughbreds, saddled and bridled ; and Sayf al-Muluk mounted her and rode through the streets and markets of the city. As he looked about him right and left, lo ! his eyes fell on a young man who was carrying a tunic and crying it for sale at fifteen dinars : so he considered him and saw him to be like his brother Sa'id ; and indeed it was his very self, but he was wan of blee and changed for long strangerhood and the travails of travel, so that he knew him not. However he said to his attendants, "Take yonder youth and carry him to the palace where I lodge, and keep him with you till my return from the ride when I will question him." But they understood him to say, "Carry him to the prison,"¹ and said in themselves, "Haply this is some runaway Mameluke of his." So they took him and bore him to the bridewell, where they laid him in irons and left him seated in solitude, unremembered by any. Presently Sayf al-Muluk returned to the palace, but he forgot his brother Sa'id, and none made mention of him. So he abode in prison, and when they brought out the prisoners to cut ashlar from the quarries, they took Sa'id with them and he wrought with the rest. He abode a month's space in this squalor and sore sorrow, pondering his case and saying in himself, "What is the cause of my imprisonment?" while Sayf al-Muluk's mind was diverted from him by rejoicing and other things ; but one day, as he sat, he bethought him of Sa'id and said to his Mamelukes, "Where is the white slave I gave into your charge on such a day?" Quoth they, "Didst thou not bid us bear him to the prison?" and quoth he, "Nay, I said not so ; I bade you carry him to my palace till after the ride." Then he sent his Chamberlains and Emirs for Sa'id and they fetched him in fetters,

¹ Palace and prison being often under the same roof.

and loosing him from his irons set him before the Prince, who asked him, "O young man, what countryman art thou?" and he answered, "I am from Egypt and my name is Sai'd, son of Faris the Wazir." Now hearing these words, Sayf al-Muluk sprang to his feet and throwing himself off the throne and upon his friend, hung on his neck, weeping aloud for very joy and saying, "O my brother, O Sa'id, praised be Allah for that I see thee alive! I am thy brother Sayf al-Muluk, son of King Asim." Then they embraced and shed tears together and all who were present marvelled at them. After this Sayf al-Muluk bade his people bear Sa'id to the Hammam-bath and they did so. When he came out, they clad him in costly clothing and carried him back to Sayf al-Muluk who seated him on the throne beside himself. When King Taj al-Muluk heard of the reunion of Sayf al-Muluk and his brother Sa'id, he joyed with joy exceeding and came to them, and the three sat devising of all that had befallen them in the past from first to last. Then said Sai'd:—O my brother, O Sayf al-Muluk, when the ship sank with all on board I saved myself on a plank with a company of Mamelukes and it drifted with us a whole month, when the wind cast us, by the ordinance of Allah Almighty, upon an island. So we landed and, entering among the trees, took to eating of the fruits, for we were anhungred. Whilst we were busy eating, there fell on us unawares folk like Ifrits and springing on our shoulders rode us¹ and said to us, "Go on with us; for ye are become our asses." So I said to him who had mounted me, "What art thou and why mountest thou me?" At this he twisted one of his legs about my neck, till I was all but dead, and beat upon my back the while with the other leg, till I thought he had broken my backbone. So I fell to the ground on my face, having no strength left in me for famine and thirst. From my fall he knew that I was hungry, and taking me by the hand, led me to a tree laden with fruit which was a pear-tree² and said to me, "Eat thy fill of this tree." So I ate till I had enough and rose to walk against my will; but, ere I had fared afar the creature turned and leaping on my shoulders again drove me on, now walking, now running and now trotting, and he the while mounted on me, laughing and saying, "Never in my life saw I a donkey like unto thee!" We abode thus for years till, one day of the days, it chanced that we found there great plenty of vines, covered

¹ That this riding is a facetious exaggeration of the African practice I find was guessed by Mr. Kedghtley (p. 41).

² Arab. "Kummasrá": the root seems to be "Kamsara" = being slender or compact.

with ripe fruit: so we gathered a quantity of grape-bunches and throwing them into a pit, trod them with our feet, till the pit became a great water-pool. Then we waited awhile and presently returning thither, found that the sun had wroughten on the grape-juice and it was become wine. So we used to drink it till we were drunken and our faces flushed and we fell to singing and dancing and running about in the merriment of drunkenness¹; whereupon our masters said to us, "What is it that reddeneth your faces and maketh you dance and sing?" We replied, "Ask us not, what is your quest in questioning us hereof?" but they insisted, saying, "You must tell us, so that we may know the truth of the case," till we told them how we had pressed grapes and made wine. Quoth they, "Give us to drink thereof;" but quoth we, "The grapes are spent." So they brought us to a Wady, whose length we knew not from its breadth nor its beginning from its end, wherein were vines each bunch of grapes on them weighing twenty pounds² by the scale and all within easy reach, and they said, "Gather of these." Accordingly we gathered a mighty great store of grapes and finding there a big trench, bigger than the great tank in the King's garden, we filled it full of fruit. This we trod with our feet and did with the juice as before till it became strong wine, which it did after a month; whereupon we said to them, "'Tis come to perfection; but in what will ye drink it?" And they replied, "We had asses like unto you; but we ate them and kept their heads: so give us to drink in their skulls." We went to their caves which we found full of heads and bones of the Sons of Adam; and we gave them to drink, when they became drunken and lay down, nigh two hundred of them. Then we said to one another, "Is 't not enough that they should ride us, but they must eat us also? There is no Majesty and there is no Might save in Allah, the Glorious, the Great! But we will ply them with wine till they are overcome by drunkenness, when we will slay them and be at rest from them." Accordingly, we awoke them and fell to filling the skulls and gave them to drink, but they said, "This is bitter." We replied, "Why say ye 'tis bitter? Whoso saith thus, except he drink of it ten times, he dieth the same day." When they heard this, they feared death and cried to us, "Give us to drink the

¹ Lane translates, "by reason of the exhilaration produced by intoxication." But the Arabic here has no assonance. The passage also alludes to the drunken habits of those blameless Ethiopians, the races of Central Africa where, after mid-day a chief is rarely if ever found sober. We hear much about drink in England, but Englishmen are mere babes compared with these stalwart Negroes.

² This is not exaggerated. When at Hebron I saw the biblical spectacle of two men carrying a huge bunch slung to a pole, not so much for the weight as to keep the grapes from injury.

whole ten times." So we gave them to drink, and when they had swallowed the rest of the ten draughts they waxed drunken exceedingly and their strength failed them and they availed not to mount us. Thereupon we dragged them together by their hands and laying them one upon another, collected great plenty of dry vine-stalks and branches and heaped it about and upon them : then we set fire to the pile and stood afar off, to see what became of them ; —And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seben Hundred and Seventy-second Night

She pursued, It hath reached me, O auspicious King, that Sa'id continued :—When we set fire to the pile wherein were the Ghuls, I with the Mamelukes stood afar off to see what became of them ; and, as soon as the fire was burnt out, we came back and found them a heap of ashes, wherefore we praised Allah Almighty who had delivered us from them. Then we went forth about the island and sought the sea-shore, where we parted and I and two of the Mamelukes fared on till we came to a thick copse full of fruit and there busied ourselves with eating, and behold, presently up came a man tall of stature, long of beard, and lengthy of ear, with eyes like cressets driving before him and feeding a great flock of sheep.¹ When he saw us he rejoiced and said to us, "Well come, and fair welcome to you ! Draw near me that I may slaughter you an ewe of these sheep and roast it and give you to eat." Quoth we, "Where is thine abode ?" And quoth he, "Hard by yonder mountain ; go on towards it till ye come to a cave and enter therein, for you will see many guests like yourselves ; and do ye sit with them, whilst we make ready for you the guest-meal." We believed him, so fared on as he bade us, till we came to the cavern, where we found many guests, Sons of Adam like ourselves, but they were all blinded ;² and when we entered, one said, "I'm sick ;" and another, "I'm weak." So we cried to them, "What is

¹ The Mac. and Bul. Edits. add, "and with him a host of others after his kind ;" but these words are omitted by the Bresl. Edit. and apparently from the sequel there was only one Ghul-giant.

² Probably alluding to the most barbarous Persian practice of plucking or tearing out the eyes from the sockets. See Sir John Malcolm's description of the capture of Kirmán and Morier (in Zohrab, the hostage) for the wholesale blinding of the Asterabadians by the Eunuch-King Agha Mohammed Shah. I may note that the mediæval Italian practice called *bacinare*, or scorching with red-hot basins, came from Persia.

this you say and what is the cause of your sickness and weakness ?” They asked, “Who are ye ?” and we answered, “We are guests.” Then said they, “What hath made you fall into the hands of yonder accursed ? But there is no Majesty and there is no Might save in Allah, the Glorious, the Great ! This is a Ghul who devoureth the Sons of Adam and he hath blinded us and meaneth to eat us.” Said we, “And how did he blind you ?” and they replied, “Even as he will blind yourselves anon.” Quoth we, “And how so ?” And quoth they, “He will bring you bowls of soured milk¹ and will say to you :—Ye are weary with wayfare : take this milk and drink it. And when ye have drunken thereof, ye will become blind like us.” Said I to myself, “There is no escape for us but by contrivance.” So I dug a hole in the ground and sat over it. After an hour or so in came the accursed Ghul with bowls of milk, whereof he gave to each of us, saying, “Ye come from the desert and are athirst : so take this milk and drink it, whilst I roast you the flesh.” I took the cup and carried it to my mouth but emptied it into the hole ; then I cried out, “Alas ! my sight is gone and I am blind !” and clapping my hand to my eyes, fell a-weeping and a-wailing, whilst the accursed laughed and said, “Fear not, thou art now become like mine other guests.” But, as for my two comrades, they drank the milk and became blind. Thereupon the Ghul arose and stopping up the mouth of the cavern came to me and felt my ribs, but found me lean and with no flesh on my bones : so he tried another and finding him fat, rejoiced. Then he slaughtered three sheep and skinned them and fetching iron spits, spitted the flesh thereon and set them over the fire to roast. When the meat was done, he placed it before my comrades, who ate and he with them ; after which he brought a leather-bag full of wine and drank thereof and lay down prone and snored. Said I to myself, “He’s drowned in sleep : how shall I slay him ?” Then I bethought me of the spits and thrusting two of them into the fire, waited till they were as red-hot coals : whereupon I arose and girded myself and taking a spit in each hand went up to the accursed Ghul and thrust them into his eyes, pressing upon them with all my might. He sprang to his feet for sweet life and would have laid hold of me ; but he was blind. So I fled from him into the inner cavern, whilst he ran after

¹ Arab. “Laban” as opposed to “Halib ;” in Night dcclxxiv. the former is used for sweet milk, and other passages could be cited. I have noted that all galaktophagi, or milk-drinking races, prefer the artificially soured to the sweet, choosing the acetation to take place outside rather than inside their stomachs. Amongst the Somal I never saw man, woman or child drink a drop of fresh milk ; and they offered considerable opposition to our heating it for coffee.

me ; but I found no place of refuge from him nor whence I might escape into the open country, for the cave was stopped up with stones ; wherefore I was bewildered and said to the blind men, "How shall I do with this accursed?" Replied one of them, "O Sa'id, with a run and a spring mount up to yonder niche¹ and thou wilt find there a sharpened scymitar of copper : bring it to me and I will tell thee what to do." So I clomb to the niche and taking the blade, returned to the blind man, who said to me, "Smite him with the sword in his middle, and he will die forthright." So I rushed after the Ghul, who was weary with running after me and felt for the blind men that he might kill them and, coming up to him, smote him with the sword a single stroke across his waist and he fell in twain. Then he screamed and cried out to me, "O man, an thou desire to slay me, strike me a second stroke." Accordingly, I was about to smite him another cut ; but he who had directed me to the niche and the scymitar said, "Smite him not a second time, for then he will not die, but will live and destroy us."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Seventy-third Night

She resumed, It hath reached me, O auspicious King, that Sa'id continued :—Now when I struck the Ghul with the sword he cried out to me, "O man, an thou desire to slay me, strike me a second stroke!" I was about so to do when he who had directed me to the scymitar said, "Smite him not a second time, for then he will not die, but will live and destroy us!" So I held my hand as he bade me, and the Ghul died. Then said the blind man to me, "Open the mouth of the cave and let us fare forth ; so haply Allah may help us and bring us to rest from this place." And I said, "No harm can come to us now ; let us rather abide here and repose and eat of these sheep and drink of this wine, for long is the land." Accordingly we tarried there two months, eating of the sheep and of the fruits of the island and drinking the generous grape-juice till it so chanced one day, as we sat upon the beach, we caught sight of a ship looming large in the distance ; so we made signs for the crew and holla'd to them. They feared to draw near, knowing that the

¹ Arab. "Tákah," not "an aperture," as Lane has it, but an arched hollow in the wall.

island was inhabited by a Ghul¹ who ate Adamites, and would have sheered off; but we ran down to the marge of the sea and made signs to them, with our turband-ends and shouted to them, where upon one of the sailors, who was sharp of sight, said to the rest, "Harkye, comrades, I see these men formed like ourselves, for they have not the fashion of Ghuls." So they made for us, little by little, till they drew near us in the dinghy² and were certified that we were indeed human beings, when they saluted us and we returned their salam and gave them the glad tidings of the slaying of the accursed, wherefore they thanked us. Then we carried to the ship all that was in the cave of stuffs and sheep and treasure, together with a viaticum of the island-fruits, such as should serve us days and months, and embarking, sailed on with a fair breeze three days; at the end of which the wind veered round against us, and the air became exceeding dark; nor had an hour passed before the wind drave the craft on to a rock, where it broke up and its planks were torn asunder.³ However, the Great God decreed that I should lay hold of one of the planks, which I bestrode, and it bore me along two days, for the wind had fallen fair again, and I paddled with my feet awhile, till Allah the Most High brought me safe ashore, and I landed and came to this city, where I found myself a stranger, solitary, friendless, not knowing what to do; for hunger was sore upon me, and I was in great tribulation. Thereupon I, O my brother, hid myself and pulling off this my tunic, carried it to the market, saying in my mind, "I will sell it and live on its price, till Allah accomplish to me whatso He will accomplish." Then I took the tunic in my hand and cried it for sale, and the folk were looking at it and bidding for it, when, O my brother, thou camest by and seeing me commandedst me to the palace; but thy pages arrested and thrust me into the prison, and there I abode till thou bethoughtest thee of me and badst bring me before thee. So now I have told thee what befel me, and Alhamdolillah—glorified be God—for reunion! Much marvelled the two Kings at Sa'id's tale, and Taj al-Muluk

¹ In Trébutien (ii. 118) the cannibal is called "Goul Eli-Fenioun" and Von Hammer remarks, "There is no need of such likeness of name to prove that all this episode is a manifest imitation of the adventures of Ulysses in Polyphemus' cave; * * * and this induces the belief that the Arabs have been acquainted with the poems of Homer." Living intimately with the Greeks, they could not have ignored the Iliad and the Odyssey: indeed we know by tradition that they had translations, now apparently lost. I cannot, however, accept Lane's conjecture that "the story of Ulysses and Polyphemus may have been of Eastern origin." Possibly the myth came from Egypt, for I have shown that the opening of the Iliad bears a suspicious likeness to the poem of Pentaur's Epic.

² Arab. "Shakhtúr."

³ In the Besl. Edit. the ship is not wrecked, but lands Sa'id in safety.

having made ready a goodly dwelling for Sayf al-Muluk and his Wazir, Daulat Khatun used to visit the Prince there and thank him for his favours and talk with him. One day he met her and said to her, "O my lady, where is the promise thou madest me, in the palace of Japhet son of Noah, saying :—Were I with my people, I would make shift to bring thee to thy desire?" And Sa'id said to her, "O Princess, I crave thine aid to enable him to win his will." Answered she, "Yea, verily; I will do my endeavour for him, that he may attain his aim, if it please Allah Almighty." And she turned to Sayf al-Muluk and said to him, "Be of good cheer and keep thine eyes cool and clear." Then she rose and going in to her mother, said to her, "Come with me forthright and let us purify ourselves and make fumigations¹ that Badi'a al-Jamal and her mother may come and see me and rejoice in me." Answered the Queen, "With love and goodly gree;" and rising, betook herself to the garden and burnt off these perfumes which she always had by her; nor was it long before Badi'a al-Jamal and her mother made their appearance. The Queen of Hind foregathered with the other Queen and acquainted her with her daughter's safe return, whereat she rejoiced; and Badi'a al-Jamal and Daulat Khatun foregathered likewise and rejoiced in each other. Then they pitched the pavilions² and dressed dainty viands and made ready the place of entertainment; whilst the two Princesses withdrew to a tent apart and ate together and drank and made merry; after which they sat down to converse, and Badi'a al-Jamal said, "What hath befallen thee in thy strangerhood?" Replied Daulat Khatun, "O my sister, how sad is severance and how gladsome is re-union; ask me not what hath befallen me! Oh, what hardships mortals suffer!" cried she, "How so?" and the other said to her, "O my sister, I was immured in the High-built Castle of Japhet son of Noah, whither the son of the Blue King carried me off till Sayf al-Muluk slew the Jinni and brought me back to my sire;" and she told her to boot all that the Prince had undergone of hardships and horrors before he came to the Castle.³ Badi'a al-Jamal marvelled at her tale and said, "By Allah, O my sister, this is the most wondrous of wonders! This Sayf al-Muluk is indeed a man! But why did he leave his father and mother and betake himself to travel and expose himself to these perils?" Quoth Daulat Khatun, "I have a mind to tell

¹ So in the Shah-nameh the Simurgh-bird gives one of her feathers to her protégé Zál which he will throw into the fire when she is wanted.

² Bresl. Edit. Al-Zardakhánát, Arab. plur. of Zard-khánah, a bastard word = armoury, from Arab. Zard (hauberk) and Pers. Khánah = house, etc.

³ Some retrenchment was here found necessary to avoid "damnable iteration."

thee the first part of his history ; but shame of thee hindereth me therefrom." Quoth Badi'a al-Jamal, "Why shouldst thou have shame of me, seeing that thou art my sister and my bosom-friend and there is much love between thee and me and I know thou wilt me naught but well? Tell me then what thou hast to say and be not abashed at me and hide nothing from me and have no fear of consequences." Answered Daulat Khatun, "By Allah, all the calamities that have betided this unfortunate have been on thine account and because of thee!" Asked Badi'a al-Jamal, "How so, O my sister?" and the other answered, "Know that he saw thy portrait wrought on a tunic which thy father sent to Solomon son of David (on the twain be peace!) and he opened it not neither looked at it but despatched it, with other presents and rarities to Asim bin Safwan, King of Egypt, who gave it, still unopened, to his son Sayf al-Muluk. The Prince unfolded the tunic, thinking to put it on, and seeing thy portrait, became enamoured of it; wherefore he came forth in quest of thee, and left his folk and reign and suffered all these terrors and hardships on thine account."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Seventy-fourth Night

She said, It hath reached me, O auspicious King, that Daulat Khatun related to Badi'a al-Jamal the first part of Sayf al-Muluk's history; how his love for her was caused by the tunic whereon her presentment was wrought; how he went forth, passion-distraught, in quest of her; how he forsook his people and his kingdom for her sake and how he had suffered all these terrors and hardships on her account. When Badi'a al-Jamal heard this, she blushed rosy red and was confounded at Daulat Khatun and said, "Verily this may never, never be; for man accordeth not with the Jann." Then Daulat Khatun went on to praise Sayf al-Muluk and extol his comeliness and courage and knightly skill, and ceased not repeating her memories of his prowess and his excellent qualities till she ended with saying, "For the sake of Almighty Allah and of me, O sister mine, come and speak with him, though but one word!" But Badi'a al-Jamal cried, "By Allah, O sister mine, this that thou sayest I will not hear, neither will I assent to thee therein;" and it was as if she heard naught of what the other said and as if no love of Sayf al-Muluk and his beauty and bearing and bravery had gotten hold upon her heart. Then Daulat Khatun humbled herself and said, "O Badi'a al-Jamal, by the milk we have sucked, I and thou, and

by that which is graven on the seal-ring of Solomon (on whom be The Peace !) hearken to these my words, for I pledged myself in the High-built Castle of Japhet to show him thy face. So Allah upon thee, show it to him once, for the love of me, and look thyself on him !” And she ceased not to weep and implore her and kiss her hands and feet, till she consented and said, “ For thy sake I will show him my face once and he shall have a single glance.” With that Daulat Khatun’s heart was gladdened and she kissed her hands and feet. Then she went forth and fared to the great pavilion in the garden and bade her slave-women spread it with carpets and set up a couch of gold and place the wine-vessels in order ; after which she went into Sayf al-Muluk and to his Wazir Sa’id, whom she found seated in their lodging, and gave the Prince the glad tidings of the winning of his wish, saying, “ Go to the pavilion in the garden, thou and thy brother, and hide yourselves there from the eyes of men, so none in the palace may espy you, till I come to you with Badi’a al-Jamal.” So they rose and repaired to the appointed pavilion, where they found the couch of gold set and furnished with cushions, and meat and wine ready served. So they sat awhile, whilst Sayf al-Muluk bethought him of his beloved and his breast was straitened and love and longing assailed him : wherefore he rose and walked forth from the vestibule of the pavilion. Sa’id would have followed him, but he said to him, “ O my brother, follow me not, but sit in thy stead till I return to thee.” So Sa’id abode seated, whilst Sayf al-Muluk went down into the garden, distracted for excess of love : transport overcame him and he recited these couplets :—

O passing Fair,¹ I have none else but thee ; * Pity this slave in thy love’s slavery.

Thou art my search, my joy and my desire ! * None save thyself shall love this heart of me :

Would Heaven I knew thou knewest of my wails * Night-long, and eyelids oped by memory.

Bid sleep to sojourn on these eyen-lids * Haply in vision I thy sight shall see.

Show favour then to one thus love-distraught : * Save him from ruin by thy cruelty :

Allah increase thy beauty and thy weal ; * And be thy ransom every enemy !

So shall on Doomsday lovers range beneath * Thy flag, and beauties ’neath thy banner be.

Then he wept and recited these also :—

¹ *i.e.* Badi’a al-Jamal.

That rarest beauty ever bides my foe * Who holds my heart and lurks in secrecy :

Speaking, I speak of nothing save her charms ; * And when I'm dumb in heart-core woneth she.

Then he wept sore and recited the following :—

And in my bosom higher flames the fire ; * You are my wish and longsome still I yearn :

To you (none other !) bend I and I hope * (Lovers long-suffering are !) your grace to earn ;

And that you pity me whose frame by Love * Is waste, and weak his heart with sore concern :

Relent, be gen'rous, kind, of tender heart : * From you I'll ne'er remove, from you ne'er turn !

Then he wept and recited these also :—

Came to me care when came the love of thee ; * Cruel sleep fled me like thy cruelty :

Tells me the messenger that thou art wroth : * Allah forefend what evils told me he !

Presently Sa'id waxed weary of awaiting him and going forth in quest of him, found him walking in the garden, distraught and reciting these two couplets :—

By Allah, by th' Almighty, by his right¹ * Who read the Koran-Chapter " Fátir " ² hight ;

Ne'er roam my glances o'er the [charms I see ; * Thy grace, rare Beauty, is my talk by night.

So he joined him and the twain walked about the garden together solacing themselves and ate of its fruits. Such was their case ;³ but as regards the two Princesses, they came to the pavilion and entering therein after the eunuchs had richly furnished it, according to command, sat down on the couch of gold, beside which was a window that gave upon the garden. The slaves then set before them all manner rich meats and they ate, Daulat Khatun feeding her foster-sister by mouthfuls,⁴ till she was satisfied, when she

¹ Mohammed.

² Koran xxxv. " The Creator " (Fátir) or the Angels, so called from the first verse.

³ In the Bresl. Edit. (p. 263) Sayf al-Muluk drops asleep under a tree to the lulling sound of a Sákiyah or water-wheel, and is seen by Badi'a al-Jamal, who falls in love with him and drops tears upon his cheeks, etc. The scene, containing much recitation, is long and well told.

⁴ Arab. " Lukmah " = a *bouchée* of bread, meat, fruit or pastry, and especially applied to the rice balled with the hand and delicately inserted into a friend's mouth.

called for divers kinds of sweetmeats; and when the eunuchs brought them, they ate what they would of them and washed their hands. After this Daulat Khatun made ready wine and its service, setting on the ewers and bowls, and she proceeded to crown the cups and give Badi'a al-Jamal to drink, filling for herself after and drinking in turn. Then Badi'a al-Jamal looked from the window into the garden and gazed upon the fruit and branches that were therein, till her glance fell on Sayf al-Muluk, and she saw him wandering about the parterres, followed by Sa'id, and she heard him recite verses, raining the while railing tears. And that glance of eyes cost her a thousand sighs,—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Seventy-fifth Night,

She resumed, It hath reached me, O auspicious King, that when Badi'a al-Jamal caught sight of Sayf al-Muluk as he wandered about the garden, that glance of eyes cost her a thousand sighs, and she turned to Daulat Khatun and said to her (and indeed the wine sported with her senses), "O my sister, who is that young man I see in the garden, distraught, disappointed, sighing?" Quoth the other, "Dost thou give me leave to bring him hither, that we may look on him?" and quoth the other, "If thou can avail to bring him, bring him." So Daulat Khatun called to him, saying, "O King's son, come up to us and bring us thy beauty and thy loveliness!" Sayf al-Muluk recognised her voice and came up into the pavilion; but no sooner had he set eyes on Badi'a al-Jamal, than he fell down in a swoon; whereupon Daulat Khatun sprinkled on him a little rose-water and he revived. Then he rose and kissed ground before Badi'a al-Jamal who was amazed at his beauty and loveliness; and Daulat Khatun said to her, "Know, O Princess, that this is Sayf al-Muluk, whose hand saved me by the ordinance of Allah Almighty, and he it is who hath borne all manner burthens on thine account: wherefore I would have thee look upon him with favour." Hearing this Badi'a al-Jamal laughed and said, "And who keepeth faith, that this youth should do so? for there is no true love in men." Cried Sayf al-Muluk, "O Princess, never shall lack of faith be in me, and all men are not created alike." And he wept before her and recited these verses:—

O thou, Badi'a 'l-Jamal, show thou some clemency * To one those lovely eyes
oppress with witchery!

By rights of beauteous hues and tints thy cheeks combine * Of snowy white and glowing red anemone,
Punish not with disdain one who is sorely sick * By long, long parting waste hath waxed this frame of me :
This is my wish, my will, the end of my desire, * And Union is my hope an haply this may be !

Then he wept with violent weeping ; and love and longing got the mastery over him and he greeted her with these couplets :—

Peace be to you from lover's wasted love, * All noble hearts to noble favour show :
Peace be to you ! Ne'er fail your form my dreams ; * Nor hall nor chamber the fair sight forego !
Of you I'm jealous : none may name your name : * Lovers to lovers aye should bend them low :
So cut not off your grace from him who loves * While sickness wastes and sorrows overthrow.
I watch the flowery stars which frighten me ; * While cark and care mine every night foreslow.
Nor Patience bides with me nor plan appears : * What shall I say when questioned of my foe ?
God's peace in hour of need aye be with you, * Peace sent by lover patient bearing woe !

Then for the excess of his ecstasy he repeated these couplets also :—

If I to aught save you, O lords of me, incline ; * Ne'er may I win of you my wish, my sole design !
Who doth comprise all loveliness save only you ? * Who makes the Doomsday dawn e'en now before these eyne ?
Far be it Love find any rest, for I am one * Who lost for love of you this heart, this bosom mine.

When he had made an end of his verses, he wept with sore weeping and she said to him, " O Prince, I fear to grant myself wholly to thee lest I find in thee nor fondness nor affection ; for oftentimes man's fidelity is small and his perfidy is great, and thou knowest how the lord Solomon son of David (on whom be The Peace !) took Bilkis to his love but, whenas he saw another fairer than she, turned from her thereto." Sayf al-Muluk replied, " O my eye and O my soul, Allah hath not made all men alike, and I, Inshallah, will keep my troth and die beneath thy feet. Soon shalt thou see what I will do in accordance with my words, and for whatso I say Allah is my warrant." Quoth Badi'a al-Jamal, " Sit and be of good heart and swear to me by the right of thy Faith and let us covenant together that each will not be false to other ; and whichever of us breaketh faith may Almighty Allah punish !" At these words he sat down

and set his hand in her hand and they swore each to other that neither of them would ever prefer to the other any one, either of man or of the Jann. Then they embraced for a whole hour and wept for excess of their joy, whilst love overcame Sayf al-Muluk and he recited these couplets :—

I weep for longing love's own ardency * To her who claims the heart and soul
of me ;
And sore's my sorrow parted long from you, * And short's my arm to reach the
prize I see ;
And mourning grief for what my patience marred * To blamer's eye unveiled my
secrecy ;
And waxed strait that whilome was so wide ; * Patience nor force remains nor
power to dree.
Would Heaven I knew if God will ever deign to join * Our lives, and from our
cark and care and grief set free !

After this mutual troth-plighting, Sayf al-Muluk arose and walked in the garden and Badi'a al-Jamal arose also and went forth also afoot followed by a slave-girl bearing somewhat of food and a flask¹ of wine. The Princess sat down and the damsel set the meat and wine before her : nor remained they long ere they were joined by Sayf al-Muluk, who was received with greeting, and the two embraced and sat them down——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Seventy-sixth Night,

She pursued, It hath reached me, O auspicious King, that having provided food and wine, Badi'a al-Jamal met Sayf al-Muluk with greetings, and the twain having embraced and kissed sat them down awhile to eat and drink. Then said she to him, "O King's son, thou must now go to the garden of Iram, where dwelleth my grandmother, and seek her consent to our marriage. My slave-girl Marjānah will convey thee thither and as thou farest therein thou wilt see a great pavilion of red satin, lined with green silk. Enter the pavilion heartening thyself and thou wilt see inside it an ancient dame sitting on a couch of red gold set with pearls and jewels. Salute her with respect and courtesy ; then look at the foot of the couch, where thou wilt descry a pair of sandals² of cloth interwoven

¹ Arab. "Saláhiyah," also written Saráhiyah : it means an ewer-shaped glass bottle.

² Arab. "Sarmújah," of which Von Hammer remarks that the dictionaries ignore it : Dozy gives the forms Sarmúj, Sarmúz and Sarmúzah and explains them by *espèce de guêtre, de sandale ou de mule, qu'on chausse par-dessus la botte.*

with bars of gold, embroidered with jewels. Take them and kiss them and lay them upon thy head ;¹ then put them under thy right armpit and stand before the old woman, in silence and with thy brow down bowed. If she ask thee, Who art thou and how camest thou hither and who led thee to this land ? and why hast thou taken up the sandals ? make her no answer, but abide silent till Marjanah enter, when she will speak with her and seek to win her approval for thee and cause her look on thee with consent ; so haply Allah Almighty may incline her heart to thee and she may grant thee thy wish." Then she called the handmaid Marjanah hight and said to her, "As thou lovest me, do my errand this day and be not neglectful therein ! If thou accomplish it, thou shalt be a free woman for the sake of Allah Almighty, and I will deal honourably by thee with gifts and there shall be none dearer to me than thou, nor will I discover my secrets to any save to thee. So, by my love for thee, fulfil this my need and be not slothful therein." Replied Marjanah, "O my lady and light of mine eyes, tell me what is it thou requirest of me, that I may accomplish it with both mine eyes." Badi'a rejoined, "Take this mortal on thy shoulders and bear him to the bloom-garden of Iram and the pavilion of my grandmother, my father's mother, and be careful of his safety. When thou hast brought him into her presence and seest him take the slippers and do them homage, and hearest her ask him saying :—Whence art thou and by what road art come and who led thee to this land, and why hast thou taken up the sandals and what is thy need that I give heed to it ? do thou come forward in haste and salute her with the salam and say to her :—O my lady, I am she who brought him hither and he is the King's son of Egypt.² 'Tis he who went to the High-built Castle and slew the son of the Blue King and delivered the Princess Daulat Khatun from the Castle of Japhet son of Noah and brought her back safe to her father : and I have brought him to thee, that he may give thee the glad tidings of her safety : so

¹ In token of profound submission.

² Arab. "Misr," in Ibn Khaldún, is a land whose people are settled and civilised, hence "Namsur" = we settle ; and "Amsár" = settled provinces. Al-Misrayn was the title of Basrah and Kufah, the two military cantonments founded by Caliph Omar on the frontier of conquering Arabia and conquered Persia : hence "Tamsir" = founding such posts, which were planted in Mesopotamia, Syria and Egypt. In these camps were stationed the veterans who had fought under Mohammed ; but the spoils of the East soon changed them to splendid cities where luxury and learning flourished side by side. Sprenger (Al-Mas'ûdi pp. 19, 177) compares them ecclesiastically with the primitive Christian Churches such as Jerusalem, Alexandria and Antioch. But the Moslems were animated with an ardent love of liberty, and Kufah under Al-Hajjaj the masterful, lost 100,000 of her turbulent sons without her thirst for independence being quenched.

deign thou be gracious to him. Then do thou say to her :—Allah upon thee ! is not this young man handsome, O my lady ? She will reply, Yes ; and do thou rejoin :—O my lady, indeed he is complete in honour and manhood and valour and he is lord and King of Egypt and compriseth all praiseworthy qualities. An she ask thee, What is his need ? do thou make answer :—My lady saluteth thee and saith to thee, how long shall she sit at home, a maid and unmarried ? What is thine intent in leaving her without a mate and why dost thou not marry her in thy lifetide and that of her mother like other girls ? If she say, How shall we do to marry her ? An she have anyone in mind, let her tell us of him, and we will do her will as far as may be ! do thou make answer :—O my lady, thy daughter saith to thee, Ye were minded aforetime to marry me to Solomon (on whom be The Peace !) and portrayed him my portrait on a tunic. But he had no lot in me ; so he sent the tunic to the King of Egypt and he gave it to his son, who saw my portrait figured thereon and fell in love with me ; wherefore he left his father and mother's realm and turning away from the world and whatso is therein, went forth at a venture, a wanderer, love-distraught, and hath borne the utmost hardships and horrors for the sake of me. Now thou seest his beauty and loveliness, and thy daughter's heart is enamoured of him ; so, if ye have a mind to marry her, marry her to this young man and forbid her not from him, for he is young and passing comely and King of Egypt, nor wilt thou find a goodlier than he ; and if ye will not give her to him, she will slay herself and marry none, neither man nor Jinn." "And," continued Badi'a al-Jamal, "Look thou, O Marjanah, *ma mie*,¹ how thou mayst do with my grandmother, to win her consent, and beguile her with soft words, so haply she may do my desire." Quoth the damsel, "O my lady, upon my head and eyes will I serve thee and do what shall content thee." Then she took Sayf al-Muluk on her shoulders and said to him, "O King's son, shut thine eyes." He did so and she flew up with him into the welkin ; and after awhile she said to him, "O King's son, open thine eyes." He opened them and found himself in a garden, which was none other than the garden of Iram ; and she showed him the pavilion and said, "O Sayf al-Muluk, enter therein !" Here-upon he pronounced the name of Allah Almighty and entering cast a look upon the garden, when he saw the old Queen sitting on the

¹ Arab. "Yá Dádati" : Dádat is an old servant-woman or slave, often applied to a nurse, like its congener the Pers. Dádá, the latter often pronounced Daddeh, as Daddeh Bazm-ará in the Kulsum-nameh (Atkinson's "Customs of Women of Persia," London, 8vo. 1832).

couch, attended by her waiting women. So he drew near her with courtesy and reverence and taking the sandals kissed them and did as Badi'a al-Jamal had enjoined him. Quoth the ancient dame, "Who art thou and what is thy country; whence comest thou and who brought thee hither and what may be thy wish? Wherefore dost thou take the sandals and kiss them and when didst thou ask of me a favour which I did not grant?" With this in came Marjanah¹ and, saluting her reverently and worshipfully, repeated to her what Badi'a al-Jamal had told her; which when the old Queen heard, she cried out at her and was wroth with her and said, "How shall there be accord between man and Jinn?"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred & Seventy-seventh Night,

She resumed, It hath reached me, O auspicious King, that when the old Queen heard the handmaid's words she was wroth with sore wrath because of her and cried, "How shall there be accord between man and Jinn?" But Sayf al-Muluk replied, "Indeed, I will conform to thy will and be thy page and die in thy love and will keep with thee covenant and regard none but thee: so right soon shalt thou see my truth and lack of falsehood and the excellence of my manly dealing with thee, Inshallah!" The old woman pondered for a full hour with brow earthwards bent; after which she raised her head and said to him, "O thou beautiful youth, wilt thou indeed keep compact and covenant?" He replied, "Yes, by Him who raised the heavens and dispread the earth upon the waters, I will indeed keep faith and troth!" Thereupon quoth she, "I will win for thee thy wish, Inshallah! but for the present go thou into the garden and take thy pleasure therein and eat of its fruits, that have neither like in the world nor equal, whilst I send for my son Shahyal and confabulate with him of the matter. Nothing but good shall come of it, so Allah please, for he will not gainsay me nor disobey my commandment and I will marry thee with his daughter Badi'a al-Jamal. So be of good heart for she shall assuredly be thy wife, O Sayf al-Muluk." The Prince thanked her for those words and kissing her hands and feet, went forth from her into the garden;

¹ Marjánah has been already explained. D'Herbelot derives from it the Romance name *Morgante la Déconvenue*, here confounding Morgana with Urganda; and Keltic scholars make Morgain = Mor Gwynn—the white maid (p. 10, Keightley's *Fairy Mythology*, London, Whittaker, 1833).

whilst she turned to Marjanah and said to her, "Go seek my son Shahyal wherever he is and bring him to me." So Marjanah went out in quest of King Shahyal and found him and set him before his mother. On such wise fared it with them ; but as regards Sayf al-Muluk, whilst he walked in the garden, lo and behold ! five Jinn of the people of the Blue King espied him and said one to another, "Whence cometh yonder wight and who brought him hither? Haply 'tis he who slew the son and heir of our lord and master the Blue King ;" presently adding, "But we will go about with him and question him and find out all from him." So they walked gently and softly up to him, as he sat in a corner of the garden, and sitting down by him, said to him, "O beauteous youth, thou didst right well in slaying the son of the Blue King and delivering from him Daulat Khatun ; for he was a treacherous hound and had tricked her, and had not Allah appointed thee to her, she had never won free ; no, never ! But how didst thou slay him?" Sayf al-Muluk looked at them and deeming them of the garden-folk, answered, "I slew him by means of this ring which is on my finger." Therewith they were assured that it was he who had slain him ; so they seized him, two of them holding his hands, whilst other two held his feet and the fifth his mouth, lest he should cry out and King Shahyal's people should hear him and rescue him from their hands. Then they lifted him up and flying away with him ceased not their flight till they came to their King and set him down before him, saying, "O King of the Age, we bring thee the murtherer of thy son." "Where is he?" asked the King and they answered, "This is he." So the Blue King said to Sayf al-Muluk, "How slewest thou my son, the core of my heart and the light of my sight, without aught of right, for all he had done thee no ill deed?" Quoth the Prince, "Yea, verily ! I slew him because of his violence and frowardness, in that he used to seize Kings' daughters and sever them from their families and carry them to the Ruined Well and the High-built Castle of Japhet son of Noah. I slew him by means of this ring on my finger, and Allah hurried his soul to the fire and abiding-place dire." Therewithal the King was assured that this was indeed he who slew his son ; so presently he called his Wazirs and said to them, "This is the murtherer of my son without shadow of doubt ; so how do you counsel me to deal with him? Shall I slay him with the foulest slaughter or torture him with the terriblest torments or how?" Quoth the Chief Minister, "Cut off his limbs, one a day." Another, "Beat him with a grievous beating every day till he die." A third, "Cut him across the middle." A fourth, "Chop off all his fingers and burn him with fire." A fifth, "Crucify him ;" and so

on, each speaking according to his opinion. Now there was with the Blue King an old Emir, versed in the vicissitudes and experienced in the exchanges of the times, and he said, "O King of the Age, verily I would say to thee somewhat, and thine is the choice whether thou wilt hearken or not to my say." Now he was the King's Privy Councillor and the Chief Officer of his empire, and the sovrán was wont to give ear to his word and conduct himself by his counsel and gainsay him not in aught. So he rose and kissing ground before his liege lord, said to him, "O King of the Age, if I advise thee in this matter, wilt thou follow my advice and grant me immunity?" Quoth the King, "Set forth thine opinion, and thou shalt have immunity." Then quoth he, "O King of the Age, an thou slay this one nor accept my advice nor hearken to my word, in very sooth I say that his death were now inexpedient, for that he is thy prisoner and in thy power, and under thy protection; so when thou wilt, thou mayst lay hand on him and do with him what thou desirest. Have patience, then, O King of the Age, for he hath entered the garden of Iram and is become the betrothed of Badi'a al-Jamal, daughter of King Shahyal, and one of them. Thy people seized him there and brought him hither and he did not hide his case from them or from thee. So an thou slay him, assuredly King Shahyal will seek blood-revenge and lead his host against thee for his daughter's sake, and thou canst not cope with him nor make head against his power." Hereat the King hearkened to his counsel and commanded to imprison the captive. Thus fared it with Sayf al-Muluk; but as regards the old Queen, grandmother of Badi'a al-Jamal, when her son Shahyal came to her she despatched Marjanah in search of Sayf al-Muluk; but she found him not and returning to her mistress, said, "I found him not in the garden." So the ancient dame sent for the gardeners and questioned them of the Prince. Quoth they, "We saw him sitting under a tree when, behold, five of the Blue King's folk alighted by and spoke with him, after which they took him up and having gagged him flew away with him." When the old Queen heard her damsel's words it was no light matter to her and she was wroth with exceeding wrath; so she rose to her feet and said to her son, King Shahyal, "Thou art a King and shall the Blue King's people come to our garden and carry off our guests unhindered, and thou alive?" And she proceeded to provoke him, saying, "It behoveth not that any transgress against us during *thy* lifetime."¹ Answered he, "O mother of me, this man slew the Blue King's son who was a Jinni, and Allah threw him into

¹ Ironical; we are safe as long as we are defended by such a brave.

his hand. He is a Jinni and I am a Jinni : how then shall I go to him and make war on him for the sake of a mortal ?” But she rejoined, “Go to him and demand our guest of him, and if he be still alive and the Blue King deliver him to thee, take him and return ; but an he have slain him, take the King and all his children and Harem and household depending on him ; then bring them to me alive that I may cut their throats with my own hand and lay in ruins his reign. Except thou go to him and do my bidding, I will not acquit thee of my milk, and my rearing of thee shall be counted unlawful.”—— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred & Seventy-eighth Night,

She said, It hath reached me, O auspicious King, that the grandmother of Badi'a al-Jamal said to Shahyal, “Fare thee to the Blue King and look after Sayf al-Muluk : if he be still in life come with him hither ; but an he have slain him take that King and all his children and Harem and the whole of his dependents and protégés and bring them here alive that I may cut their throats with my own hand and ruin his realm. Except thou go to him and do my bidding, I will not acquit thee of my milk, and my rearing of thee shall be accounted unlawful.” Thereupon Shahyal rose and assembling his troops, set out, in deference to his mother, desiring to content her and her friends, and in accordance with what had been fore-ordained from eternity without beginning ; nor did they leave journeying till they came to the land of the Blue King, who met them with his army and gave them battle. The Blue King's host was put to the rout and the conquerors having taken him and all his sons, great and small, and Grandees and Officers, bound and brought them before King Shahyal, who said to the captive, “O Azrak,¹ where is the mortal Sayf al-Muluk, who whilome was my guest ?” Answered the Blue King, “O Shahyal, thou art a Jinni and I am a Jinni and is't on account of a mortal who slew my son that thou hast done this deed ; yea, the murtherer

¹ Blue, azure. This is hardly the place for a protest, but I must not neglect the opportunity of cautioning my readers against rendering Bahr al-Azrak (“Blue River”) by “Blue Nile.” No Arab ever knew it by that name or thereby equalled it with the White Nile. The term was a pure invention of Abyssinian Bruce who was well aware of the unfact he was propagating, but his inordinate vanity and self-esteem, contrasting so curiously with many noble qualities, especially courage and self-reliance, tempted him to this and many other a traveller's tale.

of my son, the core of my liver and solace of my soul. How couldest thou work such work and spill the blood of so many thousand Jinn?" He replied, "Leave this talk! Knowest thou not that a single mortal is better, in Allah's sight, than a thousand Jinn?"¹ If he be alive, bring him to me, and I will set thee free and all whom I have taken of thy sons and people; but an thou have slain him, I will slaughter thee and thy sons." Quoth Malik al-Azrak, "O King, is this man of more account with thee than my son?" and quoth Shahyal, "Verily, thy son was an evildoer who kidnapped Kings' daughters and shut them up in the Ruined Well and the High-built Castle of Japhet son of Noah and entreated them evilly." Then said the Blue King, "He is with me; but make thou peace between us." So he delivered the Prince to Shahyal, who made peace between him and the Blue King, and Al-Azrak gave him a bond of absolution for the death of his son. Then Shahyal conferred robes of honour on them and entertained the Blue King and his troops hospitably for three days, after which he took Sayf al-Muluk and carried him back to the old Queen, his own mother, who rejoiced in him with exceeding joy; and Shahyal marvelled at the beauty of the Prince and his loveliness and his perfection. Then the Prince related to him his story from beginning to end, especially what did befall him with Badi'a al-Jamal; and Shahyal said, "O my mother, since 'tis thy pleasure that this should be, I hear and I obey all that to command it pleaseth thee; wherefore do thou take him and bear him to Sarandib and there celebrate his wedding and marry him to her in all state, for he is a goodly youth and hath endured horrors for her sake." So she and her maidens set out with Sayf al-Muluk for Sarandib and, entering the garden belonging to the Queen of Hind, foregathered with Daulat Khatun and Badi'a al-Jamal. Then the lovers met, and the old Queen acquainted the two Princesses with all that had passed between Sayf al-Muluk and the Blue King and how the Prince had been nearhand to a captive's death; but in repetition is no fruition. Presently King Taj al-Muluk, father of Daulat Khatun, assembled the lords of his land and drew up the contract of marriage between Sayf al-Muluk and Badi'a al-Jamal; and he conferred costly robes of honour and gave banquets to the lieges. Then Sayf al-Muluk rose and, kissing ground before the King, said to him, "O King, pardon! I would fain ask of thee somewhat but I fear lest thou refuse it to my disappointment." Taj al-Muluk replied, "By Allah, though thou soughtest my soul of me, I would not refuse it to thee, after all

¹ This is orthodox Moslem doctrine.

the kindness thou hast done me ! ” Quoth Sayf al-Muluk, “ I wish thee to marry the Princess Daulat Khatun to my brother Sa’id, and we will both be thy pages.” “ I hear and obey,” answered Taj al-Muluk, and assembling his Grandees a second time, let draw up the contract of marriage between his daughter and Sa’id ; after which they scattered gold and silver and the King bade decorate the city. So they held high festival and Sayf al-Muluk wedded Badi’a al-Jamal and Sa’id wedded Daulat Khatun on the same day. Moreover Sayf al-Muluk abode forty days with Badi’a al-Jamal, at the end of which she said to him, “ O King’s son, say me, is there left in thy heart any regret for aught ? ” And he replied, “ Allah forfend ! I have accomplished my quest and there abideth no regret in my heart at all : but I would fain meet my father and my mother in the land of Egypt and see if they continue in welfare or not.” So she commanded a company of her slaves to convey them to Egypt, and they carried them to Cairo, where Sayf al-Muluk and Sa’id foregathered with their parents and abode with them a week ; after which they took leave of them and returned to Sarandib-city ; and from this time forwards, whenever they longed for their folk, they used to go to them and return. Then Sayf al-Muluk and Badi’a al-Jamal abode in all solace of life and its joyance as did Sa’id and Daulat Khatun, till there came to them the Destroyer of delights and Severer of societies ; and they all died good Moslems. So glory be to the Living One who dieth not, who createth all creatures and decreeth to them death, and who is the First, without beginning, and the Last, without end ! This is all that hath come down to us of the story of Sayf al-Muluk and Badi’a al-Jamal. And Allah alone wotteth the truth.¹ But not less excellent than this tale is the History of

*HASAN OF BASSORAH.*²

THERE was once in days of yore and in ages and times long gone before, a merchant, who dwelt in the land of Bassorah and who owned two sons and wealth galore. But in due time Allah, the

¹ Here ends vol. iii. of the Mac. Edit.

² This famous tale is a sister prose-poem to the “ Arabian Odyssey ” Sindbad the Seaman ; only the Bassorite’s travels are in Jinn-land and Japan. It has points of resemblance in “ fundamental outline ” with the Persian romance of the Fairy Hasan Bánu and King Bahrá-m-i-Gúr. See also the Kathá (S.S.) and the Two Sons of the Asúra Máya ; the Tartar “ Sidhi Kúr ” (Tales of a Vampire or Enchanted Corpse) translated by Mr. W. J. Thoms (the Father of

All-hearing, the All-knowing, decreed that he should be admitted to the mercy of the Most High ; so he died, and his two sons laid him out and buried him, after which they divided his gardens and estates equally between them and of his portion each one opened a shop.¹ Presently the elder son, Hasan hight, a youth of passing beauty and loveliness, symmetry and perfect grace, betook himself to the company of riotous folk, frolicking with them in gardens and feasting them with meat and wine for months together and occupying himself not with his business like as his father had done, for that he exulted in the abundance of his good. After some time he had wasted all his ready money, so he sold all his father's lands and houses and played the wastrel until there remained in his hand nothing, neither little nor much, nor was one of his comrades left who knew him. He abode thus anhungered, he and his widowed mother, three days, and on the fourth day, as he walked along, unknowing whither to wend, there met him a man of his father's friends, who questioned him of his case. He told him what had befallen him and the other said, "O my son, I have a brother who is a goldsmith ; an thou wilt, thou shalt be with him and learn his craft and become skilled therein." Hasan consented and accompanied him to his brother, to whom he commended him, saying, "In very sooth this is my son ; do thou teach him for my sake." So Hasan abode with the goldsmith and busied himself with the craft ; and Allah opened to him the door of gain and in due course he set up shop for himself. One day, as he sat in his booth in the bazar, there came up to him an 'Ajamí, a foreigner, a Persian, with a great white beard and a white turband² on his head, having the semblance of a merchant who, after saluting him, looked at his handiwork and examined it knowingly. It pleased him and he shook his head, saying, "By Allah, thou art a cunning goldsmith ! What may be thy name ?" "Hasan," replied the other, shortly.³

"Folk-lore" in 1846,) in "Lays and Legends of various Nations ;" the Persian Bahár-i-Dánish (Prime of Lore) ; Miss Stokes' "Indian Fairy Tales ;" Miss Frere's "Old Deccan Days" and Mrs. F. A. Steel's "Tale of the King and his Seven Sons," with notes by Lieut. (now Captain) R. C. Temple (Folk-lore of the Panjab, Indian Antiquary of March, 1882).

¹ In the Mac. Edit. (vol. iv. i.) the merchant has two sons who became, one a brasier ("dealer in copper-wares" says Lane, iii. 385), and the other a goldsmith. The Bresl. Edit. (v. 264) mentions only one son, Hasan, the hero of the story which is entitled, "Tale of Hasan al-Basrí and the Isles of Wák Wák."

² Arab. "Shásh abyaz : " this distinctive sign of the True Believer was adopted by the Persian to conceal his being a fire-worshipper, Magian or "Guebre." The latter word was introduced from the French by Lord Byron and it is certainly far superior to Moore's "Gheber."

³ Persians being always a suspected folk.

The Persian continued to look at his wares, whilst Hasan read in an old book ¹ he held in hand and the folk were taken up with his beauty and loveliness and symmetry and perfect grace, till the hour of mid-afternoon prayer, when the shop became clear of people and the Persian accosted the young man, saying, "O my son, thou art a comely youth! What book is that? Thou hast no sire and I have no son, and I know an art, than which there is no goodlier in the world."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Seventy-ninth Night

She said, It hath reached me, O auspicious King, that the Persian accosted the young man, saying, "O my son, thou art a comely youth! Thou hast no sire and I have no son, and I know an art than which there is no goodlier in the world. Many have sought of me instruction therein, but I consented not to entrust any of them with it; yet hath my soul consented that I teach it to thee, for thy love hath gotten hold upon my heart and I will make thee my son and set up between thee and poverty a barrier, so shalt thou be quit of this handicraft and toil no more with hammer and anvil,² charcoal and fire." Hasan asked, "O my lord, and when wilt thou teach me this?" and the Persian answered, "To-morrow, Inshallah, I will come to thee betimes and make thee in thy presence fine gold of this copper." Whereupon Hasan rejoiced and sat talking with the Persian till nightfall, when he took leave of him and going in to his mother, saluted her with the salam and ate with her; but he was dazed, without memory or reason, for that the stranger's words had gotten hold upon his heart. So she questioned him and he told her what had passed between himself and the Persian, which when she heard, her heart fluttered and she strained him to her bosom, saying, "O my son, beware of hearkening to the talk of the folk, and especially of the Persians, and obey them not in aught; for they are sharpeners and tricksters, who profess the art of alchemy ³

¹ Arab. "Al-Búdikah," afterwards used (Night dclclxxix) in the sense of crucible or melting-pot; in mod. parlance a pipe-bowl; and also written Bútakah, an Arab distortion of the Persian "Bútah."

² Arab. "Sindán" or "Sindián" (Dozy), Sandán, anvil; Sindán, big, strong (Steingass).

³ Arab. "Kimiya" (see vol. i. 269), properly the substance which transmutes metals, the "philosopher's stone" which, by the by, is not a stone; and comes from *χυμεία*, *χυμός*=a fluid, a wet drug, as opposed to *Iksír* (Al-) *ξήρὸν*, *ξήριον*,

and swindle people and take their money and devour it in vain." Replied Hasan, "O my mother, we are paupers and have nothing he may covet, that he should put a cheat on us. Indeed, this Persian is a right worthy Shaykh and the signs of virtue are manifest on him; Allah hath inclined his heart to me and he hath adopted me to son." She was silent in her chagrin, and he passed the night without sleep, his heart being full of what the Persian had said to him; nor did slumber visit him for the excess of his joy therein. But when morning morrowed, he rose and, taking the keys, opened the shop, whereupon behold, the Persian accosted him. Hasan stood up to him and would have kissed his hands; but he forbade him from this and suffered it not, saying, "O Hasan, set on the crucible and apply the bellows."¹ Accordingly he did as the stranger bade him, and lighted the charcoal. Then said the Persian, "O my son, hast thou any copper?" and he replied, "I have a broken platter." So he bade him work the shears² and cut it into bittocks and cast it into the crucible and blow up the fire with the bellows, till the copper became liquid, when he put hand to turband and took therefrom a folded paper and opening it, sprinkled thereout into the pot about half a drachm of somewhat like yellow Kohl or eye-powder.³ Then he bade Hasan blow upon it with the bellows, and he did so, till the contents of the crucible became a lump of gold.⁴ When the youth saw this, he was stupefied and at his wits' end for the joy he felt, and taking the ingot from the crucible handled it and tried it with the file and found it pure gold of the finest quality; whereupon his reason fled and he was dazed with excess of delight, and bent over the Persian's hand to kiss it. But he forbade him, saying, "Art thou married?" and when the youth replied "No!" he said, "Carry this ingot to the market and sell it and take the price in haste and speak not." So Hasan went down into the market and gave the bar to the broker, who took it and rubbed it

a dry drug. Those who care to see how it is still studied will consult my History of Sindh (chapt. vii.) and my experience which pointed only to the use made of it in base coinage. Hence in mod. tongue Kímiyáwi, an alchemist, means a coiner, a smasher. The reader must not suppose that the transmutation of metals is a dead study: I calculate that there are about one hundred workers in London alone.

¹ Arab. "Al-Kír," a bellows, also = Kúr, a furnace. For the full meaning of this sentence, see my "Book of the Sword," p. 119.

² Lit. "bade him lean upon it with the shears" (Al-Káz).

³ There are many kinds of Kohls (Hindost. Surmá and Kajjal) used in medicine and magic. See Herklots, p. 227.

⁴ Arab. "Sabíkah" = bar, lamina, from "Sabk" = melting, smelting; the lump in the crucible would be hammered out into an ingot in order to conceal the operation.

upon the touchstone and found it pure gold. Presently they opened the biddings at ten thousand dirhams, and the merchants bid against one another for it up to fifteen thousand dirhams,¹ at which price he sold it, and taking the money, went home and told his mother all that had passed, saying, "O my mother, I have learnt this art and mystery." But she laughed at him, saying, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Eightieth Night,

She continued, It hath reached me, O auspicious King, that when Hasan the goldsmith told his mother what he had done with the Ajami and cried, "I have learnt this art and mystery," she laughed at him, saying, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" and she was silent for vexation. Then of his ignorance, he took a metal mortar and returning to the shop, laid it before the Persian, who was still sitting there and who asked him, "O my son, what wilt thou do with this mortar?" Hasan answered, "Let us put it in the fire, and make of it lumps of gold." The Persian laughed and rejoined, "O my son, art thou Jinn-mad that thou wouldst go down into the market with two ingots of gold in one day? Knowest thou not that the folk would suspect us and our lives would be lost? Now, O my son, if I teach thee this craft, thou must practise it but once in each twelvemonth; for that will suffice thee from year to year." Cried Hasan, "True, O my lord," and sitting down in his open shop, set on the crucible and cast more charcoal on the fire. Quoth the Persian, "What wilt thou, O my son?" and quoth Hasan, "Teach me this craft." "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" exclaimed the Persian laughing; "Verily, O my son, thou art little of wit and on nowise fitted for this noble craft. Did ever any during all his life learn this philosophy on the beaten way or in the bazars? If we busy ourselves with it here, the folk will say of us, These practise alchemy; and the magistrates will hear of us, and we shall lose our lives.² Wherefore, O my son, an thou desire to learn this mystery forthright, come thou with me to my house." So Hasan

¹ *i.e.* £600.

² Such report has cost many a life: the suspicion was and is still deadly as heresy in a "new Christian" under the Inquisition.

barred his shop and went with the Ajami ; but by the way he remembered his mother's words and thinking in himself a thousand thoughts, he stood still, with bowed head. The Persian turned and seeing him thus standing laughed and said to him, "Art thou mad ? What ! I in my heart purpose thee good and thou misdoubtest I will harm thee !" presently adding, "But, if thou fear to go with me to my house, I will go with thee to thine, and there teach thee." Hasan replied, "'Tis well, O uncle," and the Persian rejoined, "Go thou before me." So Hasan led the way to his own house, and entering, told his mother of the Persian's coming, for he had left him standing at the door. She ordered the house for them and when she had made an end of furnishing and adorning it, her son bade her go to one of the neighbour's lodgings. Accordingly she left her home to them and wended her way, whereupon Hasan brought in the Persian, who entered after asking leave. Then he took in hand a dish and going to the market, returned with food, which he set before the Persian, saying, "Eat, O my lord, that between us there may be bread and salt, and may Almighty Allah do vengeance upon the traitor to bread and salt !" The Persian replied with a smile, "True, O my son ! Who knoweth the virtue and worth of bread and salt ?"¹ Then he came forward and ate with Hasan, till they were satisfied ; after which the Ajami said, "O my son Hasan, bring us somewhat of sweetmeats." So Hasan went to the market, rejoicing in his words, and returned with ten saucers² of sweetmeats, of which they both ate and the Persian said, "May Allah abundantly requite thee, O my son ! It is the like of thee with whom folk company and to whom they discover their secrets and teach what may profit him !"³ Then said he, "O Hasan bring the gear." But hardly did Hasan hear these words than he went forth like a colt let out to grass in spring-tide, and hastening to the shop, fetched the apparatus and set it before the Persian, who pulled out a piece of paper and said, "O Hasan, by the bond of bread and salt, wert thou not dearer to me than my son, I would not let thee into the mysteries of this art, for I have none of the Elixir⁴ left save what is in this paper ; but by and by I will compound the simples whereof it is composed and will

¹ Here there is a double entendre : openly it means, "Few men recognise as they should the bond of bread and salt : " the other sense would be (and that accounts for the smile), "What the deuce do I care for the bond ? "

² Arab. "Kabbát ;" in the Bresl. Edit. "Ka'abán" : Lane (iii. 519) reads "Ka'áb, plur. of Ka'ab, a cup."

³ A most palpable sneer. But Hasan is purposely represented as a "softy" till aroused and energized by the magic of Love.

⁴ Arab. "Al-iksír" (see Night dcclxxix. supra p. 48) ; the Greek word *ἐξήρῶν* which has returned from a trip to Arabia and reappeared in Europe as "Elixir."

make it before thee. Know, O my son Hasan, that to every ten pounds of copper thou must set half a drachm of that which is in this paper, and the whole ten will presently become unalloyed virgin gold ;” presently adding, “O my son, O Hasan, there are in this paper three ounces,¹ Egyptian measure, and when it is spent, I will make thee other and more.” Hasan took the packet and finding therein a yellow powder, finer than the first, said to the Persian, “O my lord, what is the name of this substance and where is it found and how is it made?” But he laughed, longing to get hold of the youth, and replied, “Of what dost thou question? Indeed thou art a froward boy! Do thy work and hold thy peace.” So Hasan arose and fetching a brass platter from the house, shore it in shreds and threw it into the melting-pot; then he scattered on it a little of the powder from the paper and it became a lump of pure gold. When he saw this, he joyed with exceeding joy and was filled with amazement and could think of nothing save the gold; but, whilst he was occupied with taking up the lumps of metal from the melting-pot, the Persian pulled out of his turband in haste a packet of Cretan Bhang, which if an elephant smelt, he would sleep from night to night, and cutting off a little thereof, put it in a piece of the sweetmeat. Then said he, “O Hasan, thou art become my very son and dearer to me than soul and wealth, and I have a daughter whose like never have eyes beheld for beauty and loveliness, symmetry and perfect grace. Now I see that thou befittest none but her and she none but thee; wherefore, if it be Allah’s will, I will marry thee to her.” Replied Hasan, “I am thy servant and whatso good thou dost with me will be a deposit with the Almighty!” and the Persian rejoined, “O my son, have fair patience and fair shall betide thee.” Therewith he gave him the piece of sweetmeat and he took it and kissing his hand, put it in his mouth, knowing not what was hidden for him in the after-time, for only the Lord of Futurity knoweth the Future. But hardly had he swallowed it, when he fell down, head foregoing heels, and was lost to the world; whereupon the Persian, seeing him in such calamitous case, rejoiced exceedingly and cried, “Thou hast fallen into my snares, O gallows-carrion, O dog of the Arabs! This many a year have I sought thee and now I have found thee, O Hasan!”—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

¹ “Awák,” plur. of “Ukiyah,” the well-known “oke,” or “ocque,” a weight varying from 1 to 2 lbs. In Marocco it is pronounced “Wukiyah,” and = the Spanish ounce (p. 279 *Rudimentos del Arabe Vulgar*, etc., by Fr. José de Lerchundi, Madrid, Rivadeneyra, 1872).

Now when it was the Seven Hundred and Eighty-first Night,

She pursued, It hath reached me, O auspicious King, that when Hasan the goldsmith ate the bit of sweetmeat given to him by the Ajami and fell fainting to the ground, the Persian rejoiced exceedingly and cried, "This many a year have I sought thee and now I have found thee!" Then he girt himself and pinioned Hasan's arms and binding his feet to his hands laid him in a chest, which he emptied to that end and locked it upon him. Moreover, he cleared another chest and laying therein all Hasan's valuables, together with the piece of the first gold-lump and the second ingot which he had made, locked it with a padlock. Presently he ran to the market and, fetching a porter, took up the two chests and made off with them to a place within sight of the city, where he set them down on the sea-shore, hard by a vessel at anchor there. Now this craft had been freighted and fitted out by the Persian, and her master was awaiting him; so when the crew saw him, they came to him and bore the two chests on board. Then the Persian called out to the Rais or Captain, saying, "Up and let us be off, for I have done my desire and won my wish." So the skipper sang out to the sailors, saying, "Weigh anchor and set sail!" And the ship put out to sea with a fair wind. So far concerning the Persian; but as regards Hasan's mother, she awaited him till supper-time but heard neither sound nor news of him; so she went to the house and finding it thrown open, entered and saw none therein and missed the two chests and their valuables; wherefore she knew that her son was lost and that doom had overtaken him; and she buffeted her face and rent her raiment crying out and wailing and saying, "Alas, my son, ah! Alas, the fruit of my vitals, ah!" And she recited these couplets:—

My patience fails me and grows anxiety; * And with your absence growth of grief I see.

By Allah, Patience went what time ye went! * Loss of all Hope how suffer patiently?

When lost my loved one how can 'joy I sleep? * Who shall enjoy such life of low degree?

Thou 'rt gone and, desolating house and home, * Hast fouled the fount erst flowed from foulness free:

Thou wast my fame, my grace 'mid folk, my stay; * Mine aid wast thou in all adversity!

Perish the day, when from mine eyes they bore * My friend, till sight I thy return to me!

And she ceased not to weep and wail till the dawn, when the neighbours came in to her and asked her of her son, and she told them what had befallen him with the Persian, assured that she should never, never see him again. Then she went round about the house, weeping, and wending she espied two lines written upon the wall ; so she sent for a scholar, who read them to her ; and they were these :—

Leyla's phantom came by night, when drowsiness had overcome me, towards morning while my companions were sleeping in the desert,
But when we awoke to behold the nightly phantom, I saw the air vacant and the place of visitation was distant.¹

When Hasan's mother heard these lines, she shrieked and said, "Yes, O my son ! Indeed the house is desolate and the visitation-place is distant !" Then the neighbours took leave of her and, after they had prayed that she might be vouchsafed patience and speedy reunion with her son, went away ; but she ceased not to weep all watches of the night and tides of the day and she built amidmost the house a tomb whereon she let write Hasan's name and the date of his loss, and thenceforward she quitted it not, but made a habit of incessantly biding thereby night and day. Such was her case ; but touching her son Hasan and the Ajami, this Persian was a Magian, who hated Moslems with exceeding hatred and destroyed all who fell into his power. He was a dark and filthy villain, a hankerer after alchemy, an astrologer and a hunter of hidden hoards, such an one as he of whom quoth the poet :—

A dog, dog-fathered, by dog-grandsire bred ; * No good in dog from dog race issued :

E'en for a gnat no resting-place gives he * Who is composed of deeds that all men dread.

The name of this accursed was Bahrám the Guebre, and he was wont, every year, to take a Moslem and cut his throat for his own purposes. So, when he had carried out his plot against Hasan the goldsmith, they sailed on from dawn till dark, when the ship made fast to the shore for the night, and at sunrise, when they set sail again, Bahram bade his black slaves and white servants bring him the chest wherein was Hasan. They did so, and he opened it and taking out the young man, made him snuff up vinegar and blew a powder into his nostrils. Hasan sneezed and threw up the Bhang ;

¹ These lines have occurred previously, where reference to other places is given. I quote Lane by way of variety. In the text they are supposed to have been written by the Persian, a hint that Hasan would never be seen again.

then, opening his eyes, he looked about him right and left and found himself amiddleward the sea, on board a ship in full sail, and saw the Persian sitting by him ; wherefore he knew that the accursed Magian had put a cheat on him and that he had fallen into the very peril against which his mother had warned him. So he spake the saying which shall never shame the sayer, to wit, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great ! Verily, we are Allah's and unto Him we are returning ! O my God, be Thou gracious to me in Thine appointment and give me patience to endure this Thine affliction, O Lord of the three Worlds ! " Then he turned to the Persian and bespoke him softly, saying, "O my father, what fashion is this and where is the covenant of bread and salt and the oath thou swarest to me ? " But Bahram stared at him and replied, "O dog, knoweth the like of me bond of bread and salt ? I have slain of youths like thee a thousand, save one, and thou shalt make up the thousandth offering." ¹ And he cried out at him and Hasan was silent, knowing that the Fate-shaft had shot him.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Eighty-second Night,

She resumed, It hath reached me, O auspicious King, that when Hasan beheld himself fallen into the hands of the Persian he bespoke him softly but gained naught thereby, for the Ajami cried out at him in wrath, so he was silent, knowing that the Fate-shaft had shot him. Then the accursed bade loose his pinion-bonds and they gave him a little water to drink, whilst the Magian laughed and said, "By the virtue of the Fire and the Light and the Shade and the Heat, methought not thou wouldst fall into my nets ! But the Fire empowered me over thee and helped me to lay hold upon thee, that I might win my wish and return and make thee a sacrifice, to her ² so she may accept of me." Quoth Hasan, "Thou hast foully betrayed bread and salt ;" whereupon the Magus raised his hand and dealt him such a buffet that he fell and, biting the deck with his fore-teeth, swooned away, whilst the tears trickled down his

¹ Arab. "Kurbán," Heb. קרבן Corban = offering, oblation to be brought to the priest's house or to the altar of the tribal God Yahveh, Jehovah (Levit. ii. 2, 3 etc.) Amongst the Maronites Kurban is the host (-wafer) and amongst the Turks 'Id al-Kurbán (sacrifice-feast) is the Greater Bayram, the time of Pilgrimage.

² Nár = fire, being feminine, like the names of the other "elements."

cheeks. Then the Guebre bade his servants light him a fire and Hasan said, "What wilt thou do with it?" Replied the Magian, "This is the Fire, lady of light and sparkles bright! This it is I worship, and if thou wilt worship her even as I, verily I will give thee half my monies and marry thee to my maiden daughter." Thereupon Hasan cried angrily at him, "Woe to thee! Thou art a miscreant Magian who to Fire dost pray in lieu of the King of Omnipotent sway, Creator of Night and Day; and this is naught but a calamity among creeds!" At this the Magian was wroth and said to him, "Wilt thou not then conform with me, O dog of the Arabs, and enter my faith?" But Hasan consented not to this: so the accursed Guebre arose and prostrating himself to the Fire, bade his pages throw him flat on his face. They did so, and he beat him with a hide whip of plaited thongs¹ till his sides were laid open, whilst he cried aloud for aid but none aided him, and besought protection but none protected him. Then he raised his eyes to the All-powerful King and sought of Him succour in the name of the Chosen Prophet. And indeed patience failed him; his tears ran down his cheeks, like rain, and he repeated these couplets twain:—

In patience, O my God, Thy doom forecast * I'll bear, an thereby come Thy
grace at last:

They've dealt us wrong, transgressed and ordered ill; * Haply Thy Grace
shall pardon what is past.

Then the Magian bade his negro-slaves raise him to a sitting posture and bring him somewhat of meat and drink. So they set food before him; but he consented not to eat or drink; and Bahram ceased not to torment him day and night during the whole voyage, whilst Hasan took patience and humbled himself in supplication before Almighty Allah, to whom belong Honour and Glory; whereby the Guebre's heart was hardened against him. They ceased not to sail the sea three months, during which time Hasan was continually tortured, till Allah Almighty sent forth upon them a foul wind and the sea grew black and rose against the ship, by reason of the fierce gale; whereupon quoth the captain and crew,² "By Allah, this is all on account of yonder youth, who hath been these three months in torture with this Magian. Indeed, this is not allowed of God the Most High." Then they rose against the Magian and slew his

¹ The Egyptian Kurbaj of hippopotamus-hide (Burkh. Nubia, pp. 62, 282) or elephant-hide (Turner ii. 365). Hence the Fr. *Cravache* (as Cravat is from Croat).

² In Mac. Edit. "Bahriyah": in Bresl. Edit. "Nawátiyah."

servants and all who were with him ; which when he saw, he made sure of death and feared for himself. So he loosed Hasan from his bonds and pulling off the ragged clothes the youth had on, clad him in others ; and made excuses to him and promised to teach him the craft and restore him to his native land, saying, "O my son, return me not evil for that I have done with thee." Quoth Hasan, "How can I ever rely upon thee again?" and quoth Bahram, "O my son, but for sin, there were no pardon. Indeed, I did all these doings with thee but to try thy patience, and thou knowest that the case is altogether in the hands of Allah." So the crew and captain rejoiced in Hasan's release, and he called down blessings on them and praised the Almighty and thanked Him. With this the wind was stilled and the sky cleared and with a fair breeze they continued their voyage. Then said Hasan to Bahram, "O Master,¹ whither wendest thou?" Replied the Magian, "O my son, I am bound for the Mountain of Clouds where is the Elixir which we use in alchemy." And the Guebre swore to him by the Fire and the Light that he had no longer any cause to fear him. So Hasan's heart was set at ease and, rejoicing at the Persian's words, he continued to eat and drink and sleep with the Magian, who clad him in his own raiment. They ceased not sailing on other three months, when the ship came to anchor off a long shore-line of many-coloured pebbles, white and yellow and sky-blue and black and every other hue, and the Magian sprang up and said, "O Hasan, come let us go ashore for we have reached the place of our wish and will." So Hasan rose and landed with Bahram, after the Persian had commended his goods to the captain's care. They walked on inland, till they were far enough from the ship to be out of sight, when Bahram sat down and taking from his pocket a kettle-drum² of copper and a silken strap, worked in gold with characts, beat the drum with the strap, until there arose a cloud of dust from the further side of the waste. Hasan marvelled at the Magian's doings and was afraid of him : he repented of having come ashore with him and his colour changed. But Bahram looked at him and said, "What aileth thee, O my son? By the truth of the Fire and the Light, thou hast naught to fear from me ; and, were it not that my wish may never be won save by thy means, I had not brought thee

¹ In Bresl. Edit. (iv. 285) "Yá Khwájah."

² Arab. "Tabl." (vulg. Báz)=a kettle-drum about half a foot broad held in the left hand and beaten with a stick or leathern thong. Lane refers to his description (M.E. ii. chapt. v.) of the Dervish's drum of tinned copper with parchment face, and renders Zakhmah or Zukhmah (strap, stirrup leather) by "plectrum," which gives a wrong idea. The Bresl. Edit. ignores the strap.

ashore. So rejoice in all good ; for yonder cloud of dust is the dust of somewhat we will mount and which will aid us to cut across this wold and make easy to us the hardships thereof.”——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Eighty-third Night,

She continued, It hath reached me, O auspicious King, that the Persian said to Hasan, “In very sooth yonder dust-cloud is the cloud of something we will mount and which will aid us to cut across this wold and will make easy to us the hardships thereof.” Presently the dust lifted off three she-dromedaries, one of which Bahram mounted and Hasan another. Then they loaded their victual on the third and fared on seven days, till they came to a wide champaign and, descending into its midst, they saw a dome vaulted upon four pilasters of red gold ; so they alighted and entering thereunder, ate and drank and took their rest. Anon Hasan chanced to glance aside and seeing from afar a something lofty, said to the Magian, “What is that, O uncle ?” Bahram said, “’Tis a palace,” and quoth Hasan, “Wilt thou not go thither, that we may enter and there repose ourselves and solace ourselves with inspecting it ?” But the Persian was wroth and said, “Name not to me yonder palace ; for therein dwelleth a foe, with whom there befel me somewhat whereof this is no time to tell thee.” Then he beat the kettle-drum and up came the dromedaries, and they mounted and fared on other seven days. On the eighth day, the Magian said, “O Hasan, what seest thou ?” Hasan replied, “I see clouds and mists ’twixt east and west.” Quoth Bahram, “That is neither clouds nor mists, but a vast mountain and a lofty whereon the clouds split,¹ and there are no clouds above it, for its exceeding height and surpassing elevation. Yon mount is my goal and thereon is the need we seek. ’Tis for that I brought thee hither, for my wish may not be won save at thy hands.” Hasan hearing this gave his life up for lost and said to the Magian, “By the right of that thou worshippest and by the faith wherein thou believest, I conjure thee to tell me what is the object wherefor thou hast brought me !” Bahram replied, “The art of alchemy may not be accomplished save by means of a herb

¹ The “Spartivento” of Italy, mostly a tall headland which divides the clouds. The most remarkable feature of the kind is the Dalmatian Island, Pelagosa.

which groweth in the place where the clouds pass and whereon they split. Such a site is yonder mountain upon whose head the herb groweth and I purpose to send thee up thither to fetch it; and when we have it I will show thee the secret of this craft which thou desirest to learn." Hasan answered, in his fear, "'Tis well, O my master;" and indeed he despaired of life and wept for his parting from his parent and people and home, repenting him of having gainsaid his mother and reciting these two couplets:—

Consider but thy Lord, his work shall bring * Comfort to thee, with quick relief and near :

Despair not when thou sufferest sorest bane : * In bane how many blessed boons appear !

They ceased not faring on till they came to the foot-hills of that mountain where they halted; and Hasan saw thereon a palace and asked Bahram, "What be yonder palace?" whereto he answered, "'Tis the abode of the Jann and Ghuls and Satans." Then the Magian alighted and making Hasan also dismount from his dromedary, kissed his head and said to him, "Bear me no ill-will touching that I did with thee, for I will keep guard over thee in thine ascent to the palace; and I conjure thee not to trick and cheat me of aught thou shalt bring thence; and I and thou will share equally therein." And Hasan replied, "To hear is to obey." Then Bahram opened a bag and taking out a handmill and a sufficiency of wheat, ground the grain and kneaded three round cakes of the flour; after which he lighted a fire and baked the bannocks. Then he took out the copper kettle-drum and beat it with the broidered strap, whereupon up came the dromedaries. He chose out one and said, "Hearken, O my son, O Hasan, to what I am about to enjoin on thee;" and Hasan replied, "'Tis well." Bahram continued, "Lie down on this skin and I will sew thee up therein and lay thee on the ground; whereupon the Rakham birds¹ will come to thee and carry thee up to the mountain-top. Take this knife with thee; and, when thou feelest that the birds have done flying and have set thee down, slit open therewith the skin and come forth. The vultures will then take fright at thee and fly away; whereupon do thou look down from the mountain head and speak to me, and I will tell thee what to do." So he sewed him up in the skin, placing therein three cakes and a leathern bottle full of water, and withdrew to a distance.

¹ The "Rocs" (Al-Arkhákh) in the Bresl. Edit. (iv. 290). The Rakham = aquiline vulture.

Presently a vulture pounced upon the youth, and taking him up, flew away with him to the mountain-top and there set him down. As soon as Hasan felt himself on the ground, he slit the skin and coming forth, called out to the Magian, who, hearing his speech, rejoiced and danced for excess of joy, saying to him, "Look behind thee and tell me what thou seest." Hasan looked and seeing many rotten bones and much wood, told Bahram, who said to him, "This be what we need and seek. Make six bundles of the wood and throw them down to me, for this is wherewithal we do alchemy." So he threw him the six bundles, and when he had gotten them into his power he said to Hasan, "O gallows bird, I have won my wish of thee; and now, if thou wilt, thou mayst abide on this mountain, or cast thyself down to the earth and perish."¹ So saying, he left him and went away, and Hasan exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! This hound hath played the traitor with me." And he sat bemoaning himself and reciting these couplets:—

When God upon a man possessed of reasoning, Hearing and sight His will in
aught to pass would bring,
He stops his ears and blinds his eyes and draws his wit, From him, as one draws
out the hairs to paste that cling;
Till, His decrees fulfilled, He gives him back his wit, That therewithal he may
receive admonishing.
So say thou not of aught that haps, "How happened it?" For Fate and fortune
fixed do order everything.²

—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Eighty-fourth Night

She pursued, It hath reached me, O auspicious King, that when the Magian sent Hasan to the mountain-top and made him throw down all he required, he presently reviled him and left him and wended his ways, and the youth exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! This vile hound hath played the traitor." Then he rose to his feet and looked right and left, after which he walked on along the mountain-top, in mind making certain of death. He fared forwards thus till

¹ Lane here quotes a similar incident in the romance "*Sayf Zú al-Yazan*," so called from the hero, whose son, Misr, is sewn up in a camel's hide by Bahrám, a treacherous Magian, and is carried by the Rukhs to a mountain-top.

² These lines occurred in Night xxvi. I quote Mr. Payne for variety.

he came to the counterslope of the mountain, along which he saw a dark-blue sea, dashing with billows clashing and yeasting waves each as it were a lofty mount. So he sat down and repeated what he might of the Koran and besought Allah the Most High to ease him of his troubles, or by death or by deliverance from such strait. Then he recited for himself the funeral-prayer¹ and cast himself down into the main; but the waves bore him up by Allah's grace, so that he reached the water unhurt, and the angel in whose charge is the sea watched over him, so that the billows bore him safe to land, by the decree of the Most High. Thereupon he rejoiced and praised Almighty Allah and thanked Him; after which he walked on in quest of something to eat, for stress of hunger, and came presently to the place where he had halted with the Magian, Bahram. Then he fared on awhile, till behold, he caught sight of a great palace, rising high in air, and knew it for that of which he had questioned the Persian and he had replied, "Therein dwelleth a foe of mine." Hasan said to himself, "By Allah, needs must I enter yonder palace; perchance relief awaiteth me there." So coming to it, and finding the gate open, he entered the vestibule, where he saw seated on a bench two girls like twin moons with a chess-cloth before them and they were at play. One of them raised her head to him and cried out for joy, saying, "By Allah, here is a son of Adam, and methinks 'tis he whom Bahram the Magian brought hither this year!" So Hasan, hearing her words, cast himself at their feet and wept with sore weeping and said, "Yes, O my ladies, by Allah, I am indeed that unhappy." Then said the younger damsel to her elder sister, "Bear witness against me,² O my sister, that this is my brother by covenant of Allah, and that I will die for his death and live for his life and joy for his joy and mourn for his mourning." So saying, she rose and embraced him and kissed him and presently taking him by the hand and her sister with her, led him into the palace, where she did off his ragged clothes and brought him a suit of Kings' raiment wherewith she arrayed him. Moreover, she made ready all manner viands³ and set them before him, and sat and ate with him,

¹ Thus a Moslem can not only marry himself but can also canonically bury himself. The form of this prayer is given by Lane, M. E. chapt. xv.

² *i.e.* If I fail in my self-imposed duty, thou shalt charge me therewith on the Judgment-day.

³ Arab. "Al-Alwán," plur. of Laun (colour). The latter in Egyptian Arabic means a "dish of meat." See Burckhardt No. 279. I repeat that the great traveller's "Arabic Proverbs" wants republishing for two reasons. First he had not sufficient command of English to translate with the necessary laconism and assonance: secondly in his day British Philistinism was too rampant to permit a literal translation.

she and her sister. Then said they to him, "Tell us thy tale with yonder dog, the wicked, the wizard, from the time of thy falling into his hands to that of thy freeing thee from him; and after we will tell thee all that hath passed between us and him, so that thou mayst be on thy guard against him in case thou see him again." Hearing these words and finding himself thus kindly received, Hasan took heart of grace and reason returned to him and he related to them all that had befallen him with the Magian from first to last. Then they asked, "Didst thou ask him of this palace?" and he answered, "Yes, but he said :—Name it not to me; for it belongeth to Ghuls and Satans." At this, the two damsels waxed wroth with exceeding wrath and said, "Did that Miscreant style us Ghuls and Satans?" And Hasan answered, "Yes." Cried the younger sister, "By Allah, I will assuredly do him die with the foulest death and make him to lack the wind of the world!" Quoth Hasan, "And how wilt thou get at him to kill him, for he is a crafty magician?" and quoth she, "He is in a garden by name Al-Mushayyad,¹ and there is no help but that I slay him before long." Then said her sister, "Sooth spake Hasan in everything he hath recounted to us of this cur; but now tell him our tale, that all of it may abide in his memory." So the younger said to him, "Know, O my brother, that we are the daughters of a King of the mightiest Kings of the Jann, having Marids for troops and guards and servants, and Almighty Allah blessed him with seven daughters by one wife; but of his folly such jealousy and stiff-neckedness and pride beyond compare got hold upon him that he would not give us in marriage to anyone and, summoning his Wazirs and Emirs, he said to them :—Can ye tell me of any place untrodden by the tread of men and Jinn and abounding in trees and fruits and rills? And quoth they, What wilt thou therewith, O King of the Age? And quoth he, I desire there to lodge my seven daughters. Answered they, O King, the place for them is the Castle of the Mountain of Clouds, built by an Ifrit of the rebellious Jinn, who revolted from the covenant of our lord Solomon (on whom be The Peace!). Since his destruction, none hath dwelt there, nor man nor Jinni, for 'tis cut off² and none may win to it. And the Castle is girt about with trees and fruits and rills, and the water running around it is sweeter

¹ *i.e.* Lofty, high-built. See Night dclxviii. In the Bresl. Edit. Al-Masîd (as in Al-Kazwîni): in the Mac. Edit. Al-Mashîd.

² Arab. "Munkati'" here = cut off from the rest of the world. Applied to a man, and a popular term of abuse in Al-Hijáz, it means one cut off from the blessings of Allah and the benefits of mankind: a *pauvre sire*. Pilgrimage ii. 22.

than honey and colder than snow: none who is affected with leprosy or elephantiasis¹ or what not else drinketh thereof but he is healed forthright." Hearing this our father sent us hither, with an escort of his troops and guards and provided us with all that we need here. When he is minded to ride to us he beateth a kettle-drum, whereupon all his hosts present themselves before him and he chooseth whom he shall mount and dismisseth the rest; but, when he desireth that we shall visit him, he commandeth his followers, the enchanters, to fetch us and carry us to the presence; so he may solace himself with our society and we accomplish our desire of him; after which they again carry us back hither. Our five other sisters are gone a-hunting in our desert, wherein are wild beasts past count or calculation and, it being our turn to do this, we two abode at home, to make ready for them food. Indeed, we had besought Allah (extolled and exalted be He!) to vouchsafe us a son of Adam to cheer us with his company and praised be He who hath brought thee to us! So be of good cheer and keep thine eyes cool and clear, for no harm shall befall thee." Hasan rejoiced and said, "Alhamdolillah, laud to the Lord who guideth us into the path of deliverance and inclineth hearts to us!" Then his sister² rose and taking him by the hand, led him into a private chamber, where she brought out to him linen and furniture that no mortal can avail unto. Presently the other damsels returned from hunting and birding, and their sisters acquainted them with Hasan's case: whereupon they rejoiced in him and going into him in his chamber, saluted him with the salam and gave him joy of his safety. Then he abode with them in all the solace of life and its joyance, riding out with them to the chase and taking his pleasure with them, whilst they entreated him courteously and cheered him with converse, till his sadness ceased from him and he recovered health and strength and his body waxed stout and fat, by dint of fair treatment and pleasant time among the seven moons in that fair palace with its gardens and flowers; for indeed he led the delightsopest of lives with the damsels who delighted in him and he yet more in them. Moreover the youngest Princess told her sisters how Bahram the Magian had made them of the Ghuls and Demons and Satans, and they swore they would surely slay him. Next year the accursed

¹ Arab. "Baras au Juzám," the two common forms of leprosy. The only diseases really dreaded by the Badawin are leprosy and small-pox.

² By adoption. This sudden affection (not love) suggests the "Come to my arms, my slight acquaintance!" of the Anti-Jacobin. But it is true to Eastern nature; and nothing can be more charming than this fast friendship between the Princess and Hasan.

Guebre again made his appearance, having with him a handsome young Moslem, as he were the moon, bound hand and foot and tormented with grievous tortures, and alighted with him below the palace-walls. Now Hasan was sitting under the trees by the side of the stream ; and when he espied Bahram, his heart fluttered,¹ his hue changed and he smote hand upon hand.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Eighty-fifth Night.

She resumed, It hath reached me, O auspicious King, that when Hasan the goldsmith saw the Magian, his heart fluttered, his hue changed and he smote hand upon hand. Then he said to the Princesses, “O my sisters, help me to the slaughter of this accursed, for here he is come back and in your grasp, and he leadeth with him captive a young Moslem of the sons of the notables, whom he is torturing with all manner grievous torments. Lief would I kill him and console my heart of him ; and, by delivering the young Moslem from his mischief and restoring him to his country and kith and kin and friends, fain would I lay up merit for the world to come, by taking my wreak of him.”² This will be an almsdeed from you and ye will reap the reward thereof from Almighty Allah.” “We hear and we obey Allah and thee, O our brother, O Hasan,” replied they and binding chin veils, armed themselves and slung on their swords : after which they brought Hasan a steed of the best and equipped him in panoply and weaponed him with goodly weapons. Then they all sallied out and found the Magian, who had slaughtered and skinned a camel, ill-using the young Moslem, and saying to him, “Sit thee in this hide.” So Hasan came behind him, without his knowledge, and cried out at him till he was dazed and amazed. Then he came up to him saying, “Hold thy hand, O accursed ! O enemy of Allah and foe of the Moslems ! O dog ! O traitor ! O thou that Flame dost obey ! O thou that walkest in the wicked one’s way, worshipping the Fire and the Light and

¹ These nervous movements have been reduced to a system in the Turk. “*Ihtiláj-námeh*” = Book of palpitations, prognosticating from the subsultus tendinum and other involuntary movements of the body from head to foot ; according to Ja’afar the Just, Daniel the Prophet, Alexander the Great ; the Sages of Persia and the Wise Men of Greece. In England we attend chiefly to the eye and ear.

² Revenge amongst the Arabs, is a sacred duty ; and, in their state of civilization, society could not be kept together without it. So the slaughter of a villain is held to be a sacrifice to Allah.

swearing by the Shade and the Heat!" Herewith, the Magian turned and seeing Hasan, thought to wheedle him and said to him, "O my son, how diddest thou escape and who brought thee down to earth?" Hasan replied, "He delivered me, who hath appointed the taking of thy life to be at my hand, and I will torture thee even as thou torturedst me the whole way long. O miscreant, O atheist,¹ thou hast fallen into the twist and the way thou hast missed; and neither mother shall avail thee nor brother, nor friend nor solemn covenant shall assist thee; for thou saidst, O accursed, Whoso betrayeth bread and salt, may Allah do vengeance upon him! And thou hast broken the bond of bread and salt; wherefore the Almighty hath thrown thee into my grasp, and far is thy chance of escape from me." Rejoined Bahram, "By Allah, O my son, O Hasan, thou art dearer to me than my sprite and the light of mine eyes!" But Hasan stepped up to him and hastily smote him between the shoulders, that the sword issued gleaming from his throat-tendons and Allah hurried his soul to the fire and abiding-place dire. Then Hasan seized the Magian's bag and opened it, then having taken out the kettle-drum he struck it with the strap, whereupon up came the dromedaries like lightning. So he unbound the youth from his bonds and setting him on one of the camels, loaded him another² with victual and water, saying, "Wend whither thou wilt." So he departed, after Almighty Allah had thus delivered him from his strait at the hands of Hasan. When the damsels saw their brother slay the Magian they joyed in him with exceeding joy and got round him, marvelling at his valour and prowess;³ and thanked him for his deed and gave him joy of his safety, saying, "O Hasan, thou hast done a deed whereby thou hast healed the burning of him that thirsteth for vengeance and pleased the King of Omnipotence!" Then they returned to the palace, and he abode with them, eating and drinking and laughing and making merry; and indeed his sojourn with them was joyous to him and he forgot his mother; but while he led with them this goodly life, one day, behold, there arose from the further side of the desert a great cloud of dust that darkened the welkin and made towards them. When the Princesses saw this, they said to him, "Rise, O Hasan, run to thy chamber and

¹ Arab. "Zindîk."

² Lane translates this "put for him the remaining food and water;" but Al-Ākhar (Mac. Edit.) evidently refers to the Najfb (dromedary).

³ We can hardly see the heroism of the deed, but it must be remembered that Bahram was a wicked sorcerer, whom it was every good Moslem's bounden duty to slay. Compare the treatment of witches in England two centuries ago.

conceal thyself ; or if thou wilt, go down into the garden and hide thyself among the trees and vines ; but fear not, for no harm shall befall thee." So he arose and entering his chamber, locked the door upon himself and lay lurking in the palace. Presently the dust opened out and showed beneath it a great and conquering host, as it were a surging sea, coming from the King, the father of the damsels. Now when the troops reached the castle, the Princesses received them with all honour and hospitably entertained them three days ; after which they questioned them of their case and tidings and they replied saying, "We come from the King in quest of you." They asked, "And what would the King with us?" and the officers answered, "One of the Kings maketh a marriage festival, and your father would have you be present thereat and take your pleasure therewith." The damsels enquired, "And how long shall we be absent from our place?" and they rejoined, "The time to come and go and to sojourn may be two months." So the Princesses arose and going in to the palace sought Hasan, acquainted him with the case and said to him, "Verily this place is thy place and our house is thy house ; so be of good cheer and keep thine eyes cool and clear and fear nor grief nor fear, for none can come at thee here, but keep a good heart and a glad mind, till we return to thee. The keys of our chambers we leave with thee ; but, O our brother, we beseech thee, by the bond of brotherhood, in very deed not to open such a door, for thou hast no need thereto." Then they farewelled him and fared forth with the troops, leaving Hasan alone in the palace. It was not long before his breast grew straitened and his patience shortened ; solitude and sadness were heavy on him and he sorrowed for his severance from them with passing chagrin. The palace for all its vastness waxed small to him and finding himself sad and solitary, he bethought him of the damsels and their pleasant converse and recited these couplets :—

The wide plain is narrowed before these eyes * And the landscape troubles this heart of mine.

Since my friends went forth, by the loss of them * Joy fled and these eyelids rail floods of brine :

Sleep shunned these eyeballs for parting woe * And my mind is worn with sore pain and pine :

Would I wot an Time shall rejoin our lots * And the joys of love with our life combine !

—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Eighty-sixth Night,

She said, It hath reached me, O auspicious King, that after the departure of the damsels, Hasan sat in the palace sad and solitary, and his breast was straitened by severance. He used to ride forth a-hunting by himself in the wold and bring back the game and slaughter it and eat thereof alone ; but melancholy and disquiet redoubled on him by reason of his loneliness. So he arose and went round about the palace and explored its every part ; he opened the Princesses' apartments and found therein riches and treasures fit to ravish the beholder's reason ; but he delighted not in aught thereof, by reason of their absence. His heart was fired by thinking of the door they had charged him not to approach or open on any account, and he said in himself, " My sister had never enjoined me not to open this door, except there were behind it somewhat whereof she would have none to know ; but, by Allah, I will arise and open it and see what is within, though within it were sudden death ! " Then he took the key and, opening the door,¹ saw therein no treasure, but he espied a vaulted and winding staircase of Yamani onyx at the upper end of the chamber. So he mounted the stair, which brought him out upon the terrace-roof of the palace, whence he looked down upon the gardens and vergiers, full of trees and fruits, and beasts and birds warbling praises of Allah, the One, the All-powerful ; and said in himself, " This is that they forbade to me. " He gazed upon these pleasaunces and saw beyond a surging sea, dashing with clashing billows, and he ceased not to explore the palace right and left, till he ended at a pavilion builded with alternate courses, two bricks of gold and one of silver and jacinth and emerald, and supported by four columns. And in the centre he saw a sitting-room paved and lined with a mosaic of all manner precious stones such as rubies and emeralds and balasses and other jewels of sorts ; and in its midst stood a basin² brimful of water, over which was a trellis-work of sandal-wood and aloes-wood reticulated with rods of red gold and wands of emerald and set with various kinds of

¹ The forbidden closet occurs also in Sayf Zú al-Yazan, who enters it and finds the bird-girls. Trébutien ii. 208, says, " Il est assez remarquable qu'il existe en Allemagne une tradition à peu près semblable, et qui a fourni le sujet d'un des contes de Musaeus, intitulé *Le voile enlevé*. " Here Hasan is artfully left alone in a large palace without other companions but his thoughts, and the reader is left to divine the train of ideas which drove him to open the door.

² Arab. " Buhayrah " (Bresl. Edit. " Bahrah "), the tank or cistern in the Hosh (=court-yard) of an Eastern house. Here, however, it is a rain-cistern on the flat roof of the palace (See Night dcccvi.).

jewels and fine pearls, each sized as a pigeon's egg. The trellis was covered with a climbing vine, bearing grapes like rubies, and beside the basin stood a throne of lign-aloes latticed with red gold, inlaid with great pearls and comprising vari-coloured gems of every sort and precious minerals, each kind fronting each and symmetrically disposed. About it the birds warbled with sweet tongues and various voices, celebrating the praises of Allah the Most High; brief, it was a palace such as nor Cæsar nor Chosroë ever owned; but Hasan saw therein none of the creatures of Allah, whereat he marvelled and said in himself, "I wonder to which of the Kings this place pertaineth, or is it Many-Columned Iram whereof they tell, for who among mortals can avail to the like of this?" And indeed he was amazed at the spectacle, and sat down in the pavilion and cast glances around him, marvelling at the beauty of its ordinance and at the lustre of the pearls and jewels and the curious works which therein were, no less than at the gardens and orchards aforesaid and at the birds that hymned the praises of Allah, the One, the Almighty; and he abode pondering the traces of him whom the Most High had enabled to rear that structure, for indeed He is much of might.¹ And presently, behold, he espied ten birds² flying towards the pavilion from the heart of the desert and knew that they were making the palace and bound for the basin, to drink of its waters; so he hid himself, for fear they should see him and take flight. They lighted on a great tree and a goodly and circled round about it; and he saw amongst them a bird of marvel-beauty, the goodliest of them all, and the nine stood around it and did it service; and Hasan marvelled to see it peck them with its bill and

This description of the view is one of the most gorgeous in *The Nights*.

² Here again are the "Swan-maidens," "one of the primitive myths, the common heritage of the whole Aryan (Iranian) race." In Persia Bahram-i-Gúr, when carried off by the Dív Sapid, seizes the Peri's dove-coat: in Santháli folklore Torica, the Goatherd, steals the garment doffed by one of the daughters of the sun; and hence the twelve birds of Russian story. To the same cycle belong the Seal-tales of the Faroe Islands (Thorpe's *Northern Mythology*) and the wise women or mermaids of Shetland (Hibbert). Wayland the smith captures a wife by seizing a mermaid's raiment, and so did Sir Hagan by annexing the wardrobe of a Danubian water-nymph. Lettsom, the translator, mixes up this swan-raidment with that of the Valkyries or Choosers of the Slain. The blue god Krishna, a barbarous and grotesque Hindu Apollo, robbed the raiment of the pretty Gopálís (cowherdresses) who were bathing in the Arjun River. See also Imr al-Kays (of the Mu'allakah) with "Onaiza" at the port of Daratjulul (Clouston's *Arabian Poetry*, p. 4). A critic has complained of my tracing the origin of the Swan-maiden legend to the physical resemblance between the bird and a high-bred girl (vol. iii. 417). I should have explained my theory, which is shortly, that we must seek a material basis for all so-called supernaturalisms, and that anthropomorphism satisfactorily explains the Swan-maiden, as it does the angel and the devil. There is much to say on the subject; but this is not the place for long discussion.

lord it over them while they fled from it. He stood gazing at them from afar as they entered the pavilion and perched on the couch ; after which each bird rent open its neck-skin with its claws and issued out of it ; and lo ! it was but a garment of feathers, and there came forth therefrom ten virgins, maids whose beauty shamed the brilliancy of the moon. They all doffed their clothes and plunging into the basin, washed and fell to playing and sporting one with other ; whilst the chief bird of them lifted up the rest and ducked them down, and they fled from her and dared not put forth their hands to her. When Hasan beheld her thus he took leave of his right reason and his sense was enslaved, so he knew that the Princesses had not forbidden him to open the door save because of this ; for he fell passionately in love with her, after what he saw of her beauty and loveliness, symmetry and perfect grace, as she played and sported and splashed the others with the water. He stood looking upon them whilst they saw him not, with eye gazing and heart burning, and he sighed and wept because of the beauty and loveliness of the chief damsel. Presently, coming out of the water, they all put on their dresses and ornaments, and the chief maiden donned a green dress, wherein she surpassed for loveliness all the fair ones of the world and the lustre of her face outshone the resplendent full moons : she excelled the branches with the grace of her bending gait and confounded the wit with apprehension of disdain ; and indeed she was as saith the poet :¹—

A maiden 'twas, the dresser's art had decked with cunning sleight ;
The sun thou 'dst say had robbed her cheek and shone with borrowed light.
She came to us apparell'd fair in under-vest of green,
Like as the ripe pomegranate hides beneath its leafy screen ;
And when we asked her what might be the name of what she wore,
She answered in a quaint reply that double meaning bore :
'The desert's heart we penetrate in such apparel dressed,
And *Pierce-heart* therefore is the name by which we call the vest.

—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Eighty-seventh Night,

She continued, It hath reached me, O auspicious King, that when Hasan saw the damsels issue forth from the basin, the chief maiden

¹ These lines occur before : I have borrowed from Torrens (p.219).

robbed his reason with her beauty and loveliness, compelling him to recite the couplets forequoted. And after dressing they sat talking and laughing, whilst he stood gazing on them, drowned in the sea of his love, burning in the flames of passion and wandering in the Wady of his melancholy thought. And he said to himself, "By Allah, my sister forbade me not to open the door but for cause of these maidens and for fear lest I should fall in love with one of them! How, O Hasan, shalt thou woo and win them? How bring down a bird flying in the vasty firmament? By Allah thou hast cast thyself into a bottomless sea and snared thyself in a net whence there is no escape! I shall die desolate and none shall wot of my death." And he continued to gaze on the charms of the chief damsel, who was the loveliest creature Allah had made in her day, and indeed she outdid in beauty all human beings. She had a mouth magical as Solomon's seal and hair blacker than the night of estrangement to the love-despairing man; her brow was bright as the crescent moon of the Feast of Ramazán,¹ and her eyes were like eyes wherewith gazelles scan; she had a polished nose straight as a cane and cheeks like blood-red anemones of Nu'uman, lips like coralline and teeth like strung pearls in carcanets of gold, and a neck like an ingot of silver, above a shape like a wand of Bán; and indeed she surpassed the bough of the myrobalan with her beauty and symmetry, and the Indian rattan, for she was even as saith of them the poet whom love did unman:²—

Her lip-dews rival honey-sweets, that sweet virginity; * Keener than Hindí
scymitar the glance she casts at thee;
She shames the bending bough of Bán with graceful movement slow * And as
she smiles her teeth appear with leven's brilliancy:
When I compared with rose a-bloom the tintage of her cheeks, * She laughed in
scorn and cried "Whoso compares with rosery
My hue and these granados twain, is there no shame in him? * How should
pomegranates bear on bough such fruit in form or blee?
Now by my beauty and mine eyes and heart and eke by Heaven * Of favours
mine and by the Hell of my unclemency,

¹ The appearance of which ends the fast and begins the Lesser Festival. See vol. i. 79.

² Arab. "Shá'ir al-Walahán" = the love-distraught poet; Lane has "a distracted poet." My learned friend Professor Aloys Sprenger has consulted, upon the subject of Al-Walahán, the well-known professor of Arabic at Halle, Dr. Thorbeck, who remarks that the word (here as further on) must be an adjective, mad, love-distraught, not a "Lakab" or poetical cognomen. He generally finds it written Al-Shá'ir al-Walahán (the love-demented poet) not Al-Walahán al-Shá'ir = Walahán the Poet. Note this burst of song after the sweet youth falls in love: it explains the cause of verse-quotation in *The Nights*, poetry being the natural language of Amor and Mars.

They say 'She is a garden-rose in very pride of bloom'; * And yet no rose can
ape my cheek nor branch my symmetry!
If any garden own a thing which unto me is like, * What then is that he comes
to crave of me and only me?"

They ceased not to laugh and play, whilst Hasan stood still a-watch-
ing them, forgetting meat and drink, till near the hour of mid-after-
noon prayer, when the beauty, the chief damsel, said to her mates,
"O Kings' daughters, it waxeth late and our land is afar and we are
weary of this stead. Come, therefore, let us depart to our own place."
So they all arose and donned their feather vests, and becoming
birds as they were before, flew away all together, with the chief lady
in their midst. Then, Hasan, despairing of their return, would have
arisen and gone down into the palace but could not move or even
stand; wherefore the tears ran down his cheeks and passion was
sore on him and he recited these couplets:—

May God deny me boon of troth if I * After your absence sweets of slumber
know:
Yea; since that sev'rance never close mine eyes, * Nor rest restores me since
departed you!
'Twould seem as though you saw me in your sleep; * Would Heaven the dreams
of sleep were real-true!
Indeed I dote on sleep though needed not, * For sleep may bring me that dear
form to view.

Then Hasan walked on, little by little, heeding not the way he went,
till he reached the foot of the stairs, whence he dragged himself to
his own chamber; then he entered and, shutting the door, lay sick,
eating not nor drinking, and drowned in the sea of his solitude. He
spent the night thus, weeping and bemoaning himself, till the
morning, and when it morrowed he repeated these couplets:—

The birds took flight at eve and winged their way; * And sinless he who died of
Love's death-blow.
I'll keep my love-tale secret while I can * But, if my love prevail, its needs
must show:
Night brought me nightly vision, bright as dawn; * While nights of my delight
lack morning-glow.
I mourn for them¹ while they heart-freest sleep * And winds of love on me their
plaything blow:
Free I bestow my tears, my wealth, my heart, * My wit, my sprite:—most gain
who most bestow!
The worst of woes and banes is enmity * Beautiful maidens deal us to our woe.
Favour they say's forbidden to the fair, * And shedding lovers' blood their laws
allow;

¹ "Them" as usual for "her."

That naught can love-sicks do but lavish soul, * And stake in love-play life on single throw:¹

I cry in longing ardour for my love; * Lover can only weep and wail Love-low.

When the sun rose he opened the door, went forth of the chamber and mounted to the stead where he was before; then he sat down, facing the pavilion, and awaited the return of the birds till nightfall; but they returned not; wherefore he wept till he fell to the ground in a fainting-fit. When he came to after his swoon, he dragged himself down the stairs to his chamber; and, indeed, the darkness was come and straitened upon him was the whole world, and he ceased not to bewep and bewail himself through the livelong night, till the day broke and the sun rained over hill and dale its rays serene. He ate not nor drank nor slept, nor was there any rest for him: but by day he was distracted and by night distressed, with sleeplessness delirious and drunken with melancholy thought and excess of love-longing. And he repeated the verses of the love-distraught poet:—

O thou who shamest sun in morning sheen, * The branch confounding, yet with nescience blest;

Would Heaven I wot an Time shall bring return * And quench the fires which flame unmanifest,—

Bring us together in a close embrace, * Thy cheek upon my cheek, thy breast abreast!

Who saith, In Love dwells sweetness? when in Love * Are bitterer days than Aloë's bitterest.

—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Nom when it was the Seven Hundred and Eighty-eighth Night,

She pursued, It hath reached me, O auspicious King, that when Hasan the goldsmith felt love redouble upon him, he recited those lines; and, as he abode thus in the stress of his love-distraction, alone and finding none to cheer him with company, behold, there arose a dust-cloud from the desert, wherefore he ran down and hid himself, knowing that the Princesses who owned the castle had returned. Before long, the troops halted and dismounted round the

¹ Here Lane proposes a transposition, for "Wa-huwá (and he) fi 'l-hubbi," to read "Fi 'l-hubbi wa huwa (wa-hwa);" but the latter is given in the Mac. Edit.

palace and the seven damsels alighted and, entering, put off their arms and armour of war. As for the youngest, she stayed not to doff her weapons and gear, but went straight to Hasan's chamber, where finding him not, she sought for him, till she lighted on him, in one of the sleeping closets, hidden, feeble and thin, with shrunken body and wasted bones, and indeed his colour was changed and his eyes sunken in his face for lack of food and drink and for much weeping, by reason of his love and longing for the young lady. When she saw him in this plight, she was confounded and lost her wits; but presently she questioned him of his case and what had befallen him, saying, "Tell me what aileth thee, O my brother, that I may contrive to do away thine affliction, and I will be thy ransom!"¹ Whereupon he wept with sore weeping and by way of reply he began reciting:—

Lover, when parted from the thing he loves, * Has naught save weary woe and
bane to bear :

Inside is sickness, outside living lowe, * His first is fancy and his last despair.

When his sister heard this, she marvelled at his eloquence and loquent speech and his readiness at answering her in verse and said to him, "O my brother, when didst thou fall into this thy case and what hath betided thee, that I find thee speaking in song and shedding tears that throng? Allah upon thee, O my brother, and by the honest love which is between us, tell me what aileth thee and discover to me thy secret, nor conceal from me aught of that which hath befallen thee in our absence; for my breast is straitened and my life is troubled because of thee." He sighed and railed tears like rain, after which he said, "I fear, O my sister, if I tell thee, that thou wilt not aid me to win my wish, but wilt leave me to die wretchedly in mine anguish." She replied, "No, by Allah, O my brother, I will not abandon thee, though it cost me my life!" So he told her all that had befallen him, and that the cause of his distress and affliction was the passion he had conceived for the young lady whom he had seen when he opened the forbidden door; and how he had not tasted meat nor drink for ten days past. Then he wept with sore weeping and recited these couplets:—

Restore my heart as 'twas within my breast, * Let mine eyes sleep again, then
fly fro' me.

Deem ye the nights have had the might to change * Love's vow? Who changeth
may he never be!

¹ Arab. "Akúna fidá-ka." Fidá=ransom, self-sacrifice, and Fidá'an=instead of. The phrase, which everywhere occurs in *The Nights*, means, "I would give my life to save thine."

His sister wept for his weeping and was moved to ruth for his case and pitied his strangerhood ; so she said to him, " O my brother, be of good cheer and keep thine eyes cool and clear, for I will venture being and risk existence to content thee and devise thee a device wherewith, though it cost me my dear life and all I hold dear, thou mayst accomplish thy desire, if such be the will of Allah Almighty. But I charge thee, O my brother, keep the matter secret from my sisterhood and discover not thy case to any one of them, lest my life be lost with thy life. An they question thee of opening the forbidden door, reply to them :—I opened it not ; no, never ; but I was troubled at heart for your absence and by my loneliness here and yearning for you."¹ And he answered, " Yes : this is the right rede." So he kissed her head and his heart was comforted and his bosom broadened. He had been nigh upon death for excess of affright, for he had gone in fear of her by reason of his having opened the door ; but now his life and soul returned to him. Then he sought of her somewhat of food and after serving it she left him, and went in to her sisters, weeping and mourning for him. They questioned her of her case and she told them how she was heavy at heart for her brother, because he was sick and for ten days no food had found way into his stomach. So they asked the cause of his sickness and she answered, " The reason was our severance from him and our leaving him desolate ; for these days we have been absent from him were longer to him than a thousand years and scant blame to him, seeing he is a stranger and solitary, and we left him alone, with none to company with him or hearten his heart ; more by token that he is but a youth, and may be he called to mind his family and his mother, who is a woman in years, and bethought him that she weepeth for him all whiles of the day and watches of the night, ever mourning his loss ; and we used to solace him with our society and divert him from thinking of her." When her sisters heard these words they wept in the stress of their distress for him and said, " Wa'lláhi—'fore Allah, he is not to blame !" Then they went out to the army and dismissed it, after which they went in to Hasan and saluted him with the salam. When they saw his charms changed with yellow colour and shrunken body, they wept for very pity and sat by his side and comforted him and cheered him with converse, relating to him all they had seen by the way of wonders and rarities and what had befallen at the wedding. They abode with him thus a

¹ Thus accounting for his sickness, improbably enough but in flattering way. Like a good friend (feminine) she does not hesitate a moment in prescribing a fib.

whole month, tendering him and caressing him with words sweeter than syrup ; but every day sickness was added to his sickness, which when they saw, they bewept him with sore weeping, and the youngest wept even more than the rest. At the end of this time the Princesses having made up their minds to ride forth a-hunting and a-birding invited their sister to accompany them ; but she said, "By Allah, O my sisters, I cannot go forth with you, whilst my brother is in this plight, nor indeed till he be restored to health and there cease from him that which is with him of affliction. Rather will I sit with him and comfort him." They thanked her for her kindness and said to her, "Allah will requite thee all thou dost with this stranger." Then they left her with him in the palace and rode forth taking with them twenty days' victual ;—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Eighty-ninth Night,

She resumed, It hath reached me, O auspicious King, that the Princesses mounted and rode forth a-hunting and a-birding, after leaving in the palace their youngest sister sitting by Hasan's side ; and as soon as the damsel knew that they had covered a long distance from home, she went in to him and said, "O my brother, come, show me the place where thou sawest the maidens." He rejoiced in her words, making sure of winning his wish, and replied, "Bismillah ! On my head !" Then he essayed to rise and show her the place, but could not walk ; so she took him up in her arms, holding him to her bosom ; and, opening the staircase-door, carried him to the top of the palace, and he showed her the pavilion where he had seen the girls and the basin of water, wherein they had bathed. Then she said to him, "Set forth to me, O my brother, their case and how they came." So he described to her whatso he had seen of them and especially the girl of whom he was enamoured ; but hearing these words she knew her, and her cheeks paled and her case changed. Quoth he, "O my sister, what aileth thee to wax wan and be troubled ?" and quoth she, "O my brother, know thou that this young lady is the daughter of a Sovran of the Jann, of one of the most puissant of their Kings, and her father hath dominion over men and Jinns and wizards and cohens and tribal chiefs and guards and countries and cities and islands galore and hath immense wealth in store. Our father is a Viceroy and one of his vassals, and none can avail against him, for the multitude of his many and the extent of his empire and the muchness of his monies. He hath

assigned to his offspring, the daughters thou sawest, a tract of country, a whole year's journey in length and breadth, a region girt about with a great river and a deep; and thereto none may attain, nor man nor Jann. He hath an army of women, smiters with swords and lungers with lances, five-and-twenty thousand in number, each of whom, whenas she mounteth steed and donneth battle-gear, eveneth a thousand knights of the bravest. Moreover, he hath seven daughters, who in valour and prowess equal and even excel their sisters,¹ and he hath made the eldest of them, the damsel, whom thou sawest,² queen over the country aforesaid and who is the wisest of her sisters and in valour and horsemanship and craft and skill and magic excels all the folk of her dominions. The girls who companied with her are the ladies of her court and guards and grandees of her empire, and the plumed skins wherewith they fly are the handiwork of enchanter of the Jann. Now an thou wouldst get possession of this queen and wed this jewel seld-seen and enjoy her beauty and loveliness and grace, do thou pay heed to my words and keep them in thy memory. They resort to this place on the first day of every month: and thou must take seat here and watch for them; and when thou seest them coming hide thee near the pavilion, sitting where thou mayst see them without being seen of them, and beware, again beware, lest thou show thyself, or we shall all lose our lives. When they doff their dress note which is the feather-suit of her whom thou lovest, and take it, and it only, for this it is that carrieth her to her country, and when thou hast mastered it, thou hast mastered her. And beware lest she wile thee, saying:—O thou who hast robbed my raiment, restore it to me, because here am I in thine hands and at thy mercy! For, an thou give it her, she will kill thee and break down over us palace and pavilion and slay our sire: know, then, thy case, and how thou shalt act. When her companions see that her feather-suit is stolen, they will take flight and leave her to thee, and beware lest thou show thyself to them, but wait till they have flown away and she despaireth of them: whereupon do thou go in to her and hale her by the hair of her head³ and drag

¹ *i.e.* the 25,000 Amazons who in the Bresl. Edit. (ii. 308) are all made to be the King's "Banát" = daughters or protégées. The Amazons of Dahome (see my "Mission") who may now number 5,000 are all officially wives of the King and are called by the lieges "our mothers."

² The tale-teller has made up his mind about the damsel; although in this part of the story she is the chief and eldest sister and subsequently she appears as the youngest daughter of the supreme Jinn King. The mystification is artfully explained by the extraordinary likeness of the two sisters. (See Night dcccxi.)

³ This is a reminiscence of the old-fashioned "marriage by capture," of which many traces survive, even among the civilised who wholly ignore their origin.

her to thee; which being done, she will be at thy mercy. And I rede thee discover not to her that thou hast taken the feather-suit, but keep it with care; for, so long as thou hast it in hold, she is thy prisoner and in thy power, seeing that she cannot fly to her country save with it." When Hasan heard her words his heart became at ease, his trouble ceased and affliction left him; so he rose to his feet and kissing his sister's head, went down from the terrace with her into the palace, where they slept that night. He medicined himself till morning morrowed; and when the sun rose, he sprang up and opened the staircase-door and ascending to the flat roof sat there till supper-tide when his sister brought him up somewhat of meat and drink and a change of clothes, and he slept. And thus they continued doing, day by day until the end of the month. When he saw the new moon, he rejoiced and began to watch for the birds, and while he was thus, behold up they came, like lightning. As soon as he espied them, he hid himself where he could watch them, unwatched by them, and they lighted down, one and all of them, and putting off their plumage, descended into the basin. All this took place near the stead where Hasan lay concealed, and as soon as he caught sight of the girl he loved, he arose and crept under cover, little by little, towards the dresses, and Allah veiled him so that none marked his approach, for they were laughing and playing with one another, till he laid hand on the dress. Now when they had made an end of their diversion, they came forth of the basin and each of them slipped on her feather suit. But the damsel he loved sought for her plumage that she might put it on, but found it not; whereupon she shrieked and beat her cheeks and rent her raiment. Her sisterhood¹ came to her and asked what ailed her, and she told them that her feather suit was missing; wherefore they wept and shrieked and buffeted their faces: and they were confounded, wotting not the cause of this, and knew not what to do. Presently the night overtook them and they feared to abide with her lest that which had befallen her should befall them also; so they farewelled her and flying away left her alone upon the terrace-roof of the palace, by the pavilion basin.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Ninetieth Night,

She said, It hath reached me, O auspicious King, that when Hasan had carried off the girl's plumery, she sought it but found it not,

¹ Meaning her companions and suite.

and her sisterhood flew away leaving her alone. When they were out of sight, Hasan gave ear to her and heard her say, "O thou who hast taken my dress, I beseech thee to restore it to me, so may Allah never make thee taste of my tribulation!" But when Hasan heard her speak thus, with speech sweeter than syrup, his love for her redoubled. So, springing up from his hiding-place, he rushed upon her and laying hold of her by the hair dragged her to him and carried her down to the basement of the palace and set her in his own chamber, where he threw over her a silken cloak¹ and left her weeping and biting her hands. Then he shut the door upon her and going to his sister, informed her how he had made prize of his love and carried her to his sleeping-closet, "And there," quoth he, "she is now sitting, weeping and biting her hands." When his sister heard this, she rose forthright and betook herself to the chamber where she found the captive weeping and mourning. So she kissed ground before her and saluted her with the salam, and the young lady said to her, "O King's daughter, do folk like you do such foul deed with the daughters of Kings? Thou knowest that my father is a mighty Sovran and that all the liege lords of the Jinn stand in awe of him and fear his majesty, for that there are with him magicians and sages and Cohens and Satans and Marids, such as none may cope withal, and under his hand are folk whose number none knoweth save Allah. How then doth it become you, O daughters of Kings, to harbour mortal men with you and disclose to them our case and yours? Else how should this man, a stranger, come at us?" Hasan's sister made reply, "O King's daughter, in very sooth this human is perfect in nobleness and purposeth thee no villainy; but he loveth thee, and women were not made save for men. Did he not love thee, he had not fallen sick for thy sake and well-nigh given up the ghost for love of thee." And then she told her the whole tale, how Hasan had seen her bathing in the basin with her attendants, and fallen in love with her, and none had pleased him but she, for the rest were all her handmaids, and none had availed to put forth a hand to her. When the Princess heard this, she despaired of deliverance, and presently Hasan's sister went forth and brought her a costly dress, wherein she robed her. Then she set before her somewhat of meat and drink and ate with her and heartened her heart and soothed her sorrows. And she ceased not to speak her fair with soft and pleasant words, saying, "Have pity on him who saw thee once and became as one slain by thy love;" and continued to console her and

¹ Arab. "'Abááh," vulg. "'Abáyah."

caress her, quoting fair says and pleasant instances. But she wept till daybreak, when her trouble subsided and she left shedding tears, knowing that she had fallen into the net and that there was no deliverance for her. Then said she to Hasan's sister, "O King's daughter, with this my strangerhood and severance from my country and sisterhood which Allah wrote upon my brow, patience becometh me to support what my Lord hath foreordained." Therewith the youngest Princess assigned her a chamber in the palace, than which there was none goodlier, and ceased not to sit with her and console her and solace her heart, till she was satisfied with her lot and her bosom was broadened and she laughed and there ceased from her what trouble and oppression possessed her, by reason of her separation from her people and country and sisterhood and parents. Thereupon Hasan's sister repaired to him, and said, "Arise, go in to her in her chamber and kiss her hands and feet." So he went in to her and did this, and kissed her between the eyes, saying, "O Princess of fair ones and life of sprites and beholder's delight, be easy of heart, for I took thee only that I might be thy bondsman till the Day of Doom, and this my sister will be thy servant ; for I, O my lady, desire naught but to take thee to wife, after the law of Allah and the practice of His Apostle, and when thou wilt, I will journey with thee to my country and carry thee to Baghdad-city and abide with thee there ; moreover, I will buy thee handmaidens and negro chattels : and I have a mother, of the best of women, who will do thee service. There is no goodlier land than our land ; everything therein is better than elsewhere, and its folk are a pleasant people and bright of face." Now as he bespake her thus and strove to comfort her, while she answered him not a syllable, lo ! there came a knocking at the palace-gate. So Hasan went out to see who was at the door, and found there the six Princesses, who had returned from hunting and birding, whereat he rejoiced and went to meet them and welcomed them. They wished him safety and health and he wished them the like ; after which they dismounted and going each to her chamber, doffed their soiled clothes and donned fine linen. Then they came forth and demanded the game, for they had taken a store of gazelles and wild cows, hares and lions, hyænas, and others ; so their suite brought out some thereof for butchering, keeping the rest by them in the palace, and Hasan girt himself and fell to slaughtering for them in due form,¹ whilst they sported and made merry, joying with great joy to see him standing amongst them hale and hearty once more. When they had

¹ *i.e.* cutting the animals' throats after Moslem law.

made an end of slaughtering, they sat down and addressed themselves to get ready somewhat for breaking their fast, and Hasan, coming up to the eldest Princess, kissed her head and on like wise did he with the rest, one after other. Whereupon said they to him, "Indeed, thou humblest thyself to us passing measure, O our brother, and we marvel at the excess of the affection thou showest us. But Allah forbend that thou shouldst do this thing, which it behoveth us rather to do with thee, seeing thou art a man and therefore worthier than we who are of the Jinn."¹ Thereupon his eyes brimmed with tears and he wept sore; so they said to him, "What causeth thee to weep? Indeed, thou troublest our pleasant lives with thy weeping this day. 'Twould seem thou longest after thy mother and native land. An things be so, we will equip thee and carry thee to thy home and thy friends." He replied, "By Allah, I desire not to part from you!" Then they asked, "Which of us hath vexed thee, that thou art thus troubled?" But he was ashamed to say, "Naught troubleth me save love of the damsel," lest they should deny and disavow him; so he was silent and would tell them nothing of his case. Then his sister came forward and said to them, "He hath caught a bird from the air and would have you help him to tame her." Whereupon they all turned to him and cried, "We are at thy service every one of us, and whatsoever thou seekest that will we do; but tell us thy tale and conceal from us naught of thy case." So he said to his sister, "Do thou tell them, for I am ashamed before them, nor can I face them with these words."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Ninety-first Night,

She said, It hath reached me, O auspicious King, that Hasan said to his sister, "Do thou tell them my tale, for before them I stand abashed nor can I face them with these words." So she said to them, "O my sisters, when we went away and left alone this unhappy one, the palace was straitened upon him and he feared lest someone should come in to him, for ye know that the sons of Adam are light of wits. So he opened the door of the staircase leading to the roof, of his loneliness and trouble, and sat there, looking upon the Wady and watching the gate, in his fear lest any should come thither. One day, as he sat thus, suddenly he saw ten birds approach him,

¹ In Night dclxxviii, we find the orthodox Moslem doctrine that "a single mortal is better in Allah's sight than a thousand Jinns." For, I repeat, Al-Islam systematically exalts human nature.

making for the palace, and they lighted down on the brink of the basin which is in the pavilion-terrace. He watched these birds and saw, amongst them, one goodlier than the rest, which pecked the others and flouted them, whilst none of them dared to put out a claw to it. Presently, they set their nails to their neck-collars and, rending their feather-suits, came forth therefrom and became damsels each and every, like the moon on fullest night. Then they doffed their dress and plunging into the water, fell to playing with one another, whilst the chief damsel ducked the others, who dared not lay a finger on her, and she was fairest of favour and most famous of form and most feateous of finery. They ceased not to be in this case till near the hour of mid-afternoon prayer, when they came forth of the basin and, donning their feather-gowns, flew away home. Thereupon he waxed distracted, with a heart afire for love of the chief damsel and repenting him that he had not stolen her plumery. Wherefore he fell sick and abode on the palace-roof expecting her return and abstaining from meat and drink and sleep, and he ceased not to be so till the new moon showed when behold, they again made their appearance according to custom and doffing their dresses went down into the basin. So he stole the chief damsel's feather-suit, knowing that she could not fly save therewith, hiding himself carefully lest they sight him and slay him. Then he waited till the rest had flown away, when he arose and seizing the damsel, carried her down from the terrace into the castle." Her sisters asked, "Where is she?" and she answered, "She is with him in such a chamber." Quoth they, "Describe her to us, O our sister;" so quoth she, "She is fairer than the moon on the night of fullness and her face is sheenier than the sun; her shape is straighter and slenderer than the cane; one with eyes black as night and brow flower-white; a bosom jewel-bright, and cheeks like apples twain. She ravisheth all hearts with Nature-kohl'd eyne, and a waist slender fine and hands of fairest design and speech that heals all pain and pine: she is goodly of shape and sweet of smile, as she were the moon in fullest sheen and shine." When the Princesses heard these praises, they turned to Hasan and said to him, "Show her to us." So he arose with them all love-distraught, and carrying them to the chamber wherein was the captive damsel, opened the door and entered, preceding the seven Princesses. Now when they saw her and noted her loveliness, they kissed the ground between her hands, marvelling at the fairness of her favour and the significance which showed her inner gifts, and said to her, "By Allah, O daughter of the Sovran Supreme, this is indeed a mighty matter; and haddest thou heard tell among women of this mortal thou haddest marvelled

at him all thy days. Indeed, he loveth thee with passionate love ; and, O King's daughter, he seeketh thee in lawful wedlock. Had we known, we had impeached him from his intent, albeit he sent thee no messenger, but came to thee in person ; and he telleth us he hath burnt the feather-dress ; else had we taken it from him. Then one of them agreed with the Princess and becoming her deputy in the matter of the wedding contract, performed the marriage ceremony between them, whilst Hasan clapped palms with her, laying his hand in hers, and she wedded him to the damsel by consent ; after which they celebrated her bridal feast, as beseemeth Kings' daughters. Then Hasan gave himself joy and improvised these couplets —

Thy shape's temptation, eyes as Houri's fain * And sheddeth Beauty's sheen¹
that radiance rare :

My glance portrayed thy glorious portraiture : * Rubies one-half and gems the
third part were :

Musk made a fifth : a sixth was ambergris * The sixth a pearl but pearl without
compare.

Eve never bare a daughter evening thee * Nor breathes thy like in Khuld's²
celestial air.

An thou would torture me 'tis wont of Love * And if thou pardon 'tis thy choice
I swear :

Then, O world bright'ner and O end of wish ! * Loss of thy charms who could
in patience bear ?

—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Ninety-second Night,

She continued, It hath reached me, O auspicious King, that when Hasan wedded the King's daughter he recited the lines aforesaid. Now the Princesses were standing at the door and when they heard his verses, they said to her, "O King's daughter, hearest thou the words of this mortal? How canst thou blame us, seeing that he maketh poetry for love of thee, and indeed he hath so done a thousand times."³ When she heard this she rejoiced and was glad and felt happy, and Hasan abode with her forty⁴ days in all solace and

¹ Arab. "Má al-Maláhat" = water (brilliancy) of beauty.

² The fourth of the Seven Heavens, the "Garden of Eternity," made of yellow coral.

³ How strange this must sound to the Young Woman of London in the nineteenth century.

⁴ "Forty days" is a quasi-religious period amongst Moslems for praying, fasting and religious exercises : here it represents our "honey-moon."

delight, joyance and happiest plight, whilst the damsels renewed festivities for him every day and overwhelmed him with bounty and presents and rarities ; and the King's daughter became reconciled to her sojourn amongst them and forgot her kith and kin. At the end of the forty days, Hasan saw in a dream, one night, his mother mourning for him, and indeed her bones were wasted and her body had waxed shrunk and her complexion had yellowed and her favour had changed the while he was in excellent case. When she saw him in this state, she said to him, " O my son, O Hasan, how is it that thou livest thy worldly life at thine ease and forgettest me? Look at my plight since thy loss! I do not forget thee, nor will my tongue cease to name thy name till I die ; and I have made thee a tomb in my house, that I may never forget thee. Would Heaven I knew¹ if I shall live, O my son, to see thee by my side and if we shall ever again foregather as we were." Thereupon Hasan awoke from sleep, weeping and wailing, the tears railed down his cheeks like rain and he became mournful and melancholy ; his tears dried not nor did sleep visit him, but he had no rest and no patience was left to him. When he arose, the Princesses came in to him and gave him good-morrow and made merry with him as was their wont ; but he paid no heed to them ; so they asked his wife concerning his case and she said, " I know not." Quoth they, " Question him of his condition." So she went up to him and said, " What aileth thee, O my lord?" Whereupon he moaned and groaned and told her what he had seen in his dream and repeated these two couplets :—

Indeed afflicted sore are we and all distraught, * Seeking for union ; yet we find
no way :
And Love's calamities upon us grow * And Love though light with heaviest
weight doth weigh.

His wife repeated to the Princesses what he said, and they, hearing the verses, had pity on him and said to him, " In Allah's name, do as thou wilt, for we may not hinder thee from visiting thy mother ; nay, we will help thee to thy wish by what means we may. But it behoveth that thou desert us not, but visit us, though it be only

¹ *Yá layta*, still popular. Herr Carlo Landberg (*Proverbes et Dictons du Peuple Arabe*, vol. i. of Syria, Leyden, E. J. Brill, 1883) explains *layta* for *rayta* (= *raayta*) by permutation of liquids and argues that the contraction is ancient (p. 42). But the Herr is no Arabist : " *Layta* " means " would to Heaven," or simply " I wish," " I pray " (for something possible or impossible) ; whilst " *La'alla* " (perhaps, it may be) prays only for the possible ; and both are simply particles governing the noun in the oblique or accusative case.

once a year." And he answered, "To hear is to obey: be your behest on my head and eyes!" Then they arose forthright and making him ready victual for the voyage, equipped the bride for him with raiment and ornaments and everything of price, such as defy description, and they bestowed on him gifts and presents which pens of ready writers lack power to set forth. Then they beat the magical kettle-drum and up came the dromedaries from all sides. They chose of them such as could carry all the gear they had prepared; amongst the rest five-and-twenty chests of gold and fifty of silver; and, mounting Hasan and his bride on others, rode with them three days, wherein they accomplished a march of three months. Then they bade them farewell and addressed themselves to return; whereupon his sister, the youngest damsel, threw herself on Hasan's neck and wept till she fainted. When she came to herself, she repeated these two couplets:—

Ne'er dawn the severance-day on any wise * That robs of sleep these heavy-lidded eyes.

From us and thee it hath fair union torn * It wastes our force and makes our forms its prize.

Her verses finished she farewelled him, strictly charging him, whenas he should have come to his native land and have foregathered with his mother and set his heart at ease, to fail not of visiting her once in every six months and saying, "If aught grieve thee or thou fear aught of vexation, beat the Magian's kettle-drum, whereupon the dromedaries shall come to thee; and do thou mount and return to us and persist not in staying away." He swore thus to do and conjured them to go home. So they returned to the palace, mourning for their separation from him, especially the youngest, with whom no rest would stay nor would Patience her call obey, but she wept night and day. Thus it was with them; but as regards Hasan and his wife, they fared on by day and night over plain and desert site and valley and stony height, through noon-tide glare and dawn's soft light; and Allah decreed them safety, so that they reached Bassorah-city without hindrance and made their camels kneel at the door of his house. Hasan then dismissed the dromedaries and, going up to the door to open it, heard his mother weeping and in a faint strain, from a heart worn with parting-pain and on fire with consuming bane, reciting these couplets:—

How shall he taste of sleep who lacks repose * Who wakes a-night when all in slumber wone?

He owned wealth and family and fame * Yet fared from house and home an exile lone:

Live coal beneath his¹ ribs he bears for bane, * And mighty longing, mightier
ne'er was known :

Passion hath seized him, Passion mastered him ; * Yet is he constant while he
maketh moan :

His case for Love proclaimeth aye that he, * (As prove his tears) is wretched,
woe-begone.

When Hasan heard his mother weeping and wailing he wept also and knocked at the door a loud knock. Quoth she, "Who is at the door?" and quoth he, "Open!" Whereupon she opened the door and knowing him at first sight fell down in a fainting fit; but he ceased not to tend her till she came to herself, when he embraced her and she embraced him and kissed him, whilst his wife looked on mother and son. Then he carried his goods and gear into the house, whilst his mother, for that her heart was comforted and Allah had reunited her with her son, versified with these couplets :—

Fortune had ruth upon my plight * Pitied my long long bane and blight ;
Gave me what I would liefest sight ; * And set me free from all affright.
So pardon I the sin that sin * nèd she in days evanisht quite ;
E'en to the sin she sinned when she * Bleached my hair-parting silvern white.

—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Ninety-third Night,

She pursued, It hath reached me, O auspicious King, that Hasan with his mother then sat talking and she asked him, "How faredst thou, O my son, with the Persian?" whereto he answered, "O my mother, he was no Persian, but a Magian, who worshipped the Fire, not the All-powerful Sire." Then he told her how he dealt with him, in that he had journeyed with him to the Mountain of Clouds and sewed him up in the camel's skin, and how the vultures had taken him up and set him down on the summit and what he had seen there of dead folk, whom the Magian had deluded and left to die on the crest after they had done his desire. And he told her how he had cast himself from the mountain-top into the sea and Allah the Most High had preserved him and brought him to the palace of the seven Princesses, and how the

¹ "His" for "her," *i.e.* herself, making somewhat of confusion between her state and that of her son.

youngest of them had taken him to brother and he had sojourned with them, till the Almighty brought the Magian to the place where he was and he slew him. Moreover, he told her of his passion for the King's daughter and how he had made prize of her and of his seeing her¹ in sleep and all else that had befallen him up to the time when Allah vouchsafed them reunion. She wondered at his story and praised the Lord who had restored him to her in health and safety. Then she arose and examined the baggage and loads and questioned him of them. So he told her what was in them, whereat she joyed with exceeding joy. Then she went up to the King's daughter, to talk with her and bear her company; but, when her eyes fell on her, her wits were confounded at her brilliancy and she rejoiced and marvelled at her beauty and loveliness and symmetry and perfect grace: and she sat down beside her, cheering her and comforting her heart while she never ceased to repeat "Alhamdolillah, O my son, for thy return to me safe and sound!" Next morning early she went down into the market and bought mighty fine furniture and ten suits of the richest raiment in the city, and clad the young wife and adorned her with everything seemly. Then said she to Hasan, "O my son, we cannot tarry in this town with all this wealth; for thou knowest that we are poor folk and the people will suspect us of practising alchemy. So come, let us depart to Baghdad, the House² of Peace, where we may dwell in the Caliph's Sanctuary, and thou shalt sit in a shop to buy and sell, in the fear of Allah (to whom belong Might and Majesty!) and He shall open to thee the door of blessings with this wealth." Hasan approved her counsel and going forth straightway, sold the house and summoned the dromedaries, which he loaded with all his goods and gear, together with his mother and wife. Then he went down to the Tigris, where he hired him a craft to carry them to Baghdad and embarked therein all his possessions and his mother and wife. They sailed up the river with a fair wind for ten days till they drew in sight of Baghdad, at which they all rejoiced, and the ship landed them in the city, where without stay or delay Hasan hired a storehouse in one of the caravanserais and transported his goods thither. He lodged that night in the Khan and on the morrow, he changed

¹ *i.e.* his mother; the words are not in the Mac. Edit.

² Baghdad is called the House of Peace, amongst other reasons, from the Dijlah (Tigris) River and Valley "of Peace." The word was variously written Baghdád, Bághdád (our old Bughdaud and Bagdat), Baghzáz, Baghzán, Baghdán, Baghzám and Maghdád as Makkah and Bakkah (Koran iii. 90). Religious Moslems held Bágh (idol) and Dád (gift) an ill-omened conjunction, and the Greeks changed it to Eirenopolis. (See Ouseley's Oriental Collections, vol. i. pp. 18-20.)

his clothes and going down into the city, enquired for a broker. The folk directed him to one, and when the broker saw him, he asked him what he lacked. Quoth he, "I want a house, a handsome one and a spacious." So the broker showed him the houses at his disposal and he chose one that belonged to one of the Wazirs, and buying it of him for an hundred thousand golden dinars, gave him the price. Then he returned to his caravanserai and removed all his goods and monies to the house: after which he went down to the market and bought all the mansion needed of vessels and carpets and other household stuff, besides servants and eunuchs, including a little black boy for the house. He abode with his wife in all solace and delight of life three years, during which time he was vouchsafed by her two sons, one of whom he named Násir and the other Mansúr: but at the end of this time he bethought him of his sisters, the Princesses, and called to mind all their goodness to him and how they had helped him to his desire. So he longed after them and going out to the market-streets of the city, bought trinkets and costly stuffs and fruit-confections, such as they had never seen or known. His mother asked him the reason of his buying these rarities and he answered, "I purpose to visit my sisters, who showed me every kind of kindness, and all the wealth that I at present enjoy is due to their goodness and munificence: wherefore I will journey to them and return soon, Inshallah!" Quoth she, "O my son, be not long absent from me;" and quoth he, "Know, O my mother, how thou shalt do with my wife. Here is her feather-dress in a chest, buried under ground in such a place; do thou watch over it, lest haply she hap on it and take it, for she would fly away, she and her children, and I should never hear of them again and should die of grieving for them; wherefore take heed, O my mother, while I warn thee that thou name this not to her. Thou must know that she is the daughter of a King of the Jinn, than whom there is not a greater among the Sovrans of the Jann nor a richer in troops and treasure, and she is mistress of her people and dearest to her father of all he hath. Moreover, she is passing high-spirited, so do thou serve her thyself and suffer her not to go forth the door neither look out of window nor over the wall, for I fear the air for her when it bloweth,¹ and if aught befel her of the calamities of

¹ This is a popular saying, but hardly a "vulgar proverb." (Lane iii. 522). It reminds rather of Shakespear's:

"So loving to my mother,
That he might not be telem the winds of heaven
Visit her face too roughly."

this world, I should slay myself for her sake." She replied, "O my son, I take refuge with Allah¹ from gainsaying thee! Am I mad that thou shouldst lay this charge on me and I disobey thee therein? Depart, O my son, with heart at ease, and, please Allah, soon thou shalt return in safety and see her and she shall tell thee how I have dealt with her; but tarry not, O my son, beyond the time of travel."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Ninety-fourth Night

She resumed, It hath reached me, O auspicious King, that when Hasan had determined to visit the Princesses, he gave his mother the orders we have mentioned.² Now, as Fate would have it, his wife heard what he said to his mother, and neither of them knew it. Then Hasan went without the city and beat the kettle-drum, whereupon up came the dromedaries and he loaded twenty of them with rarities of Al-Irak; after which he returned to his mother and repeated his charge to her, and took leave of her and his wife and children, one of whom was a yearling babe and the other two years old. Then he mounted and fared on, without stopping night or day, over hills and valleys and plains and wastes for a term of ten days till, on the eleventh, he reached the palace and went in to his sisters, with the gifts he had brought them. The Princesses rejoiced at his sight and gave him joy of his safety, whilst his sister decorated the palace within and without. Then they took the presents and, lodging him in a chamber as before, asked him of his mother and his wife, and he told them that she had borne him two sons. And the youngest Princess, seeing him well and in good case, joyed with exceeding joy and repeated this couplet:—

I ever ask for news of you from whatso breezes pass * And never any but yourselves can pass across my mind.

Then he tarried with them in all honour and hospitality, for three months, spending his time in feasting and merrymaking, joy and delight, hunting and sporting. So fared it with him; but as regards his wife, she abode with his mother two days after her husband's departure, and on the third day she said to her, "Glory be to God!

¹ *i.e.* God forbid that I should oppose thee!

² Here the writer again forgets apparently that Shahrazad is speaking: she may, however, use the plural for the singular when speaking of herself.

Have I lived with him three years and shall I never go to the Baths ?” Then she wept, and Hasan’s mother had pity on her condition and said to her, “O my daughter, here we are strangers and thy husband is abroad. Were he at home, he would serve thee himself, but, as for me, I know no one. However, O my daughter, I will heat thee water and wash thy head in the Hammam-bath which is in the house.” Answered the King’s daughter, “O my lady, hadst thou spoken thus to one of the slave-girls, she had demanded to be sold in the Sultan’s open market and had not abode with thee.¹ Men are excusable, because they are jealous, and their reason telleth them that, if a woman go forth the house, haply she will do frowardness. But women, O my lady, are not all equal and alike, and thou knowest that, if woman have a mind to aught, whether it be the Hammam or what not else, none hath power over her to guard her or debar her from her desire ; for she will do whatso she willeth and naught restraineth her but her reason and her religion.”² Then she wept and cursed Fate and bemoaned herself and her strangerhood, till Hasan’s mother was moved to ruth for her case and knew that all she said was only truth, and that there was nothing for it but to let her have her way. So she committed the affair to Allah (extolled and exalted be He !) and making ready all that they needed for the bath, took her and went with her to the Hammam. She carried her two little sons with her, and when they entered, they put off their clothes and all the women fell to gazing on the Princess and glorifying God (to whom belong Might and Majesty !) for that He had created so fair a form. The women of the city, even those who were passing by, flocked to gaze upon her, and the report of her was noised abroad in Baghdad till the bath was so crowded that there was no passing through it. Now it chanced there was present on that day and on that rare occasion, with the rest of the women in the Hammam, one of the slave-girls of the Commander of the Faithful, Harun al-Rashid, by name Tohfah³ the Lutanist, and she, finding the Hammam overcrowded and no passing for the throng of women and girls, asked what was to do ; and they told her of the young lady. So she walked up to her and, considering her closely, was amazed at her grace and loveliness and glorified God (magnified be His majesty !) for the fair forms He hath created. The sight hindered her from her bath, so that she went not farther in nor washed, but sat staring at the Princess, till she had made an end of

¹ *i.e.* she would have pleaded ill-treatment and lawfully demanded to be sold.

² The Hindus speak of “the only bond that woman knows—her heart.”

³ *i.e.* a rarity, a present (especially in Persian).

bathing and coming forth of the caldarium donned her raiment, whereupon beauty was added to her beauty. She sat down on the Divan,¹ whilst the women gazed upon her; then she looked at them and, veiling herself, went out. Tohfah went out with her and followed her, till she saw where she dwelt, when she left her and returned to the Caliph's palace, and ceased not wending till she went in to the Lady Zubaydah and kissed ground between her hands; whereupon quoth her mistress, "O Tohfah, why hast thou tarried in the Hammam?" She replied, "O my lady, I have seen a marvel; never saw I its like among men or women, and this it was that distracted me and dazed my wit and amazed me, so that I forgot even to wash my head." Asked Zubaydah, "And what was that?" and Tohfah answered, "O my lady, I saw a damsel in the bath, having with her two little boys like moons; eye never espied her like, nor before her nor after her, neither is there the fellow of her form in the whole world nor her peer amongst Ajams or Turks or Arabs. By thy munificence, O my lady, an thou toldest the Commander of the Faithful of her, he would slay her husband and take her from him, for her like is not to be found among women. I asked of her mate and they told me he is a merchant, Hasan of Bassorah high. Moreover, I followed her from the bath to her own house and found it to be that of the Wazir, with the two gates, one opening on the river and the other on the land."² Indeed, O my lady, I fear lest the Prince of True Believers hear of her and break the law and slay her husband and take her."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Ninety-fifth Night,

She continued, It hath reached me, O auspicious King, that when Tohfah, after seeing the King's daughter, described her beauty to the Lady Zubaydah, ending with, "Indeed, O my mistress, I fear lest the Prince of True Believers hear of her and break the law and slay her mate and take her to wife," Zubaydah cried, "Woe to thee, O Tohfah, say me, doth this damsel display such passing beauty and loveliness, that the Commander of the Faithful should, on her account, barter his soul's good and break the Holy Law? By Allah, needs must I look on her, and if she be not as thou sayest, I will bid strike off thy head! O wretch, there are in the Caliph's

¹ Arab. "Al-bisát wa'l-masnad," lit. the carpet and the cushion.

² For "Báb al-bahr" and "Báb al-Barr" see vol. ii. 365.

Serraglio three hundred and three score slave-girls, after the number of the days of the year, yet is there none amongst them so excellent as thou describest?" Tohfah replied, "No, by Allah, O my lady! nor is there her like in all Baghdad; no, nor amongst the Arabs or the Daylamites, nor hath Allah (to whom belong Might and Majesty!) created the like of her!" Thereupon Zubaydah called for Masrur the eunuch, who came and kissed the ground before her, and she said to him, "O Masrur, go to the Wazir's house, that with the two gates, one giving on the water and the other on the land, and bring me the damsel who dwelleth there, also her two children and the old woman who is with her, and haste thou and tarry not." Said Masrur, "I hear and I obey," and repairing to Hasan's house, knocked at the door. Quoth the old woman, "Who is at the door?" and quoth he, "Masrur, the eunuch of the Commander of the Faithful." So she opened the door and he entered and saluted her with the salam; whereupon she returned his salute and asked his need; and he replied, "The Lady Zubaydah, daughter of Al-Kasim¹ and queen-spouse of the Commander of the Faithful Harun al-Rashid, sixth² of the sons of Al-Abbas, paternal uncle of the Prophet (whom Allah bless and keep!) summoneth thee to her, thee and thy son's wife and her children: for the women have told her anent her and her beauty." Rejoined the old woman, O my lord Masrur, we are foreigner folk and the girl's husband (my son) who is abroad and far from home hath strictly charged me not to go forth nor let her go forth in his absence, neither show her to any of the creatures of Allah Almighty; and I fear me, if aught befall her and he come back, he will slay himself; wherefore of thy favour I beseech thee, O Masrur, require us not of that whereof we are unable." Masrur retorted, "O my lady, if I knew aught to be feared for you in this, I would not require you to go; the Lady Zubaydah desireth but to see her and then she may return. So disobey not or thou wilt repent; and like as I take you, so I will bring you both back in safety, Inshallah!" Hasan's mother could not gainsay him; so she went in and making the damsel ready, brought her and her children forth and they all followed Masrur to the palace of the Caliphate, where he carried them in and seated them on the floor before the Lady Zubaydah. They kissed ground

¹ She was the daughter of Ja'afar bin Mansur; but, as will be seen, The Nights again and again call her father Al-Kasim.

² This is an error for the fifth which occurs in the popular saying, "Is he the fifth of the sons of Al-Abbás" *i.e.* Harun al-Rashid. Lane (note, in loco) thus accounts for the frequent mention of the Caliph, the greatest of the Abbasides in The Nights. But this is a *causa non causa*.

before her and called down blessings upon her ; and Zubaydah said to the young lady (who was veiled), " Wilt thou not uncover thy face, that I may look on it ? " Accordingly she kissed the ground between her hands and discovered a face which put to shame the full moon in the height of heaven. Zubaydah fixed her eyes on her and let their glances wander over her, whilst the palace was illumined by the light of her countenance ; whereupon the Queen and the whole company were amazed at her beauty and all who looked on her became Jinn-mad and unable to bespeak one another. As for Zubaydah, she rose and making the damsel stand up, strained her to her bosom and seated her by herself on the couch. Moreover, she bade decorate the palace in her honour and calling for a suit of the richest raiment and a necklace of the rarest ornaments put them upon her. Then said she to her, " O liege lady of fair ones, verily thou astoundest me and fillest mine eyes.¹ What arts knowest thou ? " She replied, " O my lady, I have a dress of feathers, and could I but put it on before thee, thou wouldst see one of the fairest of fashions and marvel thereat, and all who saw it would talk of its goodness, generation after generation." Zubaydah asked, " And where is this dress of thine ? " and the damsel answered, " 'Tis with my husband's mother. Do thou seek it for me of her." So Zubaydah said to the old woman, " O my lady the pilgrimess, O my mother, go forth and fetch us her feather-dress, that we may solace ourselves by looking on what she will do, and after take it back again." Replied the old woman, " O my lady, this damsel is a liar. Hast thou ever seen any of womankind with a dress of feathers ? Indeed, this belongeth only to birds." But the damsel said to the Lady Zubaydah, " As thou livest, O my lady, she hath a feather-dress of mine, and it is in a chest which is buried in such a store-closet in the house." So Zubaydah took off her neck a rivi re of jewels, worth all the treasures of Chosro  and C sar, and gave it to the old woman, saying, " O my mother, I conjure thee by my life, take this necklace and go and fetch us this dress, that we may divert ourselves with the sight thereof, and after take it again ! " But she sware to her that she had never seen any such dress and wist not what the damsel meant by her speech. Then the Lady Zubaydah cried out at her and taking the key from her, called Masrur and said to him as soon as he came, " Take this key and go to the house ; then open it and enter a store-closet there whose door is such-and-such and in it thou wilt find a chest buried. Take it out and break

¹ *i.e.* I find thy beauty all-sufficient. So the proverb, " The son of the quarter (young neighbour) filleth not the eye," which prefers a stranger.

it open and bring me the feather-dress which is therein and set it before me."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Ninety-sixth Night,

She said, It hath reached me, O auspicious King, that the Lady Zubaydah, having taken the key from Hasan's mother, handed it to Masrur, saying, "Take this key and open such a closet : then bring forth of it the chest ; break it open ; fetch me the feather-dress which is therein and set it before me." "Harkening and obedience," replied he and taking the key went forth, whereupon the old woman arose and followed him, weeping-eyed and repenting her of having given ear to the damsel and gone with her to the bath, for her desire to go thither was but a device. So she went with him to the house and opened the door of the closet, and he entered and brought out the chest. Then he took therefrom the feather-dress and wrapping it in a napkin, carried it to the Lady Zubaydah who took it, and turned it about, marvelling at the beauty of its make ; after which she gave it to the damsel, saying, "Is this thy dress of feathers ?" She replied, "Yes, O my lady, and at once putting forth her hand, took it joyfully. Then she examined it and rejoiced to find it whole as it was, not a feather gone. So she rose and came down from beside the Lady Zubaydah and, taking her sons in her bosom, wrapped herself in the feather-dress and became a bird, by the ordinance of Allah (to whom belong Might and Majesty !), whereat Zubaydah marvelled, as did all who were present. Then she walked with a swaying and graceful gait and danced and sported and flapped her wings, whilst all eyes were fixed on her and all marvelled at what she did. Then said she with fluent tongue, "Is this goodly, O my ladies ?" and they replied, "Yes, O Princess of the fair ! All thou dost is goodly." Said she, "And this, O my mistresses, that I am about to do is better yet." Then she spread her wings and, flying up with her children to the dome of the palace, perched on the saloon-roof, whilst they all looked at her, wide-eyed, and said, "By Allah, this is indeed a rare and singular fashion ! Never saw we its like." Then, as she was about to take flight for her own land, she bethought her of Hasan and said, "Hark ye, my mistresses !" and she improvised these couplets¹ :—

¹ They are mere doggrel, like most of the *pièces de circonstance*.

O who hast quitted these abodes and faredst lief and light * To other objects of thy love with fain and fastest flight !
 Deem'st thou that 'bided I with you in solace and in joy, * Or that my days amid you all were clear of bane and blight ?
 When I was captive ta'en of Love and snarèd in his snare, * He made of Love my prison and he fared fro' me forthright :
 So when my fear was hidden, he made sure that ne'er should I * Pray to the One, th' Omnipotent to render me my right :
 He charged his mother keep the secret with all care she could, * In closet shut and treated me with enemy's desight :
 But I o'erheard their words and held them fast in memory, * And hoped for fortune fair and weal and blessings infinite :
 My faring to the Hammam-bath then proved to me the means * Of making minds of folk to be confounded at my sight :
 Wondered the bride of Al-Rashîd to see my brilliancy * When she beheld me right and left with all of beauty dight :
 Then quoth I, "O our Caliph's wife, I once was wont to own * A dress of feathers rich and rare that did the eyes delight :
 An it were now on me thou shouldst indeed see wondrous things * That would efface all sorrows and disperse all sores of sprite :"
 Then deigned our Caliph's bride to cry, "Where is that dress of thine?" * And I replied, "In house of him kept darkling as the night."
 So down upon it pounced Masrûr and brought it unto her, * And when 'twas there each feather cast a ray of beaming light :
 Therewith I took it from his hand and opened it straightway, * And saw its plumèd bosom, and its buttons pleased my sight :
 And so I clad myself therein and took with me my babes ; * And spread my wings and flew away with all my main and might ;
 Saying, "O husband's mother mine, tell him when cometh he * An ever wouldst meet her thou from house and home must flee."

When she had made an end of her verses, the Lady Zubaydah said to her, "Wilt thou not come down to us, that we may take our fill of thy beauty, O fairest of the fair? Glory be to Him who hath given thee eloquence and brilliancy!" But she cried, "Far be from me that the Past return should see!" Then said she to the mother of the hapless, wretched Hasan, "By Allah, O my lady, O mother of my husband, it irketh me to part from thee; but, when thy son cometh to thee, and upon him the nights of severance longsome shall be and he craveth reunion and meeting to see, and when breezes of love and longing shake him dolefully, let him come in the islands of Wák¹ to me." Then she took flight with her children

¹ Afterwards called Wák Wák, and in the Bresl. Edit. Wák al-Wák. See Lane's notes upon these islands. Arab geographers evidently speak of two Wak Waks. Ibn al-Fakih and Al-Mas'ûdi (Fr. Transl., vol. iii. 6-7) locate one of them in East Africa beyond Zanzibar and Sofala. "Le territoire des Zendjes (Zanzibar-negroids) commence au canal (Al-Khalij) dérivé du haut Nil (the Juba River ?) et se prolonge jusqu'au pays de Sofalah et des Wak-Wak." It is simply

and sought her own country, whilst the old woman wept and beat her face and moaned and groaned till she swooned away. When she came to herself, she said to the Lady Zubaydah, "O my lady, what is this thou hast done?" And Zubaydah said to her, "O my lady the pilgrimess, I knew not that this would happen, and hadst thou told me of the case and acquainted me with her condition, I had not gainsaid thee. Nor did I know until now that she was of the flying Jinn; else had I not suffered her to don the dress nor permitted her to take her children: but, now, O my lady, words profit nothing; so do thou acquit me of offence against thee." And the old woman could do no otherwise than shortly answer, "Thou art acquitted!" Then she went forth the palace of the Caliphate and returned to her own house, where she buffeted her face till she swooned away. When she came to herself, she pined for her daughter-in-law and her grandchildren and for the sight of her son, and versified with these couplets:—

Your faring on the parting-day drew many a tear fro' me, * Who must your flying
from the home long mourn in misery :
And cried I for the parting pang in anguish likest fire * And tear-floods chafed
mine eyelids sore that ne'er of tears were free ;

the peninsular of Guardafui (Jard Hafun) occupied by the Gallas, pagans and Christians, before these were ousted by the Moslem Somal; and the former perpetually ejaculated "Wak" (God) as Moslems cry upon Allah. This identification explains a host of other myths such as the Amazons, who, as Marco Polo tells us, held the "Female Island" Socotra (Yule ii. 396). The fruit which resembled a woman's head (whence the puellæ Wakwakienses, hanging by the hair from trees), and which when ripe called out "Wak Wak," and "Allah al-Khallák" (the Creator) refers to the Calabash-tree (*Adansonia digitata*), that grotesque growth, a vegetable elephant, whose gourds, something larger than a man's head, hang by a slender filament. Similarly the "cocoa" got its name, in Port. = Goblin, from the fancied face at one end. The other Wak Wak has been identified in turns with the Seychelles, Madagascar, Malacca, Sunda or Java (this by Langlès), China and Japan. The learned Prof. de Goeje (Arabische Berichten over Japan; Amsterdam, Muller, 1880) informs us that in Canton the name of Japan is Wo-Kwok, possibly a corruption of Koku-tan, the ebony-tree (*Diospyros ebenum*), which Ibn Khordābah and others find, together with gold, in an island 4,500 parasangs from Suez and East of China. And we must remember that Basrah was the chief starting-place for the Celestial Empire during the rule of the Tang dynasty (seventh and ninth centuries). Colonel J. W. Watson, of Bombay, suggests New Guinea or the adjacent islands, where the Bird of Paradise is said to cry "Wak Wak!" Mr. W. F. Kirby, in the Preface (p. ix.) to his neat little book, "The New Arabian Nights," says: "The Islands of Wak-Wak, seven years' journey from Bagdad, in the story of Hasan, have receded to a distance of a hundred and fifty years' journey in that of Majin (of Khorasan). There is no doubt (?) that the Coral Islands, near New Guinea, are intended; for the wonderful fruits which grow there are Birds of Paradise, which settle in flocks on the trees at sunset and sunrise, uttering this very cry." Thus, like Ophir, Wak Wak has wandered all over the world and has been found even in Peru by the Turkish work Tārīkh al-Hind al-Gharbi = History of the West Indies (Orient. Coll. ii. 189).

“ Yes, this is Severance, Ah, shall we e’er joy return of you * For your departure hath deprived my power of privacy ! ”

Oh, would they had returned to me in covenant of faith ! * An they return perhaps restore of past these eyne may see.

Then arising she dug in the house three graves and betook herself to them with weeping all whiles of the day and watches of the night ; and when her son’s absence was longsome upon her and grief and yearning and unquiet waxed upon her, she recited these couplets :—

Deep in mine eye-balls ever dwells the phantom-form of thee ; * My heart when throbbing or at rest holds fast thy memory :

And love of thee doth never cease to course within my breast, * As course the juices in the fruits which deck the branchy tree :

And every day I see thee not my bosom straightened is * And even censurers excuse the woes in me they see :

O thou whose love hath gotten hold the foremost in the heart * Of me, whose fondness is excelled by mine insanity :

Fear the Compassionate in my case and some compassion show ! * Love of thee makes me taste of death in bitterest pungency.

—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred & Ninety-seventh Night,

She continued, It hath reached me, O auspicious King, that Hasan’s mother wept through the watches of the night and the whiles of the day her separation from her son and his wife and children. On this wise it fared with her ; but as regards Hasan, when he came to the Princesses, they conjured him to tarry with them three months, after which long sojourn they gave him five loads of gold and the like of silver and one load of victual and accompanied him on his homeward way till he conjured them to return, whereupon they farewelled him with an embrace ; but the youngest came up to him, to bid him adieu and clasping his neck wept till she fainted. Then she recited these two couplets :—

When shall the severance-fire be quenched by union, love, with you ? * When shall I win my wish of you and days that were renew ?

The parting-day affrighted me and wrought me dire dismay * And doubleth woe, O master mine, by the sad word “ Adieu.”

Anon came forward the second Princess and embraced him and recited these two couplets :—

Farewelling thee indeed is like to bidding life farewell * And like the loss of
Zephyr¹ 'tis to lose thee far our sight :
Thine absence is a flaming fire which burneth up my heart • And in thy presence
I enjoy the Gardens of Delight.²

Presently came forward the third and embraced him and recited these two couplets :—

We left not taking leave of thee (when bound to other goal) * From aught of ill
intention or from weariness and dole :
Thou art my soul, my very soul, the only soul of me : * And how shall I fare-
well myself and say, “Adieu my Soul?”³

After her came forward the fourth and embraced him and recited these two couplets :—

Naught garred me weep save where and when of severance spake he * Per-
sisting in his cruel will with sore persistency :
Look at his pearl-like ornament I've hung upon mine ear : • 'Tis of the tears
of me compact, this choicest jewelry !

In her turn came forward the fifth and embraced him and recited these two couplets :—

Ah, fare thee not ; for I've no force thy faring to endure, • Nor e'en to say the
word farewell before my friend is sped :
Nor any patience to support the days of severance, • Nor any tears on ruined
house and wasted home to shed.

Next came the sixth and embraced him and recited these two couplets :—

I cried, as the camels went off with them, • And Love pained my vitals with
sorest pain :
Had I a King who would lend me rule • I'd seize every ship that dares sail the
main.

Lastly came forward the seventh and embraced him and recited these couplets :—

When thou seest parting, be patient still, • Nor let foreign parts deal thy soul
affright :
But abide, expecting a swift return, • For all hearts hold parting in sore
despight.

¹ I accept the emendation of Lane's Shaykh, “Nasím” (Zephyr) for “Nadím” (cup-companion).

² “Jannat al-Ná'im” = Garden of Delights is No. V. Heaven, made of white diamond.

³ This appears to me very prettily put.

And eke these two couplets :—

Indeed I'm heart-broken to see thee start, * Nor can I farewell thee ere thou depart ;

Allah wotteth I left not to say adieu * Save for fear that saying would melt your heart.

Hasan also wept for parting from them, till he swooned, and repeated these couplets :—

Indeed, ran my tears on the severance-day * Like pearls I threaded in neck-lace-way :

The cameleer drove his camels with song * But I lost heart, patience and strength and stay :

I bade them farewell and retired in grief * From tryst-place and camp where my dearlings lay :

I turned me unknowing the way nor joyed * My soul, but in hopes to return some day.

Oh listen, my friend, to the words of love * God forbid thy heart forget all I say !

O my soul, when thou partest wi' them, part too * With all joys of life nor for living pray !

Then he farewelled them and fared on diligently night and day till he came to Baghdad, the House of Peace and Sanctuary of the Abbaside Caliphs, unknowing what had passed during his wayfare. At once entering his house he went in to his mother to salute her, but found her worn of body and wasted of bones, for excess of mourning and watching, weeping and wailing, till she was grown thin as a tooth-pick and could not answer him a word. So he dismissed the dromedaries, then asked her of his wife and children and she wept till she fainted, and he seeing her in this state searched the house for them, but found no trace of them. Then he went to the store-closet and finding it open and the chest broken and the feather-dress missing, knew forthright that his wife had possessed herself thereof and flown away with her children. Presently he returned to his mother and, seeing her recovered from her fit, questioned her of his spouse and babes, whereupon she wept and said, "O my son, may Allah amply requite thee their loss ! These are their three tombs."¹ When Hasan heard these words of his mother, he shrieked a loud shriek and fell down in a fainting-fit in which he lay from the first of the day till noon-tide ; whereupon anguish was added to his mother's anguish and she despaired of his life. However, after

¹ This is the "House of Sadness" of our old chivalrous romances. See chapt. vi. of "Palmerin of England," by Francisco de Moraes (ob. 1572), translated by old Anthony Munday (dateless, 1590 ?) and "corrected" (read spoiled) by Robert Southey. London, Longmans, 1807.

a while, he came to himself and wept and buffeted his face and rent his raiment and went about the house clean distraught, reciting these two couplets¹ :—

Folk have made moan of passion before me, of past years, And live and dead for
absence have suffered pains and fears ;
But that within my bosom I harbour, with mine eyes I've never seen the like of
nor heard with mine ears.

Then finishing his verses he bared his brand and coming up to his mother, said to her, "Except thou tell me the truth of the case, I will strike off thy head and slay myself." She replied, "O my son, do not such deed : put up thy sword and sit down, till I tell thee what hath passed." So he sheathed his scymitar and sat by her side, whilst she recounted to him all that had happened in his absence from first to last, adding, "O my son, but that I saw her weep in her longing for the bath and feared that she would go and complain to thee on thy return, and thou wouldst be wroth with me, I had never carried her thither ; and were it not that the Lady Zubaydah was wroth with me and took the key from me by force, I had never brought out the feather-dress, though I died for it. But thou knowest, O my son, that no hand may measure length with that of the Caliphate. When they brought her the dress, she took it and turned it over, fancying that somewhat might be lost thereof, but she found it uninjured ; wherefore she rejoiced and making her children fast to her waist, donned the feather-vest, after the Lady Zubaydah had pulled off to her all that was upon herself and clad her therein, in honour of her and because of her beauty. No sooner had she donned the dress than she shook and, becoming a bird, promenaded about the palace, whilst all who were present gazed at her and marvelled at her beauty and loveliness. Then she flew up to the palace roof and perching thereon, looked at me and said :—When thy son cometh to thee and the nights of separation upon him long-some shall be and he craveth reunion and meeting to see and when the breezes of love and longing shake him dolefully, let him leave his native land and journey to the Islands of Wak and seek me. This, then, is her story and what befel in thine absence."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ The lines have occurred in Night clix. I quote Mr. Payne who, like Lane, prefers "in my bosom" to "beneath my ribs."

Now when it was the Seven Hundred and Ninety-eighth Night,

She pursued, It hath reached me, O auspicious King, that as soon as Hasan's mother had made an end of her story, he gave a great cry and fell down in a fainting-fit which continued till the end of day, when he revived and fell to buffeting his face and writhing on the floor like a scotched snake. His mother sat weeping by his head until midnight, when he came to himself and wept sore and recited these couplets :¹—

Pause ye and see his sorry state since when ye fain withdrew ; * Haply, when
wrought your cruelty, you'll have the grace to rue :
For an ye look on him, you'll doubt of him by sickness-stress * As though, by
Allah, he were one before ye never knew.
He dies for nothing save for love of you, and he would be * Numbered amid the
dead did not he moan and groan for you.
And deem not pangs of sev'rance sit all lightly on his soul * 'Tis heavy load on
lover-wight ; 'twere lighter an ye slew.

Then having ended his verse he rose and went round about the house, weeping and wailing, groaning and bemoaning himself, five days, during which he tasted nor meat nor drink. His mother came to him and conjured him, till he broke his fast, and besought him to leave weeping ; but he hearkened not to her and continued to shed tears and lament, whilst she strove to comfort him and he heeded her not. Then he recited these couplets :²—

Beareth for love a burden sore this soul of me, * Could break a mortal's back how-
ever strong that be ;
I am distraught to see my case and languor grows, * Making my day and night
indifferent in degree :
I own to having dreaded Death before this day : * This day I hold my death
mine only remedy.

And Hasan ceased not to do thus till daybreak, when his eyes closed and he saw in a dream his wife grief-full and repentant for that which she had done. So he started up from sleep, crying out and reciting these two couplets :—

Their image bides with me, ne'er quits me, ne'er shall fly ; * But holds within
my heart most honourable stead ;
Save for reunion-hope, I'd see me die forthright, * And but for phantom-form of
thee my sleep had fled.

¹ In this tale the Bresl. Edit. more than once adds "And let us and you send a blessing to the Lord of Lords" (or to "Mohammed," or to the "Prophet") ; and in vol. v. p. 52 has a long prayer. This is an act of contrition in the tale-teller for romancing against the expressed warning of the Founder of Al-Islam.

² From Bresl. Edit. (vi. 29) : the four in the Mac. Edit. are too irrelevant.

And as morning morrowed he redoubled his lamentations. He abode weeping-eyed and heavy-hearted, wakeful by night and eating little, for a whole month, at the end of which he bethought him to repair to his sisters and take counsel with them in the matter of his wife, so haply they might help him to regain her. Accordingly he summoned the dromedaries and loading fifty of them with rarities of Al-Irak, committed the house to his mother's care and deposited all his goods in safe keeping, except some few he left at home. Then he mounted one of the beasts and set out on his journey single handed, intent upon obtaining aidance from the Princesses, and he stayed not till he reached the Palace of the Mountain of Clouds, when he went in to the damsels and gave them the presents, in which they rejoiced. Then they wished him joy of his safety and said to him, "O our brother, what can ail thee to come again so soon, seeing thou wast with us but two months since?" Whereupon he wept and improvised these couplets :—

My soul for loss of lover sped I sight ; * Nor life enjoying neither life's
delight :
My case is one whose cure is all unknown ; * Can any cure the sick but doctor
wight ?
O who hast reft my sleep-joys, leaving me * To ask the breeze that blew from
that fair site,—
Blew from my lover's land (the land that owns * Those charms so sore a grief in
soul excite),
"O breeze that visitest her land, perhaps * Breathing her scent, thou mayst
revive my sprite?"

And when he ended his verse he gave a great cry and fell down in a fainting-fit. The Princesses sat round him, weeping over him, till he recovered and repeated these two couplets :—

Haply and happily may Fortune bend her rein * Bringing my love, for Time's a
freke of jealous strain ;¹
Fortune may prosper me, supply mine every want, * And bring a blessing where
before were ban and bane.

Then he wept till he fainted again, and presently coming to himself recited the two following couplets :—

My wish, mine illness, mine unease ! by Allah, own * Art thou content ? then I
in love contented wone !
Dost thou forsake me thus sans crime or sin * Meet me in ruth, I pray, and be
our parting gone.

¹ Arab. "Ghayúr" = jealous, an admirable epithet, which Lane dilutes to "changeable"—making a truism of a metaphor.

Then he wept till he swooned away once more, and when he revived he repeated these couplets :—

Sleep fled me, by my side wake ever shows * And hoard of tear-drops from these
eyne aye flows ;
For love they weep with beads carnelian-like * And growth of distance greater
dolence grows :
Lit up my longing, O my love, in me * Flames burning 'neath my ribs with
fiery throes !
Remembering thee a tear I never shed * But in it thunder roars and leven
glows.

Then he wept till he fainted away a fourth time, and presently recovering, recited these couplets :—

Ah ! for lowe of love and longing suffer ye as suffer we ? * Say, as pine we and
as yearn we for you are pining ye ?
Allah do the death of Love, what a bitter draught is his ! * Would I wot of
Love what plans and what projects nurseth he !
Your faces radiant-fair though afar from me they shine * Are mirrored in our
eyes, whatsoe'er the distance be ;
My heart must ever dwell on the memories of your tribe ; * And the turtle-dove
reneweth all as oft as moaneth she :
Ho thou dove, who passest night-tide in calling on thy fere, * Thou doublest my
repine, bringing grief for company :
And leavest thou mine eyelids with weeping unfulfilled * For the dearlings who
departed, whom we never more may see :
I melt for the thought of you at every time and hour, * And I long for you when
Night showeth cheek of blackest blee.

Now when his sister heard these words and saw his condition and how he lay fainting on the floor, she screamed and beat her face ; and the other Princesses hearing her scream came out, and learning his misfortune and the transport of love and longing and the passion and distraction that possessed him, they questioned him of his case. He wept and told them what had befallen in his absence and how his wife had taken flight with her children, wherefore they grieved for him and asked him what she said at leave-taking. Answered he, "O my sisters, she said to my mother, Tell thy son, when he cometh to thee and the nights of severance upon him longsome shall be and he craveth reunion and meeting to see, and when the winds of love and longing shake him dolefully, let him fare in the Islands of Wak to me." When they heard his words they signed one to other with their eyes and shook their heads, and each looked at her sister, whilst Hasan looked at them all. Then they bowed their heads groundwards and bethought themselves awhile ; after which they raised their heads and said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great !" presently adding,

“Put forth thy hand to heaven and when thou reach thither, then shalt thou win to thy wife.”—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Ninety-ninth Night,

She resumed, It hath reached me, O auspicious King, that when the Princesses said to Hasan, “Put forth thy hand to heaven and when thou reach thither, then shalt thou win to wife and children,” thereat the tears ran down his cheeks like rain and wetted his clothes, and he recited these couplets :—

Pink cheeks and eyes enpupil'd black have dealt me sore despight ; * And
whenas wake o'erpowered sleep my patience fled in fright :
The fair and sleek-limbed maidens hard of heart withal laid waste * My very
bones till not a breath is left for man to sight :
Houris, who fare with gait of grace as roes o'er sandy-mound : * Did Allah's
saints behold their charms they'd doat thereon forthright ;
Faring as fares the garden breeze that bloweth in the dawn. * For love of them
a sore unrest and troubles rack my sprite :
I hung my hopes upon a maid, a loveling fair of them, * For whom my heart still
burns with lowe in Lazá-hell they light ;—
A dearling soft of sides and haught and graceful in her gait, * Her face is white
as morning, but her hair is black as night :
She stirreth me ! But ah, how many heroes have her cheeks * Upstirred for love,
and eke her eyes that mingle black and white.

Then he wept, whilst the Princesses wept for his weeping, and they were moved to compassion and jealousy for him. So they fell to comforting him and exhorting him to patience and offering up prayers for his reunion with his wife ; whilst his sister said to him, “O my brother, be of good cheer and keep thine eyes cool and clear and be patient ; so shalt thou win thy will ; for whoso hath patience and waiteth, that he seeketh attaineth. Patience holdeth the keys of relief, and indeed the poet saith :—

Let destiny with slackened rein its course appointed fare ! And lie thou down to
sleep by night, with heart devoid of care ;
For 'twixt the closing of an eye and th' opening thereof, God hath it in His power
to change a case from foul to fair.¹

So hearten thy heart and brace up thy resolve, for the son of ten
years² dieth not in the ninth. Weeping and grief and mourning

¹ These lines have occurred before. I quote Mr. Payne.

² *i.e.* one fated to live ten years.

gender sickness and disease ; wherefore do thou abide with us till thou be rested, and I will devise some device for thy winning to thy wife and children, Inshallah—so it please Allah the Most High ! ”
And he wept sore and recited these couplets :—

An I be healed of disease in frame, * I'm unhealed of illness in heart and sprite :

There is no healing disease of love, * Save lover and loved one to re-unite.

Then he sat down beside her and she proceeded to talk with him and comfort him and question him of the cause and the manner of his wife's departure. So he told her and she said, “ By Allah, O my brother, I was minded to bid thee burn the feather-dress, but Satan made me forget it.” She ceased not to converse with him and caress him and company with him other ten days, whilst sleep visited him not and he delighted not in food ; and when the case was longsome upon him and unrest waxed in him, he versified with these couplets :—

A beloved familiar o'erreigns my heart * And Allah's ruling reigns evermore :
She hath all the Arabs' united charms, * This gazelle who feeds on my bosom's core.

Though my skill and patience for love of her fail, * I weep whilst I wot that 'tis vain to deplore.

The dearling hath twice seven years, as though * She were moon of five nights and of five plus four.¹

When the youngest Princess saw him thus distracted for love and longing she went in to her sisterhood weeping-eyed and woeful-hearted, and shedding copious tears threw herself upon them, kissed their feet and besought them to devise some device for bringing Hasan to the Islands of Wak and effecting his reunion with his wife and wees. She ceased not to conjure them to further her brother in the accomplishment of his desire and to weep before them, till she made them weep, and they said to her, “ Hearten thy heart ; we will do our best endeavour to bring about his reunion with his family, Inshallah ! ” And he abode with them a whole year, during which his eyes never could retain their tears. Now the sisterhood had an uncle, brother-german to their sire, and his name was Abd al-Kaddús, or Slave of the Most Holy ; and he loved the eldest with exceeding love, and was wont to visit her once a year and do all she desired. They had told him of Hasan's adventure with the Magian, and how

¹ This poetical way of saying “ fourteen ” suggests Camoens (The *Lusiads*) Canto v. 2.

he had been able to slay him ; whereat he rejoiced and gave the eldest Princess a pouch ¹ which contained certain perfumes, saying, "O daughter of my brother, an thou be in concern for aught, or if aught irk thee, or thou stand in any need, cast of these perfumes upon fire, naming my name, and I will be with thee forthright and will do thy desire." This speech was spoken on the first of Moharram ; ² and the eldest Princess said to one of the sisterhood, "Lo, the year is wholly past and my uncle is not come. Rise, bring me the fire-sticks and the box of perfumes." So the damsel arose rejoicing and, fetching what she sought, laid it before her sister, who opened the box and taking thence a little of the perfume, cast it into the fire, naming her uncle's name ; nor was it burnt out ere appeared a dust-cloud at the farther end of the Wady ; and presently lifting, it discovered a Shaykh riding on an elephant, which moved at a swift and easy pace and trumpeted under the rider. As soon as he came within sight of the Princesses, he began making signs to them with his hands and feet ; nor was it long ere he reached the castle and, alighting from the elephant, came in to them, whereupon they embraced him and kissed his hands, and saluted him with the salam. Then he sat down, whilst the girls talked with him and questioned him of his absence. Quoth he, "I was sitting but now with my wife, your aunt, when I smelt the perfumes and hastened to you on this elephant. What wouldst thou, O daughter of my brother ?" Quoth she, "O uncle, indeed we longed for thee, as the year is past and 'tis not thy wont to be absent from us more than a twelvemonth." Answered he, "I was busy, but I purposed to come to you to-morrow." Wherefore they thanked him and blessed him and sat talking with him.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundredth Night,

She said, It hath reached me, O auspicious King, that when the girls sat down to chat with their uncle, the eldest said to him, "O my uncle, we told thee the tale of Hasan of Bassorah, whom Bahram the Magian brought, and how he slew the wizard, and how, after enduring all manner of hardships and horrors, he made prize of the Supreme King's daughter and took her to wife, and journeyed with

¹ Arab. "Surrah," lit. = a purse : a few lines lower down it is called "'Ulbah" = a box, which of course may have contained the bag.

² The month which begins the Moslem year.

her to his native land?" Replied he, "Yes, and what befel him after that?" Quoth the Princess, "She played him false after he was blest with two sons by her; for she took them in his absence and fled with them to her own country, saying to his mother:—When thy son returneth to thee and asketh for me, and upon him the nights of severance longsome shall be, and he craveth reunion and meeting to see, and when the breezes of love and longing shake him dolefully, let him come in the Islands of Wak to me." When Abd al-Kaddus heard this, he shook his head and bit his forefinger; then, bowing his brow groundwards, he began to make marks on the earth with his finger-tips;¹ after which he again shook his head and looked right and left and shook his head a third time, whilst Hasan watched him from a place where he was hidden from him. Then said the Princesses to their uncle, "Return us some answer, for our hearts are rent in sunder." But he shook his head at them, saying, "O my daughters, verily hath this man wearied himself in vain and cast himself into grievous predicament and sore peril; for he may not gain access to the Islands of Wak." With this the Princesses called Hasan, who came forth and, advancing to Shaykh Abd al-Kaddus, kissed his hand and saluted him. The old man rejoiced in him and seated him by his side; whereupon quoth the damsels, "O uncle, acquaint our brother Hasan with that thou hast told us." So he said to Hasan, "O my son, put away from thee this *peine forte et dure*; for thou canst never gain access to the Islands of Wak, though the Flying Jinn and the Wandering Stars were with thee; for that betwixt thee and these islands are seven Wadys and seven seas and seven mighty mountains. How then canst thou come at this stead and who shall bring thee thither? Wherefore, Allah upon thee, O my son, do thou reckon thy spouse and sons as dead and turn back forthright and weary not thy sprite! Indeed, I give thee good counsel, an thou wilt but accept it." Hearing these words from the Shaykh, Hasan wept till he fainted, and the Princesses sat round him, weeping for his weeping, whilst the youngest sister rent her raiment and buffeted her face, till she swooned away. When Shaykh Abd al-Kaddus saw them in this transport of grief and trouble and mourning he was moved to ruth for them and cried, "Be ye silent!" Then said he to Hasan, "O my son, hearten thy heart and rejoice in the winning of thy wish, an it be the will of Allah the Most High;" presently adding

¹ As an Arab often does when deep in thought. Lane appositely quotes John viii. 6. "Jesus stooped down, and with his finger wrote on the ground." Mr. Payne translates, "He fell a-drumming on the earth with his fingers," but this does not complete the sense."

"Rise, O my son, take courage and follow me." So Hasan arose forthright and, after he had taken leave of the Princesses, followed him, rejoicing in the fulfilment of his wish. Then the Shaykh called the elephant and, mounting, took Hasan up behind him and fared on three days with their nights, like the blinding leven, till he came to a vast blue mountain, whose stones were all of azure hue and amiddlemost of which was a cavern, with a door of Chinese iron. Here he took Hasan's hand and let him down and alighting dismissed the elephant. Then he went up to the door and knocked, whereupon it opened and there came out to him a black slave, hairless as he were an Ifrit, with brand in right hand and targe of steel in left. When he saw Abd al-Kaddus, he threw sword and buckler from his grip and coming up to the Shaykh kissed his hand. Thereupon the old man took Hasan by the hand and entered with him, whilst the slave shut the door behind them, when Hasan found himself in a vast cavern and a spacious, through which ran an arched corridor; and they ceased not faring on therein a mile or so, till it abutted upon a great open space, and thence they made for an angle of the mountain wherein were two huge doors cast of solid brass. The old man opened one of them and said to Hasan, "Sit at the door, whilst I go within and come back to thee in haste, and beware lest thou open it and enter." Then he fared inside and, shutting the door after him, was absent during a full sidereal hour, after which he returned leading a black steed, thin of flank and short of nose, which was ready bridled and saddled, with velvet housings; and when it ran it flew, and when it flew, the very dust in vain would pursue; and brought it to Hasan, saying, "Mount!" So he mounted and Abd al-Kaddus opened the second door, beyond which appeared a vast desert. Then the twain passed through the door into that desert and the old man said to him, "O my son, take this scroll and wend thou whither this steed will carry thee. When thou seest him stop at the door of a cavern like this, alight and throw the reins over the saddle-bow and let him go. He will enter the cavern, which do thou not enter with him, but tarry at the door five days, without being weary of waiting. On the sixth day there will come forth to thee a black Shaykh, clad all in sable, with a long white beard flowing down to his waist. As soon as thou seest him kiss his hands and seize his skirt and lay it on thy head and weep before him till he take pity on thee, and he will ask thee what thou wouldst have. When he saith to thee, "What is thy want?" give him this scroll, which he will take without speaking, and go in and leave thee. Wait at the door other five days, with-

out wearying, and on the sixth day expect him; and if he come out to thee himself, know that thy wish will be won, but if one of his pages come forth to thee, know that he who cometh forth to thee purposeth to kill thee; and—The Peace¹ For know, O my son, that whoso self imperilleth doeth himself to death;”—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and First Night,

She continued, It hath reached me, O auspicious King, that after handing the scroll to Hasan, Shaykh Abd al-Kaddus told him what would befall him and said, “Whoso self imperilleth doeth himself to death;” but also “Who ventureth naught advantageth naught. However an thou fear for thy life, cast it not into danger of destruction; but, an thou fear not, up and do thy will, for I have expounded to thee the whole case. Yet shouldst thou be minded to return to thy friends the elephant is still here and he will carry thee to my nieces, who will restore thee to thy country and return thee to thy home, and Allah will vouchsafe thee a better than this girl, of whom thou art enamoured.” Hasan answered the Shaykh, saying, “And how shall life be sweet to me, except I win my wish? By Allah, I will never turn back, till I regain my beloved or my death overtake me!” And he wept and recited these couplets:—

For loss of lover mine and stress of love I dree, * I stood bewailing self in deep despondency.

Longing for him, the Spring-camp's dust I kissed and kissed, * But this bred more of grief and galling reverie.

God guard the gone, who in our hearts must e'er abide * With nearing woes and joys which still the farther flee.

They say me, “Patience!” But they bore it all away: * On parting-day, and left me naught save tormentry.

And naught affrighted me except the word he said, * “Forget me not when gone nor drive from memory.”

To whom shall turn I? hope in whom when you are lost? * Who were my only hopes and joys and woes of me?

But ah, the pang of home-return when parting thus! * How joyed at seeing me return mine enemy.

¹ *i.e.* “And the peace of Allah be upon thee! that will end thy story.” The Arab formula, “Wa al-Salám (pron. Wassalám) is used in a variety of senses.

Then well-away ! this 'twas I guarded me against ! * And ah, thou lowe of Love
double thine ardency !¹
An fled for aye my friends I'll not survive the flight ; * Yet an they deign return,
Oh joy ! Oh ecstasy !
Never, by Allah, tears and weeping I'll contain * For loss of you, but tears on
tears and tears will rain.

When Abd al-Kaddus heard his verse he knew that he would not turn back from his desire nor would words have effect on him, and was certified that naught would serve him but he must imperil himself, though it lose him his life. So he said to him, "Know, O my son, that the Islands of Wak are seven Islands, wherein is a mighty host, all virgin girls, and the Inner Isles are peopled by Satans and Marids and warlocks and various tribesmen of the Jinn ; and whoso entereth their land never returneth thence ; at least none hath done so to this day. So, Allah upon thee, return presently to thy people, for know that she whom thou seekest is the King's daughter of all these islands ; and how canst thou attain to her ? Hearken to me, O my son, and haply Allah will vouchsafe thee in her stead a better than she." "O my lord," answered Hasan, "though for the love of her I were cut in pieces yet should I but redouble in love and transport ! There is no help but that I enter the Wak Islands and come to the sight of my wife and children ; and Inshallah, I will not return save with her and with them." Said the Shaykh, "Then nothing will serve thee but thou must make the journey ?" Hasan replied, "Nothing ! and I ask of thee only thy prayers for help and aidance ; so haply Allah will reunite me with my wife and children right soon." Then he wept for stress of longing and recited these couplets :—

You are my wish, of creatures brightest-bright ; * I deem you lief as hearing, fain
as sight :
You hold my heart which hath become your home * And since you left me, lords,
right sore's my plight :
Then think not I have yielded up your love, * Your love which set this wretch
in fierce affright :
You went and went my joy whenas you went ; * And waned and waxèd wan the
brightest light :
You left me lone to watch the stars in woe : * Railing tears likest rain-drops
infinite.
Thou'rt longsome to the wight, who pining lies * On wake, moon-gazing through
the night, O Night !
Wind ! an thou pass the tribe where they abide * Give them my greeting, life is
fain of flight.

¹ Like Camoens, one of the model lovers, he calls upon Love to torment him still more.

And tell them somewhat of the pangs I bear : * The loved one kenneth not my case aright.

Then he wept with sore weeping till he fainted away ; and when he came to himself, Shaykh Abd al-Kaddus said to him, " O my son, thou hast a mother ; make her not taste the torment of thy loss." Hasan replied, " By Allah, O my lord, I will never return except with my wife, or my death shall overtake me." And he wept and wailed and recited these couplets :—

By Love's right ! naught of farness thy slave can estrange * Nor am I one to fail in my fancy :

I suffer such pains did I tell my case * To folk, they'd cry, " Madness ! clean witless is he ! "

Then ecstasy, love-longing, transport and lowe ! * Whose case is such case how shall ever he be ?

With this the old man knew that he would not turn from his purpose, though it cost him his life ; so he handed him the scroll and prayed for him and charged him how he should do, saying, " I have in this letter given a strict charge concerning thee to Abú al-Ruwaysh,¹ son of Bilkís, daughter of Mu'ín, for he is my Shaykh and my teacher, and all, men and Jinn, humble themselves to him and stand in awe of him. And now go with the blessing of God." Hasan forthright set out giving the horse the rein, and it flew off with him swifter than lightning, and stayed not in its course ten days, when he saw before him a vast loom black as night, walling the world from East to West. As he neared it the steed neighed under him, whereupon there flocked to it horses in number as the drops of rain, none could tell their tale or against them prevail, and fell to rubbing themselves against it. Hasan was affrighted at them and fared forwards surrounded by the horses, without drawing rein till he came to the cavern which Shaykh Abd al-Kaddus had described to him. The horse stood still at the door and Hasan alighted and bridged the bridle over the saddle-bow² ; whereupon the steed entered the cavern, whilst the rider abode without, as the old man had charged him, pondering the issue of his case in perplexity and distraction and unknowing what would befall him.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ Pron. Aboor-Ruwaysh, "The Father of the little Feather" : he is afterwards called "Son of the daughter of the accursed Iblis ;" yet, as Lane says, "he appears to be a virtuous person."

² Arab. "Kantara al-Lijám fí Karbús (bow) sarjih."

Now when it was the Eight Hundred and Second Night,

She pursued, It hath reached me, O auspicious King, that Hasan, dismounting from the steed, stood at the cavern-mouth pondering the issue of his case and unknowing what might befall him. He abode standing on the same spot five days with their nights, sleepless, mournful, tearful-eyed; distracted, perplexed, pondering his severance from home and family, comrades and friends, with weeping eyelids and heavy heart. Then he bethought him of his mother and of what might yet happen to him and of his separation from his wife and children and of all that he had suffered, and he recited these couplets:—

With you is my heart-cure a heart that goes; * And from hill-foot of eyelids the
tear-rill flows :

And parting and sorrow and exile and dole * And farness from country and throe
that o'erthrows :

Naught am I save a lover distracted by love, * Far parted from loved one and
wilted by woes.

And 'tis Love that hath brought me such sorrow, say where * Is the noble of
soul who such sorrow unknowns ?

Hardly had Hasan made an end of his verses, when out came the Shaykh Abu al-Ruwaysh, a blackamoor and clad in black raiment, and at first sight he knew him by the description that Abd al-Kaddus had given him. He threw himself at his feet and rubbed his cheeks on them and seizing his skirt, laid it on his head and wept before him. Quoth the old man, "What wantest thou, O my son?" Whereupon he put out his hand to him with the letter, and Abu al-Ruwaysh took it and re-entered the cavern, without making him any answer. So Hasan sat down at the cave-mouth in his place other five days as he had been bidden, whilst concern grew upon him and terror redoubled on him and restlessness gat hold of him, and he fell to weeping and bemoaning himself for the anguish of estrangement and much watching. And he recited these couplets:—

Glory to Him who guides the skies !	* The lover sore in sorrow lies.
Who hath not tasted of Love's food	* Knows not what mean its miseries.
Did I attempt to stem my tears	* Rivers of blood would fount and rise.
How many an intimate is hard	* Of heart, and pains in sorest wise !
An she with me her word would keep,	* Of tears and sighs I'd fain devise,
But I'm forgone, rejected quite	* Ruin on me hath cast her eyes.
At my fell pangs fell wildlings weep	* And not a bird for me but cries.

Hasan ceased not to weep till dawn of the sixth day, when Shaykh

Abu al-Ruwaysh came forth to him, clad in white raiment, and with his hand signed¹ to him to enter. So he went in, rejoicing and assured of the winning of his wish, and the old man took him by the hand and leading him into the cavern, fared on with him half a day's journey, till they reached an arched doorway with a door of steel. The Shaykh opened the door and they two entered a vestibule vaulted with onyx stones and arabesqued with gold, and they stayed not walking till they came to a great hall and a wide, paved and walled with marble. In its midst was a flower-garden containing all manner trees and flowers and fruits, with birds warbling on the boughs and singing the praises of Allah the Almighty Sovran; and there were four daïses, each facing other, and in each daïs a jetting fountain, at whose corners stood lions of red gold, spouting gerbes from their mouths into the basin. On each daïs stood a chair, whereon sat an elder, with exceeding store of books before him² and censers of gold, containing fire and perfumes, and before each elder were students, who read the books to him. Now when the twain entered the elders rose to them and did them honour; whereupon Abu al-Ruwaysh signed to them to dismiss their scholars and they did so. Then the four arose and seating themselves before that Shaykh asked him of the case of Hasan, to whom he said, "Tell the company thy tale and all that hath betided thee from the beginning of thine adventure to the end." So Hasan wept with sore weeping and related to them his story with Bahram; whereupon all the Shaykhs cried out and said, "Is this indeed he whom the Magian caused to climb the Mountain of Clouds by means of the vultures, sewn up in the camel-hide?" And Hasan said, "Yes." So they turned to the Shaykh Abu al-Ruwaysh and said to him, "O our Shaykh, of a truth Bahram contrived his mounting to the mountain-top; but how came he down and what marvels saw he there?" And Abu al-Ruwaysh said, "O Hasan, tell them how thou camest down and acquaint them with what thou sawest of marvels." So he told them all that had befallen him, first and last; how he had gotten the Magian into his power and slain him, how he had delivered the youth from him and sent him back to his own country, and how he had captured the King's daughter of the Jinn and married her; yet had she played him false and taken the two boys she had borne him

¹ I do not translate "beckoned" because the word would give a wrong idea. Our beckoning with the finger moved towards the beckoner makes the so-beckoned Eastern depart in all haste. To call him you must wave the hand from you.

² The Arabs knew what large libraries were; and a learned man could not travel without camel-loads of dictionaries.

and flown away ; brief, he related to them all the hardships and horrors he had undergone ; whereat they marvelled, each and every, and said to Abu al-Ruwaysh, "O elder of elders, verily by Allah, this youth is to be pitied ! But belike thou wilt aid him to recover his wife and wees."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Third Night,

She resumed, It hath reached me, O auspicious King, that when Hasan told his tale to the elders, they said to Shaykh Abu al-Ruwaysh, "This youth is to be pitied and haply thou wilt aid him to recover his wife and wees." He replied, "O my brothers, in very sooth this is a grave matter and a perilous ; and never saw I any loathe his life save this youth. You know that the Islands of Wak are hard of access and that none may come to them but at risk of life ; and ye know also the strength of their people and their guards. Moreover I have sworn an oath not to tread their soil nor transgress against them in aught ; so how shall this man come at the daughter of the Great King, and who hath power to bring him to her or help him in this matter ?" Replied the other, "O Shaykh of Shaykhs, verily this man is consumed with desire and he hath endangered himself to bring thee a scroll from thy brother Abd al-Kaddus ; wherefore it behoveth thee to help him." And Hasan arose and kissed Abu al-Ruwaysh's feet and raising the hem of his garment, laid it on his head, weeping and crying, "I beseech thee, by Allah, to reunite me with my wife and children, though it cost me my life and my soul !" The four elders all wept for his weeping and said to Abu al-Ruwaysh, "Deal generously with this unhappy and show him kindness for the sake of thy brother Abd al-Kaddus and profit by this occasion to earn reward from Allah for helping him." Quoth he, "This wilful youth weeteth not what he undertaketh ; but Inshallah ! we will help him after the measure of our means, nor leave aught feasible undone." When Hasan heard the Shaykh's words, he rejoiced and kissed the hands of the five elders, one after other, imploring their aidance. Thereupon Abd al-Ruwaysh took inkcase and a sheet of paper and wrote a letter, which he sealed and gave to Hasan, together with a pouch of perfumed leather,¹ containing incense and fire-sticks² and other needs, and said to him, "Take

¹ Arab. "Adim ;" now called Bulghár, our Moroccan leather.

² Arab. "Zinád," which Lane renders by "instruments for striking fire," and Mr. Payne, after the fashion of the translators of Al-Hariri, "flint and steel."

strictest care of this pouch, and whenas thou fallest into any strait, burn a little of the incense therein and name my name, whereupon I will be with thee forthright and save thee from thy stress." Moreover, he bade one of those present fetch him an Ifrit of the flying Jinn; and he did so incontinently; whereupon quoth Abu al-Ruwaysh to the fire-drake, "What is thy name!" Replied the Ifrit, "Thy thrall is hight Dahnash bin Faktash." And the Shaykh said, "Draw near to me!" So Dahnash drew near to him and he put his mouth to his ear and said somewhat to him, whereat the Ifrit shook his head and answered, "I accept, O elder of elders!" Then said Abu al-Ruwaysh to Hasan, "Arise, O my son, mount the shoulders of this Ifrit, Dahnash the Flyer; but, when he heaveth thee heaven-wards, and thou hearest the angels glorifying God in the welkin with 'Subhána 'lláh,' have a care lest thou do the like; else wilt thou perish and he too." Hasan replied, "I will not say a word; no, never;" and the old man continued, "O Hasan, after faring with thee all this day, to-morrow at peep of dawn he will set thee down in a land cleanly white, like unto camphor, whereupon do thou walk on ten days by thyself, till thou come to the gate of a city. Then enter and enquire for the King of the city; and when thou comest to his presence, salute him with the salam and kiss his hand: then give him this scroll and consider well whatso he shall counsel thee." Hasan replied, "Hearing and obeying," and rose up and mounted the Ifrit's shoulders, whilst the elders rose and offered up prayers for him and commended him to the care of Dahnash the Firedrake. And when he had perched on the Flyer's back the Ifrit soared with him to the very confines of the sky, till he heard the angels glorifying God in Heaven, and flew on with him a day and a night till at dawn of the next day he set him down in a land white as camphor, and went his way, leaving him there. When Hasan found himself in the land aforesaid with none by his side he fared on night and day for ten days, till he came to the gate of the city in question and entering, enquired for the King. They directed him to him and told him that his name was King Hassún,¹ Lord of the Land of Camphor, and that he had troops and soldiers enough to fill the earth in its length and breadth. So he sought

¹ A congener of Hasan and Husayn, little used except in Syria, where it is a favourite name for Christians. The Muhít of Butrus al-Bostání (s.v.) tells us that it also means a bird called Abú Hasan and supplies various Egyptian synonyms. In Mod. Arab. Grammar the form Fa' 'úl is a diminutive as Hammúd for Ahmad, 'Ammúr for 'Amrú. So the fem. form, Fa' 'úlah, e.g. Khaddúgah = little Khadijah: whereas in Heb. it is incrementative, e.g. Dabbúlah, a large Dablah (cake or lump of dried figs, etc.).

audience of him and, being admitted to his presence, found him a mighty King and kissed ground between his hands. Quoth the King, "What is thy want?" Whereupon Hasan kissed the letter and gave it to him. The King read it and shook his head awhile, then said to one of his officers, "Take this youth and lodge him in the house of hospitality." So he took him and stablished him in the guest-house, where he tarried three days, eating and drinking and seeing none but the eunuch who waited on him and who entertained him with discourse and cheered him with his company, questioning him of his case and how he came to that city; whereupon he told him his whole story, and the perilous condition wherein he was. On the fourth day, that eunuch carried him before the King, who said to him, "O Hasan, thou comest to me, seeking to enter the Islands of Wak, as the Shaykh of Shaykhs adviseth me. O my son, I would send thee thither this very day, but that by the way are many perils and thirsty wolds full of terrors; yet do thou have patience and naught save fair shall befall thee, for needs must I devise to bring thee to thy desire, Inshallah! Know, O my son, that here is a mighty host,¹ equipped with arms and steeds and warlike gear, who long to enter the Wak Islands and lack power thereto. But, O my son, for the sake of the Shaykh Abu al-Ruwaysh, son of Bilkis,² the daughter of Mu'in, I may not send thee back to him unfulfilled of thine affair. Presently there will come to us ships from the Islands of Wak, and the first that shall arrive I will send thee on board of her and give thee in charge to the sailors, so they may take care of thee and carry thee to the Islands. If any question thee of thy case and condition, answer him saying:—I am kinsman to King Hassun, Lord of the Land of Camphor; and when the ship shall make fast to the shore of the Islands of Wak and the master shall bid thee land, do thou land. Now as soon as thou comest ashore, thou wilt see a multitude of wooden settles all about the beach, of which do thou choose thee one and crouch under it and stir not. And when dark night sets in, thou wilt see an army of women appear and flock about the goods landed from the ship, and one of them will sit down on the settle under which thou hast hidden thyself, whereupon do thou put forth thy hand to her and take hold of her and implore her protection. And know

¹ In the Mac. Edit. "Soldiers of Al-Daylam," *i.e.* warlike as the Daylamites or Medes.

² Bilkis, it will be remembered, is the Arab name of the Queen of Sheba who visited Solomon. In Abyssinia she is termed Kebra zá Negest or zá Makadá, the latter (according to Ferdinand Werne's "African Wanderings," Longmans, 1852) being synonymous with Ityopia or Habash (Ethiopia or Abyssinia).

thou, O my son, that if she accord thee protection, thou wilt win thy wish and regain thy wife and children ; but, if she refuse to protect thee, make thy mourning for thyself and give up all hope of life, and assure thee of death, for indeed thou art a dead man. Understand, O my son, that thou adventarest thy life, and this is all I can do for thee, and—The Peace !——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Fourth Night,

She said, It hath reached me, O auspicious King, that King Hassun spake these words to Hasan and charged him as we have related, ending with, “This is all I can do for thee, and know that except the Lord of Heaven had aided thee, thou hadst not come hither !” The youth wept till he swooned away, and when he recovered, he recited these two couplets :—

A term decreed my lot I 'spy ; * And, when its days shall end, I die.
Though lions fought with me in lair * If Time be mine I'd beat them, I !

Then having ended his verse he kissed the ground before the Sovran and said to him, “O mighty King, how many days remain till the coming of the ships ?” Replied the other, “In a month's time they will come and will tarry here, selling their cargueson other two months, after which they will return to their own country ; so hope not to set out save after three whole months.” Then the King bade him return to the house of hospitality and bade supply him with all that he needed of meat and drink and raiment fit for Kings. Hasan abode in the guest-house a month, at the end of which the vessels arrived and the King and the merchants went forth to them, taking Hasan with them. Amongst them he saw a ship with much people therein, like the shingles for number ; none knew their tale save He who created them. She was anchored in mid-harbour and had cocks which transported her lading to the shore. So Hasan abode till the crew had landed all the goods and sold and bought, and to the time of departure there wanted but three days ; whereupon the King sent for him and equipped him with all he required and gave him fine gifts ; after which he summoned the captain of the great ship and said to him, “Take this youth with thee in the vessel, so none may know of him save thou, and carry him to the Islands of Wak and leave him there ; and bring him not back.” And the Rais said, “To hear is to obey : with love and gladness !” Then quoth the King to Hasan, “Look thou tell none of those who are with thee in

the ship thine errand nor discover to them aught of thy case ; else thou art a lost man ;” and quoth he, “Hearing and obedience !” With this he farewelled the King, after he had wished him long life and victory over his enviers and his enemies ; wherefore the King thanked him and wished him safety and the winning of his wish. Then he committed him to the captain, who laid him in a chest which he embarked in a dinghy, and bore him aboard, whilst the folk were busy in breaking bulk and no man doubted but the chest contained somewhat of merchandise. After this, the vessels set sail and fared on without ceasing ten days, and on the eleventh day they made the land. So the Rais set Hasan ashore and, as he walked up the beach, he saw wooden settles¹ without number, none knew their count save Allah, even as the King had told him. He went on till he came to one that had no fellow and hid under it till nightfall, when there came up a mighty many of women, as they were locusts over-swarming the land, and they marched afoot and armed cap-à-pie in hauberks and strait-knit coats of mail, hending drawn swords in their hands, who, seeing the merchandise landed from the ships, busied themselves therewith. Presently they sat down to rest themselves, and one of them seated herself on the settle under which Hasan had crouched : whereupon he took hold of the hem of her garment and laid it on his head and throwing himself before her, fell to kissing her hands and feet and weeping and crying, “Thy protection ! thy good-will !” Quoth she, “Ho, thou ! Arise and stand up, ere any see thee and slay thee.” So he came forth and springing up kissed her hands and wept and said to her, “O my mistress, I am under thy protection !” adding, “Have ruth on one who is parted from his people and wife and children, one who hath haste to rejoin them and one who adventureth life and soul for their sake ! Take pity on me and be assured that therefor Paradise will be thy reward ; or, an thou wilt not receive me, I beseech thee, by Allah the Great, the Concealer, to conceal my case !” The merchants stared to see him talking with her ; and she, hearing his words and beholding his humility, was moved to ruth for him ; her heart inclined to him and she knew that he had not ventured himself and come to that place, save for a grave matter. So she said to him, “O my son, be of good cheer and keep thine eyes cool and clear, hearten thy heart and keep courage and return to thy hiding-place till the coming night, and Allah shall do as He will.” Then she took leave of him and Hasan crept under the wooden settle as before, whilst the troops lighted flambeaux of wax mixed with aloes-wood and Nadd-perfume

¹ Arab. “Dakkah,” which Lane translates by “settee.”

and crude ambergris,¹ and passed the night in sport and delight till the morning. At daybreak the boats returned to the shore, and the merchants busied themselves with buying and selling and the transport of the goods and gear till nightfall, whilst Hasan lay hidden beneath the settle, weeping-eyed and woeful-hearted, knowing not what was decreed to him in the secret preordainment of Allah. As he was thus, behold, the merchant-woman with whom he had taken refuge came up to him and, giving him a habergeon and a helmet, a spear, a sword and a gilded girdle, bade him don them and seat himself on the settle, after which she left him, for fear of the troops. So he arose and donned the mail-coat and helmet and clasped the girdle about his middle; then he slung the sword over his shoulder till it hung under his armpit, and taking the spear in his hand, sat down on that settle, whilst his tongue neglected not to name Allah Almighty and call on Him for protection.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Fifth Night,

She continued, It hath reached me, O auspicious King, that when Hasan received the weapons which the merchant-woman had given to him, saying, "Sit thee upon the settle and let none wot thy case," he armed himself and took his seat, whilst his tongue neglected not to name Allah Almighty and to call upon Him for protection. And behold, there appeared cressets and lanthorns and flambeaux and up came the army of women. So he arose and, mingling with them, became as one of them. A little before daybreak they set out, and Hasan with them, and fared on till they came to their camp, where they dispersed each to her tent, and Hasan followed one of them and lo! it was she for whose protection he had prayed. When she entered, she threw down her arms and doffed her hauberk and veil. So Hasan did the like and, looking at his companion, saw her to be a grizzled old woman, blue-eyed and big-nosed, a calamity of calamities, the foulest of all created things, with face pock-marked and eyebrows bald, gap-toothed and chap-fallen, with hair hoary and mouth slaverling; even as saith of the like of her the poet:—

¹ Arab. "Ambar al-Khám," the latter word (raw) being pure Persian. These foreign words are common and make the style of *The Nights* romantic, not classical: I have carefully followed suit.

In her cheek-corners nine calamities * Wone, and when shown, each one
Jehannam is :

Hideous the face and favour foulest foul * As cheek of hog ; yea, 'tis a midden
phiz.

And indeed she was like a pied snake or a scald she-wolf. Now when the old woman looked at Hasan, she marvelled and said, "How came this one to these lands and in which of the ships was he and how arrived he hither in safety?" And she fell to questioning him of his case and admiring at his arrival, whereupon he fell at her feet and rubbed his face on them and wept till he fainted ; and, when he recovered himself, he recited these couplets :—

When will Time grant we meet, when shall we be * Again united after severance
stark ?

And I shall win my choicest wish and view ? * Blame end and Love abide with-
out remark ?

Were Nile to flow as freely as my tears, * 'Twould leave no region but with
water-mark :

'Twould overthrow Hijaz and Egypt-land ; * 'Twould deluge Syria and 'twould
drown Irak.

This, O my love, is caused by thy disdain, * Be kind and promise meeting fair
and fain !

Then he took the crone's skirt and laid it on his head and fell to weeping and craving her protection. When she saw his ardency and transport and anguish and distress, her heart softened to him and she promised him her safeguard, saying, "Have no fear whatsoever." Then she questioned him of his case, and he told her the manner of his coming thither and all that had befallen him from beginning to end, whereat she marvelled and said, "This that hath betided thee, methinks, never betided any save thyself, and except thou hadst been vouchsafed the especial protection of Allah, thou hadst not been saved : but now, O my son, take comfort and be of good courage : thou hast nothing more to fear, for indeed thou hast won thy wish and attained thy desire, if it please the Most High !" Thereat Hasan rejoiced with joy exceeding, and she sent to summon the captains of the army to her presence, and it was the last day of the month. So they presented themselves and the old woman said to them, "Go out and proclaim to all the troops that they come forth to-morrow at daybreak, and let none tarry behind, for whoso tarrieth shall be slain." They replied, "We hear and we obey," and going forth, made proclamation to all the host anent a review next morning, even as she bade them, after which they returned and told her of this ; whereby Hasan knew that she was the Commander-in-chief of the army and the Viceregent in authority over them ; and

her name was Shawáhi the Fascinator, entituled Umm al-Dawáhi, or Mother of Calamities.¹ She ceased not to bid and forbid, and Hasan doffed not off his arms from his body that day. Now when the morning broke, all the troops fared forth from their places, but the old woman came not out with them, and as soon as they were sped and the stead was clear of them, she said to Hasan, "Draw near unto me, O my son." So he drew near unto her and stood between her hands. Quoth she, "Why and wherefore hast thou adventured thyself so boldly as to enter this land, and how came thy soul to consent to its own undoing? Tell me the truth and the whole truth, and fear naught of ill come of it, for thou hast my plighted word, and I am moved to compassion for thy case and pity thee and have taken thee under my protection. So if thou tell me the truth, I will help thee to win thy wish, though it involve the undoing of souls and the destruction of bodies; and since thou hast come to seek me, no hurt shall betide thee from me, nor will I suffer any to have at thee with harm of all who be in the Islands of Wak." So he told her his tale from first to last, acquainting her with the matter of his wife and of the birds; how he had captured her as his prize from amongst the ten and married her and abode with her, till she had borne him two sons, and how she had taken her children and flown away with them, whenas she knew the way to the feather-dress. Brief, he concealed from her no whit of his case, from the beginning to that day. But when Shawahi heard his relation she shook her head and said to him, "Glory be to God who hath brought thee hither in safety and made thee hap upon me! For, hadst thou happened on any but myself, thou hadst lost thy life without winning thy wish, but the truth of thine intent and thy fond affection and the excess of thy love-longing for thy wife and yearning for thy children, these it was that have brought thee to the attainment of thine aim. Didst thou not love her and love her to distraction, thou hadst not thus imperilled thyself, and Alhamdolillah—Praised be Allah—for thy safety! Wherefore it behoveth us to do thy desire and conduce to thy quest, so thou mayst presently attain that thou seekest, if it be the will of Almighty Allah. But know, O my son, that thy wife is not here, but in the seventh of the Islands of Wak, and between us and it is seven months' journey, night and day. From here we go to an island called the Land of Birds, wherein, for

¹ The name has occurred in the knightly tale of King Omar and his Sons. She is here called Mother of Calamities, but in p. 123, vol. iv. of the Mac. Edit. she becomes "Lady (Zat) al-Dawáhi." It will be remembered that the title means calamitous to the foe.

the loud crying of the birds and the flapping of their wings, one cannot hear other speak."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Sixth Night,

She pursued, It hath reached me, O auspicious King, that the old woman said to Hasan, "Indeed thy wife is in the Seventh Island,¹ the greatest amongst the Islands of Wak, and betwixt us and it lieth a seven months' journey. From here we fare for the Land of Birds wherein for the force of their flying and the flapping of their wings we cannot hear one another speak. Over that country we journey night and day, eleven days, after which we come forth of it to another called the Land of Ferals where, for stress of roaring of lions and howling of wolves and laughing of hyænas and the crying of other beasts of prey we shall hear naught, and therein we travel twenty days' journey. Then we issue therefrom and come to a third country, called the Land of the Jánn, where, for stress of the crying of the Jinn and the flaming of fires and the flight of sparks and smoke from their mouths and the noise of their groaning and their arrogance in blocking up the road before us, our ears will be deafened and our eyes blinded, so that we shall neither hear nor see; nor dare any look behind him, or he perisheth: but there horseman boweth head on saddle-bow and raiseth it not for three days. After this, we abut upon a mighty mountain and a running river contiguous with the Isles of Wak, which are seven in number and the extent whereof is a whole year's journey for a well-girt rider. And thou must know, O my son, that these troops are all virgin girls, and that the ruler over us is a woman of the Archipelago of Wak. On the bank of the river aforesaid is another mountain, called Mount Wak, and it is thus named by reason of a tree which beareth fruits like heads of the Sons of Adam.² When the sun riseth on

¹ Apparently the Wakites numbered their Islands as the Anglo-Americans do their streets. For this they have been charged with "want of imagination;" but the custom is strictly classical. See at Pompeii "Reg(io) 1; Ins(ula) 1, Via Prima, Secunda," etc.

² These are the Puellæ Wakwakienses, of whom Ibn al-Wardi relates after an oral witness, "Here too is a tree which bears fruits like women who have fair faces and are hung by their hair. They come forth from integuments like large leathern bags (calabash-gourds?) and when they sense air and sun they cry 'Wak! Wak!' (God! God!) till their hair is cut, and when it is cut they die; and the islanders understand this cry wherefrom they augur ill." The Ajáib al-Hind (chapt. xv.) places in Wak-land the Samandal, a bird which enters the fire

them, the heads cry out all, saying in their cries :—Wak ! Wak ! Glory be to the Creating King, Al-Khallák ! And when we hear their crying, we know that the sun is risen. In like manner, at sun-down, the heads set up the same cry, Wak ! Wak ! Glory to Al-Khallak ! and so we know that the sun hath set. No man may abide with us or reach to us or tread our earth ; and betwixt us and the abiding-place of the Queen who ruleth over us is a month's journey from this shore, all the lieges whereof are under her hand, as are also the tribes of the Jinn, Marids and Satans, while of the warlocks none kenneth the number save He who created them. Wherefore, an thou be afraid, I will send with thee one who will convey thee to the coast and there bring one who will embark thee on board a ship that will bear thee to thine own land. But an thou be content to tarry with us, I will not forbid thee and thou shalt be with me in mine eye,¹ till thou win thy wish, Inshallah !” Quoth he, “O my lady, I will never quit thee till I foregather with my wife or lose my life !” and quoth she, “This is a light matter ; be of good heart, for soon shalt thou come to thy desire, Allah willing ; and there is no help but that I let the Queen know of thee, that she may help thee to attain thine aim.” Hasan blessed her and kissed her head and hands, thanking her for her good deed and exceeding kindness and firm will. Then he set out with her, pondering the issue of his case and the horrors of his strangerhood ; wherefore he fell a-weeping and a-wailing and recited these couplets :—

A Zephyr bloweth from the lover's site ; * And thou canst view me in the saddest plight :
 The Night of Union is as brilliant morn ; * And black the Severance-day as blackest night :
 Farewelling friend is sorrow sorest sore, * Parting from lover's merest undelight.
 I will not blame her harshness save to her, * And 'mid mankind nor friend nor fere I sight :
 How can I be consoled for loss of you ? * Base censor's blame shall not console my sprite !
 O thou in charms unique, unique's my love ; * O peerless thou, my heart hath peerless might !
 Who maketh semblance that he loveth you * And dreadeth blame is most blame-worthy wight.

Then the old woman bade beat the kettle-drums for departure and

without being burnt, evidently the Egyptian “Pi-Benni,” which the Greeks metamorphosed to “Phoenix.” It also mentions a hare-like animal, now male then female ; and the Somal behind Cape Guardafui tell the same tale of their Cynhyænas.

¹ *i.e.* I will keep thee as though thou wert the apple of my eye.

the army set out. Hasan fared with her, drowned in the sea of solicitude and reciting verses like those above, whilst she straved to comfort him and exhorted him to patience ; but he awoke not from his sadness and heeded not her exhortations. They journeyed thus till they came to the boundaries of the Land of Birds¹ and when they entered it, it seemed to Hasan as if the world were turned topsy-turvy for the exceeding clamour. His head ached and his mind was dazed, his eyes were blinded and his ears deafened, and he feared with exceeding fear and made certain of death, saying to himself, "If this be the Land of Birds, how will be the Land of Beasts?" But, when the crone hight Shawahi saw him in this plight, she laughed at him, saying, "O my son, if this be thy case in the first island, how will it fare with thee when thou comest to the others?" So he prayed to Allah and humbled himself before the Lord, beseeching Him to assist him against that wherewith He had afflicted him and bring him to his wishes ; and they ceased not going till they passed out of the Land of Birds and, traversing the Land of Beasts, came to the Land of the Jann which when Hasan saw, he was sore affrighted and repented him of having entered it with them. But he sought aid of Allah the Most High and fared on with them, till they were quit of the Land of the Jann and came to the river and set down their loads at the foot of a vast mountain and a lofty, and pitched their tents by the stream-bank. Then they rested and ate and drank and slept in security, for they were come to their own country. On the morrow the old woman set Hasan a couch of alabaster, inlaid with pearls and jewels and nuggets of red gold, by the river-side, and he sat down thereon, having first bound his face with a chin-kerchief, that discovered naught of him but his eyes. Then she bade proclaim among the troops that they should all assemble before her tent ; and this she did that she might parade before him all the girls, so haply his wife should be amongst them and he know her. Accordingly the whole army mustered before her and Hasan seated on his couch watched them, whilst they took no heed of his inspecting them, deeming him to be of the daughters of the Kings. Then the old woman questioned Hasan of them, company by company, if his wife were among them ; but, as often as she asked him of a troop, he made answer, "She is not among these, O my lady."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

¹ A mere exaggeration of the "Gull-fairs" noted by travellers in sundry islands, as Ascension and the rock off Brazilian Santos.

Now when it was the Eight Hundred and Seventh Night,

She resumed, It hath reached me, O auspicious King, that the old woman questioned Hasan of the girls, company after company, if haply his wife were among them ; but as often as she asked him of a troop, he made answer, "She is not among these, O my lady ! " Last of all, there came up a damsel, attended by ten slave-girls and thirty waiting women. When Hasan saw her, his heart was ready to fly from his breast and he said, "Verily this girl is the likest of all folk to the bird I saw in the basin atop of the palace of my sisters the Princesses, and she lorded it over her lieges even as doth this one." The old woman asked, "O Hasan, is this thy wife?" and he answered, "No, by thy life, O my lady ; this is not my wife, nor ever in my life have I set eyes on her ; neither among all the girls I have seen in these islands is there the like of my wife nor her match for symmetry and grace and beauty and loveliness ! " Then said Shawahi, "Describe her to me and acquaint me with all her attributes, that I may have her in my mind ; for I know every girl in the Islands of Wak, being commander of the army of maids and governor over them ; wherefore an thou describe her to me, I shall know her and will contrive for thee to take her." Quoth he, "My wife hath the fairest face and a form all grace ; smooth is she of cheeks, with eyes of liquid light, arms plump to sight, teeth snowy white, with dulcet voice dight ; in speech soft and bland as she were a willow-wand ; her gifts are a moral and lips are red as coral ; her eyes wear natural Kohl-dye and her sides in softness lie. On her right cheek is a mole and on her waist is a sign ; her face shines as the rondure of the moon in sheen, her waist is slight and the touch of her mouth the sick doth heal, as it were Kausar or Salsabil."¹ Said the old woman, "Give me an increased account of her, Allah increase thee of passion for her !" Quoth he, "My wife hath a face the fairest fair and oval cheeks the rarest rare ; neck long and spare and eyes that Kohl wear ; her side face shows the Anemones of Nu'uman, her mouth is like a seal of carnelian and flashing teeth that lure and stand one in stead of cup and ewer. She is cast in the

¹ Fountains of Paradise. This description is a fair instance of how the Saj'a (prose-rhyme) dislocates the order ; an Arab begins with hair, forehead, eyebrows and lashes and, when he reaches the nose, he slips down to the toes for the sake of the assonance. If the latter be neglected, the whole list of charms must be otherwise ordered ; and the student will compare Mr. Payne's version of this passage with mine.

mould of pleasantness." Then Hasan wept and chanted the following Mawwál¹ :—

O heart, an lover false thee, shun the parting bane * Nor to forgetfulness thy thoughts constrain :

Be patient; thou shalt bury all thy foes ; * Allah ne'er falseth man of patience fain.

And this also :—

An wouldst be life-long safe, vaunt not delight ; * Never despair, nor wone o'er-joyed in sprite !

Forbear, rejoice not, mourn not o'er thy plight * And in ill day "Have not we opened?"²—recite.

Thereupon the old woman bowed her head groundwards awhile, then, raising it, said, "Laud be to the Lord, the Mighty of Award! Indeed I am afflicted with thee, O Hasan! Would Heaven I had never known thee! This woman, whom thou describest to me as thy wife, I know by description and I know her to be none other than the eldest daughter of the Supreme King, she who ruleth over all the Islands of Wak. So open both eyes and consider thy case; and if thou be asleep, awake; for, if this woman be indeed thy wife, it is impossible for thee ever to obtain her, and though thou come to her, yet couldst thou not avail to her, since between thee and her the distance is as that between earth and Heaven. Wherefore, O my son, return presently and cast not thyself into destruction nor cast me with thee; for meseemeth thou hast no lot in her; so return whence thou camest lest our lives be lost." And she feared for herself and for him. When Hasan heard her words, he wept till he fainted, and she left not sprinkling water on his face till he came to himself, when he continued to weep, so that he drenched his dress with tears, for the much cark and care and chagrin which betided

¹ Egyptian and Syrian vulgar term for Mawáliyah or Mawáliyah, a short poem on subjects either classical or vulgar. It generally consists of five lines all rhyming except the penultimate. The metre is a species of the Basit which, however, admits of considerable poetical license; this being, according to Lane, the usual "weight,"

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The scheme is distinctly anapæstic, and Mr. Lyall (Translations of Ancient Arabic Poetry) compares with a cognate metre, the Tawil, certain lines in Abt Vogler, *e.g.*

"Ye know why the forms are fair, ye hear how the tale is told."

² *i.e.* repeat the chapter of the Koran termed The Opening, and beginning with these words, "Have we not opened thy breast for thee and eased thee of thy burden which galled thy back? * * * Verily with the difficulty cometh ease!"—Koran xciv.

him by reason of her words. And indeed he despaired of life and said to the old woman, "O my lady, and how shall I go back, after having come hither? Verily, I thought not thou wouldst forsake me nor fail of the winning of my wish, especially as thou art the Commander-in-chief of the army of girls." Answered Shawahi, "O my son, I doubted not but thy wife was a maid of the maids, and had I known she was the King's daughter, I had not suffered thee to come hither nor had I shown the troops to thee, for all the love I bear thee. But now, O my son, thou hast seen all the girls; so tell me which of them pleaseth thee and I will give her to thee in lieu of thy wife, and do thou put it that thy wife and children are dead and take her and return to thine own country in safety, ere thou fall into the King's hands and I have no means of delivering thee. So, Allah upon thee, O my son, hearken unto me. Choose thyself one of these damsels in the stead of yonder woman, and return presently to thy country in safety and cause me not quaff the cup of thine anguish! For, by Allah, thou hast cast thyself into affliction sore and peril galore, wherefrom none may avail to deliver thee evermore!" But Hasan hung down his head and wept with long weeping and recited these couplets:—

"Blame not!" said I to all who blamed me; * "Mine eye-lids naught but tears were made to dree:"

The tears that brim these orbs have overflowed * My cheeks, for lovers and love's cruelty.

Leave me to love though waste this form of me! * For I of Love adore the insanity:

And, Oh my darling, passion grows on me * For you—and you, why grudge me clemency?

You wronged me after swearing troth and plight, * Falsed my companionship and turned to flee:

And cup of humbling for your rigours sore * Ye made me drain what day departed ye:

Then melt, O heart, with longing for their sight * And, O mine eyes, with crowns of tears be dight.

—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Eighth Night,

She said, It hath reached me, O auspicious King, that when the old woman said to Hasan, "By Allah, O my son, hearken to my words! Choose thee one of these girls in lieu of thy wife and presently return to thy country in safety," he hung down his head

and recited the couplets quoted above. Then he wept till he swooned away and Shawahi sprinkled water on his face till he revived, when she addressed him, "O my lord, I have no device left; because if I carry thee to the city thy life is lost and mine also: for, when the Queen cometh to know of this, she will blame me for admitting thee into her lands and islands, whereto none of Adam's sons hath access, and will slay me for bringing thee with me and for suffering mortal to look upon the virgins seen by thee. And Hasan sware that he would never speak of seeing them. She resumed, "O my son, hearken to me and return to thy country and I will give thee wealth and treasures and things of price, such as shall suffice thee for all the women in the world. Moreover, I will give thee a girl of the best of them, so lend an ear to my words and return presently and imperil not thyself; indeed I counsel thee with good counsel." But he wept and rubbed both cheeks against her feet, saying, "O my lady and mistress and coolth of mine eyes, how can I turn back now that I have made my way hither, without the sight of those I desire, and now that I have come near the beloved's site, hoping for meeting forthright, so haply there may be a portion in reunion to my plight?" And he improvised these couplets:—

O Kings of beauty, grace to prisoner ta'en * Of eyelids fit to rule the Chosroës reign :
 Ye pass the wafts of musk in perfumed breath ; * Your cheeks the charms of blooming rose disdain.
 The softest Zephyr breathes where pitch ye camp * And thence far-scattered sweetness fills the plain :
 Censor of me, leave blame and stint advice ! * Thou bringest wearying words and wisdom vain ;
 Why heat my passion with this flame and up- * braid me when naught thou knowest of its bane ?
 Captured me eyes with passion *maladifs*, * And overthrew me with Love's might and main :
 I scatter tears the while I scatter verse ; * You are my theme for rhyme and prosy strain.
 Melted my vitals glow of rosy cheeks * And in the Lazá-lowé my heart is lain :
 Tell me, an leave I to discourse of you, * What speech my breast shall broaden ? Tell me déign !
 Life-long I loved the lovelings fair, but ah, * To grant my wish eke Allah must be fain !

Hearing his verses the old woman was moved to ruth for him and Allah planted the seed of affection for him in her heart; so coming up to him she consoled him, saying, "Be of good cheer and keep thine eyes cool and clear and put away trouble from thy thought, for, by Allah, I will venture my life with thee, till thou attain thine

aim or death undo me!" With this, Hasan's heart was comforted and his bosom broadened and he sat talking with the old woman till the end of the day, when all the girls dispersed, some entering their town-mansions and others nighting in the streets. Then the old woman carried him into the city and lodged him in a place apart, lest any should come to know of him and tell the Queen of him and she should slay him and slay her who had brought him thither. Moreover, she served him herself and strove to put him in fear of the awful majesty of the Supreme King, his wife's father; whilst he wept before her and said, "O my lady, I choose death for myself and loathe this worldly life, if I foregather not with my wife and children: I have set my existence on the venture and will either attain my aim or die." So the old woman fell to pondering the means of bringing him and his wife together and casting about how to do in the case of this unhappy one, who had thrown himself into destruction and would not be diverted from his purpose by fear or aught else; for indeed he recked not of his life, and the sayer of by-words saith, "Lover in nowise hearkeneth he to the speech of the man who is fancy-free." Now the name of the Queen of the island wherein they were was Núr al-Hudà,¹ eldest daughter of the Supreme King, and she had six virgin sisters, abiding with their father, whose capital and court were in the chief city of that region and who had made her ruler over all the lands and islands of Wak. So when the ancient dame saw Hasan on fire with yearning after his wife and children, she rose up and repaired to the palace and going in to Queen Nur al-Huda kissed ground before her; for she had a claim on her favour because she had reared the King's daughters one and all and had authority over each and every of them and was high in honour and consideration with them and with the King. Nur al-Huda rose to her as she entered and embracing her, seated her by her side and asked her of her journey. She answered, "By Allah, O my lady, 'twas a blessed journey and I have brought thee a gift which I will presently present to thee," adding, "O my daughter, O Queen of the Age and the time, I have a favour to crave of thee and I fain would discover it to thee, that thou mayst help me to accomplish it, and but for my confidence that thou wilt not gainsay me therein, I would not expose it to thee." Asked the Queen, "And what is thy need? Expound it to me, and I will accomplish it to thee, for I and my kingdom and troops are all at thy commandment and disposition." Therewithal the old woman quivered as quivereth

¹ Lane renders Núr al-Hudà (Light of Salvation) by Light of Day, which would be Nur al-Hadà.

the reed on a day when the storm-wind is abroad and saying in herself, "O Protector,¹ protect me from the Queen's mischief!"² fell down before her and acquainted her with Hasan's case, saying, "O my lady, a man, who had hidden himself under my wooden settle on the seashore, sought my protection; so I took him under my safeguard and carried him with me among the army of girls armed and accoutred so that none might know him, and brought him into the city; and indeed I have striven to affright him with thy fierceness, giving him to know of thy power and prowess; but, as often as I threatened him, he weepeth and reciteth verses and sayeth:—Needs must I have my wife and children or die, and I will not return to my country without them. And indeed he hath adventured himself and come to the Islands of Wak, and never in all my days saw I mortal heartier of heart than he or doughtier of derring-do, save that love hath mastered him to the utmost of mastery."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Ninth Night,

She said, It hath reached me, O auspicious King, that when the old woman related to Queen Nur al-Huda the adventure of Hasan, ending with, "Never saw I anyone heartier of heart than he save that love hath mastered him to the utmost of mastery," the Queen, after lending an attentive ear and comprehending the case, waxed wroth at her with exceeding wrath and bowed her head awhile groundwards; then, raising it, looked at Shawahi and said to her, "O ill-omened beldam, art thou come to such a pass that thou carriest males, men, with thee into the Islands of Wak and bringest them in to me, unfearing of my mischief? Who hath foregone thee with this fashion, that thou shouldst do thus? By the head of the King, but for thy claim on me for fosterage and service, I would forthwith do both him and thee to die the foulest of deaths, that travellers might take warning by thee, O accursed, lest any other do the like of this outrageous deed thou hast done, which none durst hitherto! But go and bring him hither forthright, that I may see him; otherwise I will strike off thy head, O accursed." So the old woman went out from her, confounded, unknowing whither she went, and saying,

¹ In the Bresl. Edit. "Yá Salám" = O safety!—a vulgar ejaculation.

² A favourite idiom, meaning from the mischief which may (or will) come from the Queen.

"All this calamity hath Allah driven upon me from this Queen because of Hasan!" and going in to him, said, "Rise, speak with the Queen, O wight whose last hour is at hand!" So he rose and went with her, whilst his tongue ceased not to call upon Almighty Allah and say, "O my God, be gracious to me in Thy decrees and deliver me from this Thine affliction!" And Shawahi went with him charging him by the way how he should speak with the Queen. When he stood before Nur al-Huda, he found that she had donned the chin-veil;¹ so he kissed ground before her and saluted her with the salam, improvising these two couplets:—

God make thy glory last in joy of life ; * Allah confirm the boons he deigned bestow :

Thy grace and grandeur may our Lord increase * And aye th' Almighty aid thee o'er thy foe ! "

When he ended his verse, Nur al-Huda bade the old woman ask him questions before her, that she might hear his answers : so she said to him, "The Queen returneth thy salam-greeting and saith to thee, "What is thy name and that of thy country, and what are the names of thy wife and children, on whose account thou art come hither?" Quoth he, and indeed he had made firm his heart and destiny aided him, "O Queen of the Age and tide and peerless jewel of the epoch and the time, my name is Hasan the full-filled of sorrow, and my native city is Bassorah. I know not the name of my wife² but my children's names are Násir and Mansúr." When the Queen heard his reply and his provenance, she bespoke him herself and said, "And whence took she her children?" He replied, "O Queen, she took them from the city of Baghdad and the palace of the Caliphate." Quoth Nur al-Huda, "And did she say naught to thee at the time she flew away?" and quoth he, "Yes ; she said to my mother:—When thy son cometh to thee and the nights of severance upon him longsome shall be and he craveth meeting and reunion to see, and when the breezes of love and longing shake him dolefully, let him come in the Islands of Wak to me." Whereupon Queen Nur al-Huda shook her head and said to him, "Had she not desired thee she had not said to thy mother this say, and had she not yearned for reunion with thee, never had she bidden thee to her stead nor acquainted thee with her abiding-place." Rejoined Hasan, "O mistress of Kings and asylum of prince and pauper, whatso happened I have told thee and have concealed naught thereof, and

¹ In token that she intended to act like a man.

² This is not rare even in real life : Moslem women often hide and change their names for superstitious reasons, from the husband and his family.

I take refuge from evil with Allah and with thee ; wherefore oppress me not, but have compassion on me and earn recompense and requital for me in the world to come, and aid me to regain my wife and children. Grant me my urgent need and cool mine eyes with my children and help me to the sight of them." Then he wept and wailed and lamenting his lot recited these two couplets :—

Yea, I will laud thee while the ring-dove moans, * Though fail my wish of due
and lawful scope :

Ne'er was I whirled in bliss and joys gone by * Wherein I found thee not
both root and rope.¹

The Queen shook her head and bowed it in thought a long time ; then, raising it, she said to Hasan (and indeed she was wroth), "I have ruth on thee and am resolved to show thee in review all the girls in the city and in the provinces of my island ; and in case thou know thy wife, I will deliver her to thee ; but, an thou know her not and know not her place, I will put thee to death and crucify thee over the old woman's door." Replied Hasan, "I accept this from thee, O Queen of the Age, and am content to submit to such thy condition. There is no Majesty and there is no Might save in Allah, the Glorious, the Great !" And he recited these couplets :—

You've roused my desire and remain at rest,— * Waked my wounded lids while
you slept with zest.

And ye made me a vow ye would not hang back * But your guile when you
chained me waxt manifest.

I loved you in childhood unknowing Love ; * Then slay me not who am sore
opprest.

Fear ye not from Allah when slaying a friend * Who gazeth on stars when folk
sleep their best ?

By Allah, my kinsmen, indite on my tomb * "This man was the slave of Love's
harshlest hest !"

Haps a noble youth, like me Love's own thrall, * When he sees my grave on my
name shall call.

Then Queen Nur al-Huda commanded that not a girl should abide in the city but should come up to the palace and pass in review before Hasan, and moreover she bade Shawahi go down in person and bring them up herself. Accordingly all the maidens in the city presented themselves before the Queen, who caused them to go in to Hasan, hundred after hundred, till there was no girl left in the place, but she had shown her to him ; yet he saw not his wife amongst them. Then said she to him, "Seest thou her amongst these ?"

¹ Arab. "Sabab" which also means cause. Vol. i. 323. There is the same metaphorical use of "Habl" = cord and cause.

and he replied, "By thy life, O Queen, she is not amongst them!" With this she was sore enraged against him and said to the old woman, "Go in and bring out all who are in the palace and show them to him." So she displayed to him every one of the palace-girls, but he saw not his wife among them and said to the Queen, "By the life of thy head, O Queen, she is not among these!" Whereat the Queen was wroth and cried out at those around her, saying, "Take him and hale him along, face to earth, and cut off his head, lest any adventure himself after him and intrude upon us in our country and spy out our estate by thus treading the soil of our islands." Accordingly they threw him down on his face and dragged him along; then, covering his eyes with his skirt, stood at his head with bared brands awaiting royal permission. Thereupon Shawahi came forward and kissing the ground before the Queen, took the hem of her garment and laid it on her head, saying, "O Queen, by my claim for fosterage, be not hasty with him, more by token of thy knowledge that this poor wretch is a stranger, who hath adventured himself and suffered what none ever suffered before him, and Allah (to whom belong Might and Majesty,) preserved him from death, for that his life was ordained to be long. He heard of thine equity and entered thy city and guarded site;¹ wherefore, if thou put him to death, the report will disspread abroad of thee, by means of the travellers, that thou hatest strangers and slayest them. He is in any case at thy mercy and the slain of thy sword, if his wife be not found in thy dominions; and whensoever thou shalt desire his presence, I can bring him back to thee. Moreover, in very sooth I took him under my protection only of my trust in thy magnanimity through my claim on thee for fosterage, so that I engaged to him that thou wouldst bring him to his desire, for my knowledge of thy justice and quality of mercy. But for this, I had not brought him into thy kingdom; for I said to myself:—The Queen will take pleasure in looking upon him, and hearing him speak his verses and his sweet discourse and eloquent which is like unto pearls strung on string. Moreover, he hath entered our land and eaten of our meat; wherefore he hath a claim upon us."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ Arab. "Himà," a word often occurring in Arab poetry, domain, a pasture or watered land forcibly kept as far as a dog's bark would sound by some masterful chief like "King Kulayb." This tenure was forbidden by Mohammed except for Allah and the Apostle (*i.e.* himself). Lane translates it "asylum."

Now when it was the Eight Hundred and Tenth Night,

She continued, It hath reached me, O auspicious King, that when Queen Nur al-Huda bade her pages seize Hasan and smite his neck, the old woman, Shawahi, began to reason with her and say, "Verily he hath entered our land and eaten of our meat, wherefore he hath a claim upon us, the more especially since I promised him to bring him in company with thee; and thou knowest that parting is a grievous ill and severance hath power to kill, especially separation from children. Now he hath seen all our women, save only thyself; so do thou show him thy face." The Queen smiled and said, "How can he be my husband and have had children by me, that I should show him my face?" Then she made them bring Hasan before her and when he stood in the presence, she unveiled her face, which when he saw, he cried out with a great cry, and fell down fainting. The old woman ceased not to tend him, till he came to himself, and as soon as he revived he recited these couplets:—

O breeze that blowest from the land Irak * And from their corners whoso cry,
"Wak! Wak!"

Bear news of me to friends and say for me * I've tasted passion-food of bitter
smack.

O dearlings of my love, show grace and ruth * My heart is melted for this
severance-rack.

When he ended his verse he rose and looking on the Queen's face, cried out with a great cry, for stress whereof the palace was like to fall upon all therein. Then he swooned away again, and the old woman ceased not to tend him till he revived, when she asked him what ailed him and he answered, "In very sooth this Queen is either my wife or else the likest of all folk to my wife."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Eleventh Night,

She pursued, It hath reached me, O auspicious King, that when the old woman asked Hasan what ailed him, he answered, "In very sooth this Queen is either my wife or else the likest of all folk to my wife." Quoth Nur al-Huda to the old woman, "Woe to thee, O nurse! This stranger is either Jinn-mad or out of his mind, for he starest me in the face with wide eyes and saith I am his wife." Quoth the old woman, "O Queen, indeed he is excusable; so blame him

not, since the saying saith :—For the love-sick is no remedy and alike are the madman and he.” And Hasan wept with sore weeping and recited these two couplets :—

I sight their track and pine for longing love ; * And o’er their homesteads weep

I and I yearn :

And pray I Heaven who willèd we should part, * Will deign to grant us boon of safe return.

Then said Hasan to the Queen once more, “By Allah, thou art not my wife, but thou art the likest of all folk to her !” Hereupon Nur al-Huda laughed till she fell backwards and rolled round on her side. Then she said to him, “O my friend, take thy time and observe me attentively : answer me at thy leisure what I shall ask thee and put away from thee insanity and perplexity and inadvertency, for relief is at hand.” Answered Hasan, “O mistress of Kings and asylum of all princes and paupers, when I looked upon thee, I was distracted, seeing thee to be either my wife or the likest of all folk to her ; but now ask me whatso thou wilt.” Quoth she, “What is it in thy wife that resembleth me ?” and quoth he, “O my lady, all that is in thee of beauty and loveliness, elegance and amorous grace, such as the symmetry of thy shape and the sweetness of thy speech and the blushing of thy cheeks, and so forth, all resembleth her and thou art her very self in thy faculty of parlance and the fairness of thy favour and the brilliancy of thy brow.”¹ When the Queen heard this, she smiled and gloried in her beauty and loveliness, and her cheeks reddened and her eyes shone ; then she turned to Shawahi Umm Dawahi and said to her, “O my mother, carry him back to the place where he tarried with thee and tend him thyself, till I examine into his affair ; for, an he be indeed a man of manliness and mindful of friendship and love and affection, it behoveth we help him to win his wish, more by token that he hath sojourned in our country and eaten of our victual, not to speak of the hardships of travel he hath suffered and the travail and horrors he hath undergone. But, when thou hast brought him to thy house, commend him to the care of thy dependents and return to me in all haste ; and Allah Almighty willing !² all shall be well.” Thereupon Shawahi carried him back to her lodging and charged her handmaids and servants and suite wait upon him and bring him all he needed nor fail in what was his due. Then she returned to Queen Nur al-Huda, who bade her

¹ The young man had evidently “kissed the Blarney stone” ; but the flattery is the more telling as he speaks from the heart.

² “Inshallah” here being = D. V.

don her arms and set out, taking with her a thousand doughty horsemen. So she obeyed and donned her war-gear and having collected the thousand riders, reported them ready to the Queen, who bade her march upon the city of the Supreme King her father, there to alight at the abode of her youngest sister, Manár al-Saná,¹ and say to her, "Clothe thy two sons in the coats of mail which their aunt hath made them and send them to her; for she longeth to see them." Moreover the Queen charged her keep Hasan's affair secret and say to Manar al-Sana, after securing her children, "Thy sister inviteth thee to visit her." "Then," she continued, "bring the children to me in haste and let her follow at her leisure. Do thou come by a road other than her road and journey night and day, and beware of discovering this matter to any. And I swear by all manner oaths that, if my sister prove to be his wife and it appear that her children are his, I will not hinder him from taking her and them and departing with them to his own country."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Twelfth Night,

She resumed, It hath reached me, O auspicious King, that the Queen said, "I swear by Allah and by all manner oaths that if she prove to be his wife, I will not hinder him from taking her, but will aid him thereto and eke to departing with them to his mother-land." And the old woman put faith in her words, knowing not what she purposed in her mind, for the wicked Jezebel had resolved that if she were not his wife she would slay him; but if the children resembled him, she would believe him. The Queen resumed, "O my mother, an my thought tell me true, my sister Manar al-Sana is his wife, but Allah alone is All-knowing! seeing that these traits of surpassing beauty and excelling grace, of which he spoke, are found in none except my sisters and especially in the youngest." The old woman kissed her hand and returning to Hasan, told him what the Queen had said, whereat he was like to fly for joy, and coming up to her, kissed her head. Quoth she, "O my son, be of good cheer and keep thine eyes cool and clear, for I and only I was the means of thy fore-

¹ *i.e.* The "Place of Light" (Pharos), or of Splendour. Here we find that Hasan's wife is the youngest sister, but with an extraordinary resemblance to the eldest, a very masterful young person. The anagnorisis is admirably well managed.

gathering with her. So take comfort and hearten thy heart and broaden thy breast and gladden thy glance and console thy soul for, Allah willing, thy desire shall be accomplished at my hand." So saying, she bade him farewell and departed, whilst he recited these two couplets :—

Witnesses unto love of thee I've four ; * And wants each case two witnesses ;
no more !

A heart aye fluttering, limbs that ever quake, * A wasted frame and tongue that
speech forswore.

And also these two :—

Two things there be, an blood-tears wept thereover * Eyes till no trace of eyes
thou couldst discover,

Eyes ne'er could pay the tithe to them is due— * The prime of youth and
severance from lover.

Then the old woman armed herself and, taking with her a thousand weaponed horsemen, set out and journeyed till she came to the island and the city where dwelt the Lady Manar al-Sana, and between which and that of her sister Queen Nur al-Huda was three days' journey. When Shawahi reached the city, she went in to the Princess and saluting her, gave her her sister's salam and acquainted her with the Queen's longing for her and her children and that she reproached her for not visiting her. Quoth Manar al-Sana, " Verily, I am beholden to my sister and have failed of my duty to her in not visiting her, but I will do so forthright." Then she bade pitch her tents without the city and took with her for her sister a suitable present of rare things. Presently, the King her father looked out of a window of his palace, and seeing the tents pitched by the road, asked of them, and they answered him, " The Princess Manar al-Sana hath pitched her tents by the way-side, being minded to visit her sister Queen Nur al-Huda." When the King heard this, he equipped troops for escorting her to her sister and brought out to her from his treasuries meat and drink and monies and jewels and rarities which beggar description. Now the King had seven daughters, all sisters-german by one mother and father except the youngest : the eldest was called Núr al-Hudà, the second Najm al-Sabáh, the third Shams al-Zuhà, the fourth Shajarat al-Durr, the fifth Kút al-Kulúb, the sixth Sharaf al-Banát and the youngest Manar al-Sana, Hasan's wife, who was their sister by the father's side only.¹ Anon the old woman again presented herself and kissed

¹ The first, fourth, fifth and last names have already occurred : the others are in order, Star o' Morn, Sun of Undurn and Honour of Maidenhood. They are not merely fanciful, but are still used in Egypt and Syria.

ground before the Princess, who said to her, "Hast thou any need, O my mother?" Quoth Shawahi, "Thy sister, Queen Nur al-Huda, biddeth thee clothe thy sons in the two habergeons which she fashioned for them and send them to her by me, and I will take them and forego thee with them and be the harbinger of glad tidings and the announcer of thy coming to her." When the Princess heard these words her colour changed and she bowed her head a long while, after which she shook it and looking up, said to the old woman, "O my mother, my vitals tremble and my heart fluttereth when thou namest my children; for, from the time of their birth none hath looked on their faces either Jinn or man, male or female, and I am jealous for them of the zephyr when it breatheth in the night." Exclaimed the old woman, "What words are these, O my lady? Dost thou fear for them from thy sister?"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Thirteenth Night,

She said, It hath reached me, O auspicious King, that the old woman said to the Princess Manar al-Sana, "What words be these, O my lady? Dost thou fear for them from thy sister? Allah safeguard thy reason! Thou mayst not cross the Queen's majesty in this matter, for she would be wroth with thee. However, O my lady, the children are young, and thou art excusable in fearing for them, because those that love well are wont to deem ill; but, O my daughter, thou knowest my tenderness and mine affection for thee and thy children, for indeed I reared thee before them. I will take them in my charge and make my cheek their pillow and open my heart and set them within, nor is it needful to charge me with care of them in the like of this case; so be of cheerful heart and tearless eye and send them to her, for, at the most, I shall but precede thee with them a day or at longest two days." And she ceased not to urge her, till she gave way, fearing her sister's fury and unknowing what lurked for her in the dark future, and consented to send them with the old woman. So she called them and bathed them and equipped them and changed their apparel. Then she clad them in the two little coats of mail and delivered them to Shawahi, who took them and sped on with them like a bird, by another road than that by which their mother should travel, even as the Queen had charged her; nor did she cease to fare on with all diligence, being fearful for them, till she came in sight of Nur al-Huda's city, when she crossed the river and, entering the town, carried them in to their

aunt. The Queen rejoiced at their sight and embraced them, and pressed them to her breast ; after which she seated them, one upon the right thigh and the other upon the left ; and turning round said to the old woman, "Fetch me Hasan forthright, for I have granted him my safeguard and have spared him from my sabre and he hath sought asylum in my house and taken up his abode in my courts, after having endured hardships and horrors and passed through all manner mortal risks, each terribler than other ; yet hitherto is he not safe from drinking the cup of death and from cutting off of his breath."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Fourteenth Night,

She continued, It hath reached me, O auspicious King, that when Queen Nur al-Huda bade the old woman bring Hasan, she said, "Verily he hath endured hardships and horrors and passed through all manner mortal risks each terribler than other ; yet hitherto is he not safe from death and from the cutting off of his breath." Replied Shawahi, "An I bring him to thee, wilt thou reunite him with these his children ? Or, if they prove not his, wilt thou pardon him and restore him to his own country ?" Hearing these her words the Queen waxed exceeding wroth and cried to her, "Fie upon thee, O ill-omened old woman ! How long wilt thou false us in the matter of this strange man who hath dared to intrude himself upon us and hath lifted our veil and pried into our conditions ? Say me : thinkest thou that he shall come to our land and look upon our faces and betray our honour, and after return in safety to his own country and expose our affairs to his people, wherefore our report will be bruited abroad among all the Kings of the quarters of the earth, and the merchants will journey bearing tidings of us in all directions, saying :—A mortal entered the Isles of Wak and traversed the Land of the Jinn and the Lands of the Wild Beasts and the Islands of Birds and set foot in the country of the Warlocks and the Enchanters and returned in safety ! This shall never be ; no, never ; and I swear by Him who made the Heavens and builded them ; yea, by Him who dispread the earth and smoothed it, and who created all creatures and counted them, that, an they be not his children, I will assuredly slay him and strike his neck with mine own hand !" Then she cried out at the old woman, who fell down for fear ; and set upon her the Chamberlain and twenty Mamelukes, saying, "Go with this crone and fetch me in haste the youth who is in her house." So

they dragged Shawahi along, yellow with fright and with side-muscles quivering, till they came to her house, where she went in to Hasan, who rose to her and kissed her hands and saluted her. She returned not his salam, but said to him, "Come; bespeak the Queen. Did I not say to thee:—Return presently to thine own country and I will give thee that to which no mortal may avail? And did I forbid thee from all this? But thou wouldst not obey me nor listen to my words; nay, thou rejectedst my counsel and chocest to bring destruction on me and on thyself. Up, then, and take that which thou hast chosen; for death is near hand. Arise: speak with yonder vile wretch and tyrant that she is!" So Hasan arose, broken-spirited, heavy-hearted and full of fear and crying, "O Preserver, preserve Thou me! O my God, be gracious to me in that which Thou hast decreed to me of Thine affliction and protect me, O Thou the most Merciful of the Mercifuls!" Then, despairing of his life, he followed the twenty Mamelukes, the Chamberlain and the crone to the Queen's presence, where he found his two sons, Nasir and Mansur, sitting in her lap, whilst she played and made merry with them. As soon as his eyes fell on them, he knew them and, crying a great cry, fell down a-fainting for excess of joy at the sight of his children.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Fifteenth Night,

She said, It hath reached me, O auspicious King, that when Hasan's eyes fell upon his two sons, he knew them both and crying a great cry fell down a-fainting. They also knew him¹ and natural affection moved them, so that they freed themselves from the Queen's lap and fell upon Hasan, and Allah (to whom belong Might and Majesty!) made them speak and say to him, "O our father!" Whereupon the old woman and all who were present wept for pity and tenderness over them and said, "Praised be Allah, who hath reunited you with your sire!" Presently, Hasan came to himself and, embracing his children, wept till again he swooned away, and when he revived, he recited these verses:—

By rights of you, this heart of mine could ne'er aby * Severance from you albeit
Union death imply!

¹ This to Westerns would seem a most improbable detail, but Easterns have their own idea concerning "Al-Muhabbat al-ghariziyah" = natural affection, blood speaking to blood, etc.

Your phantom saith to me, "A-morrow we shall meet!" * Shall I despite the
 foe the morrow-day espy?
 By rights of you I swear, my lords, that since the day * Of severance ne'er the
 sweets of lips enjoyed I!
 An Allah bade me perish for the love of you, * 'Mid greatest martyrs for your
 love I lief will die.
 Oft a gazelle doth make my heart her browsing-stead * The while her form of
 flesh like sleep eludes mine eye:
 If in the lists of Law my bloodshed she deny, * Prove it two witnesses—those
 cheeks of ruddy dye.

When Nur al-Huda was assured that the little ones were indeed Hasan's children and that her sister, the Princess Manar al-Sana, was his wife, of whom he was come in quest, she was wroth against her with wrath beyond measure.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Sixteenth Night,

She pursued, It hath reached me, O auspicious King, that when Nur al-Huda was certified that the little ones were Hasan's children and that her sister Manar al-Sana was the wife of whom he had come in quest, she raged with exceeding rage, too great to be assuaged and screamed in Hasan's face and reviled him and kicked him in the breast, so that he fell on his back in a swoon. Then she cried out at him, saying, "Arise! fly for thy life. But that I swore that no evil should betide thee from me, should thy tale prove true, I would slay thee with mine own hand forthright!" And she cried out at the old woman, who fell on her face for fear, and said to her, "By Allah, but that I am loath to break the oath that I swore, I would put both thee and him to death after the foulest fashion!" presently adding, "Arise, go out from before me in safety and return to thine own country, for I swear by my fortune, if ever mine eye espy thee or if any bring thee in to me after this, I will smite off thy head and that of whoso bringeth thee!" Then she cried out to her officers, saying, "Put him out from before me!" So they thrust him out, and when he came to himself he recited these couplets:—

You're far, yet to my heart you're nearest near; * Absent yet present in my
 sprite you appear:
 By Allah, ne'er to other I've inclined * But tyranny of Time in patience
 bear!

Nights pass while still I love you and they end, * And burns my breast with flames of fell Sa'ir :¹

I was a youth who parting for an hour * Bore not, then what of months that make a year ?

Jealous am I of breeze-breath fanning thee ; * Yea, jealous-mad of fair soft-sided fere !

Then he once more fell down in a swoon, and when he came to his senses, he found himself without the palace, whither they had dragged him on his face ; so he rose, stumbling over his skirts and hardly crediting his escape from Nur al-Huda. Now this was grievous to Shawahi ; but she dared not remonstrate with the Queen by reason of the violence of her wrath. And forthright Hasan went forth, distracted and knowing not whence to come or whither to go : the world, for all its wideness, was straitened upon him and he found none to speak a kind word with him and comfort him, nor any to whom he might resort for counsel or apply for refuge ; wherefore he made sure of death for that he could not journey to his own country and knew none to travel with him, neither wist he the way thither nor might he pass through the Wady of the Jann and the Land of Beasts and the Islands of Birds. So giving himself up for lost, he bewept himself till he fainted, and when he revived, he bethought himself of his children and his wife and of what might befall her with her sister, repenting him of having come to those countries and of having hearkened to none, and recited these couplets :—

Suffer mine eye-babes weep lost love and tears express : * Rare is my solace and increases my distress :

The cup of Severance-chances to the dregs I've drained ; * Who is the man to bear love-loss with manliness ?

Ye spread the Carpet of Disgrace² betwixt us twain ; * Ah, when shalt be unrolled, O Carpet of Disgrace ?

I watched the while you slept ; and if you deemed that I * Forgot your love I but forget forgetfulness ;

¹ One of the Hells. Here it may be advisable to give the names of the Seven Heavens (which are evidently based upon Ptolemaic astronomy) and which correspond with the Seven Hells after the fashion of Arabian system-mania. (1) Dár al-Jalál (House of Glory), made of pearls ; (2) Dár al-Salám (of Rest), rubies and jacinths ; (3) Jannat al-Maawá (Garden of Mansions, not "of mirrors," as Herklots has it, p. 98), made of yellow copper ; (4) Jannat al-Khuld (of Eternity), yellow coral ; (5) Jannat al-Na'im (of Delights), white diamond ; (6) Jannat al-Firdaus (of Paradise), red gold ; and (7) Jannat al-'Adn (of Eden, or Al-Karár = of everlasting abode, which some make No. 8), of red pearls or pure musk. The seven Hells are intended—for Moslems (Jahannam) ; Christians (Lazà) ; Jews (Hutamah) ; Sabians (Sa'ir) ; Guebres (Sakar) ; Pagans or idolaters (Jahim) ; and Hypocrites (Háwiyah).

² Arab. "Atb," more literally = "blame," "reproach."

Woe's me ! indeed my heart is pining for the love * Of you, the only leaches
 who can cure my case :
 See ye not what befel me from your fell disdain ? * Debased am I before the low
 and high no less.
 I hid my love of you but longing laid it bare, * And burns my heart wi' fire of
 passion's sorest stress :
 Ah ! deign have pity on my piteous case, for I * Have kept our troth in secrecy
 and patent place !
 Would Heaven I wot shall Time e'er deign us twain rejoin ! * You are my heart's
 desire, my sprite's sole happiness :
 My vitals bear the Severance-wound : would Heaven that you * With tidings
 from your camp would deign my soul to bless !

Then he went on till he came without the city, where he found the river, and walked along its banks, knowing not whither he went. Such was Hasan's case ; but as regards his wife Manar al-Sana, as she was about to carry out her purpose and to set out, on the second day after the departure of the old woman with her children, behold, there came in to her one of the Chamberlains of the King her sire, and kissed ground between his hands,—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Seventeenth Night,

She resumed, It hath reached me, O auspicious King, that when Manar al-Sana was about to set out upon the journey, behold, a Chamberlain of the King, her sire, came in to her and kissing the ground before her, said, " O Princess, the Supreme King thy father saluteth thee and biddeth thee to him." So she rose and accompanied the Chamberlain to learn what was required by her father, who seated her by his side on the couch, and said to her, " O my daughter, know that I have this night had a dream which maketh me fear for thee and that long sorrow will betide thee from this thy journey." Quoth she, " How so, O my father, and what didst thou see in thy dream ?" and quoth he, " I dreamt that I entered a hidden hoard, wherein was great store of monies, of jewels, of jacinths and of other riches ; but 'twas as if naught pleased me of all this treasure and jewelry save seven bezels, which were the finest things there. I chose out one of the seven gems, for it was the smallest, finest and most lustrous of them and its water pleased me ; so I took it in my hand-palm and fared forth of the treasury. When I came without the door, I opened my hand, rejoicing, and turned over the jewel, when, behold, there swooped down on me out of the welkin a strange bird from a far land (for it was not of the birds of

our country) and, snatching it from my hand, returned with it whence it came.¹ Whereupon sorrow and concern and sore vexation overcame me and my exceeding chagrin so troubled me that I awoke, mourning and lamenting for the loss of the jewel. At once on awaking I summoned the interpreters and expounders of dreams and declared to them my dream,² and they said to me :—Thou hast seven daughters, the youngest of whom thou wilt lose, and she will be taken from thee perforce, without thy will. Now thou, O my girl, art the youngest and dearest of my daughters and the most affectionate of them to me, and look'ye, thou art about to journey to thy sister, and I know not what may befall thee from her ; so go thou not ; but return to thy palace." But when the Princess heard her father's words, her heart fluttered and she feared for her children and bent earthwards her head awhile : then she raised it and said to her sire, "O King, Queen Nur al-Huda hath made ready for me an entertainment and awaiteth my coming to her, hour by hour. These four years she hath not seen me and if I delay to visit her, she will be wroth with me. The utmost of my stay with her shall be a month and then I will return to thee. Besides, who is the mortal who can travel our land and make his way to the Islands of Wak ? Who can gain access to the White Country and the Black Mountain and come to the Land of Camphor and the Castle of Crystal, and how shall he traverse the Island of Birds and the Wady of Wild Beasts and the Valley of the Jann and enter our islands ? If any stranger came hither, he would be drowned in the seas of destruction : so be of good cheer and eyes without a tear anent my journey ; for none may avail to tread our earth." And she ceased not to persuade him, till he deigned give her leave to depart.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Eighteenth Night,

She said, It hath reached me, O auspicious King, that the Princess ceased not to persuade him till he deigned give her leave to depart, and bade a thousand horse escort her to the river and abide there, till she entered her sister's city and palace and returned to them,

¹ Bresl. Edit. In the Mac. "it returned to the place whence I had brought it"—an inferior reading.

² These dreams play an important part in the Romances of Chivalry, e.g. the dream of King Perion in *Amadis de Gaul*, chapt. ii. (London, Longmans, 1803).

when they should take her and carry her back to him. Moreover, he charged her tarry with her sister but two days and return to him in haste; and she answered, "Hearing and obedience." Then rising up she went forth, and he with her, and farewelled her. Now his words had sunken deep into her heart and she feared for her children; but it availed not to fortify herself by any device against the onset of Destiny. So she set out and fared on diligently three days, till she came to the river and pitched her tents on its bank. Then she crossed the stream, with some of her counsellors, pages and suite and, going up to the city and the palace, went in to Queen Nur al-Huda, with whom she found her children, who ran to her weeping and crying out, "O our father!" At this, the tears railed from her eyes and she wept; then she strained them to her bosom, saying, "What! Have you seen your sire at this time? Would the hour had never been in which I left him! If I knew him to be in the house of the world, I would carry you to him." Then she bemoaned herself and her husband and her children, weeping and reciting these couplets:—

My friends, despite this distance and this cruelty, * I pine for you, incline to you
where'er you be.
My glance for ever turns towards your hearth and home * And mourns my heart
the bygone days you woned with me;
How many a night foregathered we withouten fear * One loving, other faithful,
ever fain and free!

When her sister saw her fold her children to her bosom, saying, "'Tis I who have done thus with myself and my children and have ruined my own house!" she saluted her not, but said to her, "O wretch, whence haddest thou these children? Say, hast thou married unbeknown to thy sire? If thou have married sans our knowledge, why didst thou abandon thy husband and separate thy sons from thy sire and bring them hither?"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Nineteenth Night,

She continued, It hath reached me, O auspicious King, that quoth Nur al-Huda, the Queen, to her sister Manar al-Sana, the Princess, "An thou have married sans our knowledge, why didst thou abandon thy husband and separate thy sons from their sire and bring them to our land? Thou hast hidden thy children from us. Thinkest thou we know not of this? Allah Almighty, He who is cognisant

of the concealed, hath made known to us thy case and revealed thy condition and bared thy crime." Then she bade her guards seize her and pinion her elbows and shackle her with shackles of iron. So they did as she commanded and she beat her with a grievous beating, so that her skin was torn, and hanged her up by the hair ; after which she cast her in prison and wrote the King her father a writ acquainting him with her case and saying, "There hath appeared in our land a man, a mortal, by name Hasan, and our sister Manar al-Sana avoucheth that she is lawfully married to him and bare him two sons, whom she hath hidden from us and thee ; nor did she discover aught of herself till there came to us this man and informed us that he wedded her and she tarried with him a long while ; after which she took her children and departed, without his knowledge, bidding as she went his mother tell her son, whenas longing began to rack, to come to her in the Islands of Wak. So we laid hands on the man and sent the old woman Shawahi to fetch her and her offspring, enjoining her to bring us the children in advance of her. And she did so, whilst Manar al-Sana equipped herself and set out to visit me. When the boys were brought to me and ere the mother came, I sent for Hasan the mortal who claimeth her to wife, and he on entering and at first sight knew them and they knew him ; whereby was I certified that the children were indeed his children and that she was his wife and I learned that the man's story was true and he was not to blame, but that the reproach and the infamy rested with my sister. Now I feared the rending of our honour-veil before the folk of our Isles ; so, when this wretch, this traitress, came in to me, I was incensed against her and cast her into prison and bastinado'd her grievously and hanged her up by the hair. Behold, I have acquainted thee with her case and it is thine to command, and whatso thou orderest us that we will do. Thou knowest that in this affair is dishonour and disgrace to our name and to thine, and haply the islanders will hear of it, and we shall become amongst them a byword ; wherefore it besitteth thou return us an answer with all speed." Then she delivered the letter to a courier and he carried it to the King, who, when he read it, was wroth with exceeding wrath with his daughter Manar-al-Sana and wrote to Nur al-Huda, saying, "I commit her case to thee and give thee command over her life ; so, if the matter be as thou sayest, kill her without consulting me." When the Queen had received and read her father's letter, she sent for Manar al-Sana, and they set before her the prisoner drowned in her blood and pinioned with her hair, shackled with heavy iron shackles and clad in hair-cloth ; and they made her

stand in the presence abject and abashed. When she saw herself in this condition of passing humiliation and exceeding abjection, she called to mind her former high estate and wept with sore weeping and recited these two couplets¹ :—

O Lord, my foes are fain to slay me in despight, Nor deem I anywise to find
escape by flight :
I have recourse to Thee t' annul what they have done ; Thou art th' asylum,
Lord, of fearful suppliant wight.

Then wept she grievously, till she fell down in a swoon, and presently coming to herself, repeated these two couplets¹ :—

Troubles familiar with my heart are grown and I with them, Erst shunning ; for
the generous are sociable still.
Not one mere kind alone of woe doth liefer with me lie ; Praised be God ! There
are with me thousands of kinds of ill.

And also these :—

Ofttimes Mischance shall straiten noble breast * With grief, whence issue is for
Him to shape :
But when the meshes straitest, tightest, seem * They loose, though deemed I
ne'er to find escape.

—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Twentieth Night,

She pursued, It hath reached me, O auspicious King, that when Queen Nur al-Huda ordered into the presence her sister Princess Manar al-Sana, they set her between her hands and she, pinioned as she was, recited the verses aforesaid. Then the Queen sent for a ladder of wood and made the eunuchs lay her on her back, with her arms spread out and bind her with cords thereto ; after which she bared her head and wound her hair about the ladder-rungs and indeed all pity for her was rooted out from her heart. When Manar al-Sana saw herself in this state of abjection and humiliation, she cried out and wept ; but none succoured her. Then said she to the Queen, “O my sister, how is thy heart hardened against me ! Hast thou no mercy on me nor pity on these little children ?” But her words only hardened her sister's heart and she insulted her saying, “O slave ! O shameful ! Allah have no ruth on whoso sueth for thee ! How should I have compassion on thee, O traitress ?” Replied Manar al-Sana, who lay stretched on the

¹ These lines occur before. I quote Mr. Payne.

ladder, "I appeal from thee to the Lord of the Heavens, concerning that wherewith thou revilest me and whereof I am innocent ! By Allah, I have done no wrong, but am lawfully married to him, and my Lord knoweth an I speak sooth or not ! Indeed, my heart is wroth with thee, by reason of thine excessive hardheartedness against me ! How canst thou cast at me the charge of evil without knowledge ? But my Lord will deliver me from thee !" Quoth Nur al-Huda after a few moments of reflection, "How durst thou bespeak me thus ?" and rose and beat her till she fainted away,¹ whereupon they sprinkled water on her face till she revived ; and in truth her charms were wasted for excess of beating and the straitness of her bonds and the sore insults she had suffered. Then she recited these two couplets :—

If aught I've sinned in sinful way, * Or done ill deed and gone astray,
The past repent I and I come * To you and for your pardon pray !

When Nur al-Huda heard these lines, her wrath redoubled and she said to her, "Wilt speak before me in verse, O slave, and seek to excuse thyself for the mortal sins thou hast sinned ? 'Twas my desire that thou shouldst return to thy husband, that I might witness thy wickedness and matchless brazenfacedness ; for thou gloriest in thy mortal heinousness." Then she called for a palm-stick and, whenas they brought the Jarid, she arose and baring arms to elbows, beat her sister from head to foot ; after which she called for a whip of plaited thongs, wherewith if one smote an elephant, he would start off at full speed, and came down therewith on her back and her stomach and every part of her body, till she fainted. When the old woman Shawahi saw this, she fled forth from the Queen's presence, weeping and cursing her ; but Nur al-Huda cried out to her eunuchs, saying, "Fetch her to me !" So they ran after her and seizing her, brought her back to the Queen, who bade throw her on the ground and making them lay hold of her, rose and took the whip, with which she beat her till she swooned away, when she said to her waiting-women, "Drag this ill-omened beldam forth on her face and cast her out." And they did as she bade them. So far concerning them ; but as regards Hasan, he walked on beside the river, in the direction of the desert, distracted, troubled, and despairing of life ; and indeed he was dazed and knew not night from day for stress of affliction. He ceased not faring on thus, till

¹ These faintings and trances are as common in the Romances of Chivalry, *e.g.* Amadis of Gaul, where they unlace the garments to give more liberty, pour cold water on the face and bathe the temples and pulses with diluted vinegar (for rose-water), exactly as they do in *The Nights*.

he came to a tree whereto he saw a scroll hanging : so he took it and found written thereon these couplets :—

When in thy mother's womb thou wast, * I cast thy case the bestest best !
And turned her heart to thee, so she * Fosterèd thee on fondest breast.
We will suffice thee in whate'er * Shall cause thee trouble or unrest ;
We'll aid thee in thine enterprise, * So rise and bow to our behest.

When he had ended reading this scroll, he made sure of deliverance from trouble and of winning reunion with those he loved. Then he walked forward a few steps and found himself alone in a wild and perilous wold wherein there was none to company with him ; upon which his heart sank within him for horror and loneliness, and his side-muscles trembled for that fearsome place, and he recited these couplets :—

O Zephyr of Morn,¹ an thou pass where the dear ones dwell, * Bear greeting of
lover who ever in love-longing wones !
And tell them I'm pledged to yearning and pawned to pine * And the might of
my passion all passion of lovers unthrones.
Their sympathies haply shall breathe in a Breeze like thee * And quicken forth-
right this framework of rotting bones.

—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Twenty-first Night

She resumed, It hath reached me, O auspicious King, that when Hasan read the scroll he was certified of deliverance from his trouble and made sure of winning reunion with those he loved. Then he walked forward a couple of steps and stopped, finding himself alone in a wild and perilous wold wherein was none to company with him, so he wept sore and recited the verses before mentioned. Then he walked on a few steps farther beside the river, till he came upon two little boys of the sons of the sorcerers, before whom lay a rod of copper graven with talismans, and beside it a skull-cap² of leather, made of three gores and wroughten in steel with names and characts. The cap and rod were upon the ground and the boys were disputing and beating

¹ So Hafiz, "Bád-i-Sabá chun b'ugzarí," etc.

² Arab. "Takiyah." In the Singhásana Dwatrinsati (vulgo. Singhásan Battisi), or Thirty-two Tales of a Throne, we find a bag always full of gold, a bottomless purse ; earth which rubbed on the forehead overcomes all ; a rod which during the first watch of the night furnishes jewelled ornaments, in the second a beautiful girl, in the third invisibility and in the fourth a deadly foe or death ; a flower-garland which renders the possessor invisible and an unfading lotus flower which produces a diamond every day.

each other, till the blood ran down between them; whilst each cried, "None shall take the wand but I." So Hasan interposed and parted them, saying, "What is the cause of your contention?" and they replied, "O uncle, be thou judge of our case, for Allah the Most High hath surely sent thee to do justice between us." Quoth Hasan, "Tell me your case, and I will judge between you;" and quoth one of them, "We twain are brothers-german and our sire was a mighty magician, who dwelt in a cave on yonder mountain. He died and left us this cap and rod; and my brother saith:—None shall have the rod but I, whilst I say the like; so be thou judge between us and deliver us each from other." Hasan asked, "What is the difference between the rod and the cap and what is their value? The rod appears to be worth six coppers¹ and the cap three;" whereto they answered, "Thou knowest not their properties." "And what are their properties?" "Each of them hath a wonderful secret virtue, wherefore the rod is worth the revenue of all the Islands of Wak and their provinces and dependencies, and the cap the like!" "By Allah, O my sons, discover to me their secret virtues." So they said, "O uncle, they are extraordinary; for our father wrought an hundred and thirty and five years at their contrivance, till he brought them to perfection and ingrafted them with secret attributes which might serve him extraordinary services and engraved them after the likeness of the revolving sphere, and by their aid he dissolved all spells; and when he had made an end of their fashion, Death, which all needs must suffer, overtook him. Now the hidden virtue of the cap is, that whoso setteth it on his head is concealed from all folk's eyes, nor can any see him whilst it remaineth on his head; and that of the rod is that whoso owneth it hath authority over seven tribes of the Jinn, who all serve the order and ordinance of the rod; and whenever he who possesseth it smiteth therewith on the ground, their Kings come to do him homage, and all the Jinn are at his service." Now when Hasan heard these words, he bowed his head groundwards awhile, then said in himself, "By Allah, I shall conquer every foe by means of this rod and cap, Inshallah! and I am worthier of them both than these two boys. So I will go about forthright to get them from the twain by craft, that I may use them to free myself and my wife and children from yonder tyrannical Queen, and then we will depart from this dismal stead, whence there is no deliverance for mortal man, nor flight. Doubtless Allah caused me not to fall in with these

¹ Arab. "Judad," plur. of Jadid, lit. = new coin, ergò applied to those old and obsolete; 10 Judad were = one nuf or half dirham.

two lads, but that I might get the rod and cap from them." Then he raised his head and said to the two boys, "If ye would have me decide the case, I will make trial of you and see what each of you deserveth. He who overcometh his brother shall have the rod and he who faileth shall have the cap." They replied, "O uncle, we depute thee to make trial of us and do thou decide between us as thou deemest fit." Hasan asked, "Will ye hearken to me and have regard to my words?" and they answered, "Yes." Then said he, "I will take a stone and throw it and he who outrunneth his brother thereto and picketh it up shall take the rod, and the other who is outraced shall take the cap." And they said, "We accept and consent to this thy proposal." Then Hasan took a stone and threw it with his might, so that it disappeared from sight. The two boys ran under and after it, and when they were at a distance he donned the cap and hending the rod in hand, removed from his place that he might prove the truth of that which the boys had said, with regard to their secret properties. The younger outran the elder and coming first to the stone, took it and returned with it to the place where they had left Hasan, but found no signs of him. So he called to his brother, saying, "Where is the man who was to be umpire between us?" Quoth the other, "I espy him not, neither wot I whether he hath flown up to heaven above or sunk into earth beneath." Then they sought for him, but saw him not, though all the while he was standing in his stead hard by them. So they abused each other, saying, "Rod and Cap are both gone; they are neither mine nor thine: and indeed our father warned us of this very thing; but we forgot whatso he said." Then they retraced their steps and Hasan also entered the city, wearing the cap and bearing the rod; and none saw him. Now when he was thus certified of the truth of their speech, he rejoiced with exceeding joy and making the palace, went up into the lodging of Shawahi, who saw him not, because of the cap. Then he walked up to a shelf,¹ over her head upon which were vessels of glass and chinaware, and shook it with his hand, so that what was thereon fell to the ground. The old woman cried out and beat her face; then she rose and restored the fallen things to their places,² saying in herself, "By Allah, methinks Queen

¹ Arab. "Raff," a shelf proper, running round the room about 7-7½ feet from the ground. During my day it was the fashion in Damascus to range in line along the Raff splendid porcelain bowls brought by the caravans in olden days from China, whilst on the table were placed French and English specimens of white and gold "china" worth perhaps a franc each.

² Lane supposes that the glass and china-ware had fallen upon the divan running round the walls under the Raff and were not broken.

Nur al-Huda hath sent a Satan to torment me, and he hath tricked me this trick ! I beg Allah Almighty deliver me from her and preserve me from her wrath for, O Lord, if she deal thus abominably with her half-sister, beating and hanging her, dear as she is to her sire, how will she do with a stranger like myself, against whom she is incensed ?"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Twenty-second Night,

She said, It hath reached me, O auspicious King, that the ancient Lady of Calamities cried, "When Queen Nur al-Huda doeth such misdeed to her sister, what will she do to a stranger like myself, against whom she is incensed ?" Then said she, "I conjure thee, O devil, by the Most Compassionate, the Bountiful-great, the High of Estate, of Dominion elate, who man and Jinn did create, and by the writing upon the seal of Solomon David-son (on both be The Peace !) speak to me and answer me." Quoth Hasan, "I am no devil ; I am Hasan, the afflicted, the distraught." Then he raised the cap from his head and appeared to the old woman, who knew him and taking him apart, said to him, "What has come to thy reason that thou returnest hither ? Go hide thee ; for, if this wicked woman have tormented thy wife with such torments, and she her sister, what will she do an she light on thee ?" Then she told him all that had befallen his spouse and that wherein she was of travail and torment and tribulation, and straitly described all the pains she endured, adding, "And indeed the Queen repenteth her of having let thee go and hath sent one after thee, promising him an hundred-weight of gold and my rank in her service ; and she hath sworn that, if he bring thee back, she will do thee and thy wife and children dead." And she shed tears and discovered to Hasan what the Queen had done with herself, whereat he wept and said, "O my lady, how shall I do to escape from this land and deliver myself and my wife and children from this tyrannical Queen and how devise to return with them in safety to my own country ?" Replied the old woman, "Woe to thee ! Save thyself !" Quoth he, "There is no help but I deliver her and my children from the Queen perforce and in her despite ;" and quoth Shawahi, "How canst thou forcibly rescue them from her ?" Go and hide thyself, O my son, till Allah Almighty empower thee." Then Hasan showed her the rod and the cap, whereat she rejoiced with joy exceeding and cried, "Glory be to Him who quickeneth the bones, though they be rotten ! By

Allah, O my son, thou and thy wife were but of lost folk ; now, however, thou art saved, thou and thy wife and children ! For I know the rod and I know its maker, who was my Shaykh in the science of Gramarye. He was a mighty magician and spent an hundred and thirty and five years working at this rod and cap, till he brought them to perfection, when Death the Inevitable overtook him. And I have heard him say to his two boys :—O my sons, these two things are not of your lot, for there will come a stranger from a far country, who will take them from you by force, and ye shall not know how he taketh them. Said they :—O our father, tell us how he will avail to take them. But he answered :—I wot not.” “And, O my son,” added she, “how availedst thou to take them ?” So he told her how he had taken them from the two boys, whereat she rejoiced and said, “O my son, since thou hast gotten the whereby to free thy wife and children, give ear to what I shall say to thee. For me there is no dwelling with this wicked woman, after the foul fashion in which she durst use me ; so I am minded to depart from her to the caves of the Magicians and there abide with them until I die. But do thou, O my son, don the cap and hend the rod in hand and enter the place where thy wife and children are. Unbind her bonds and smite the earth with the rod, saying :—Be ye present, O Slaves of these Names ! whereupon the familiars of the rod will appear ; and if there present himself one of the Chiefs of the Tribes, command him whatso thou shalt wish and will.” So he farewelled her and went forth, donning the cap and hending the rod, and entered the place where his wife was. He found her well-nigh lifeless, bound to the ladder by her hair, tearful-eyed and woeful-hearted, in the sorriest of plights, knowing no way to deliver herself. Her children were playing under the ladder, whilst she looked at them and wept for them and herself, because of the barbarities and sore treating and bitter penalties which had befallen her ; and he heard her repeat these couplets 1:—

There remaineth not aught save a fluttering breath and an eye whose owner is confounded.

And a desirous lover whose bowels are burned with fire notwithstanding which she is silent.

The exulting foe pitieth her at the sight of her. Alas for her whom the exulting foe pitieth.

When Hasan saw her in this state of torment and misery and ignominy and infamy, he wept till he fainted ; and when he recovered,

¹ These lines have occurred in Night dclxxxix. I quote Lane.

he saw his children playing and their mother aswoon for excess of pain; so he took the cap from his head and the children saw him and cried out, "O our father!" Then he covered his head again and the Princess came to herself, hearing their cry, but saw only her children weeping and shrieking, "O our father!" When she heard them name their sire and weep, her heart was broken and she said to them, "What maketh you in mind of your father at this time?" And she wept sore and cried out, from an aching bosom, "Where are ye and where is your father?" Then she recalled the days of her union with Hasan and what had befallen her since her desertion of him and wept with sore weeping till her cheeks were seared and furrowed and her face was drowned in a briny flood. Her tears ran down and wetted the ground and she had not a hand loose to wipe them from her cheeks, whilst the flies fed their fill on her skin, and she found no helper but weeping and no solace but improvising verses. Then she repeated these couplets:—

I call to mind the parting-day that rent our loves in twain, When, as I turned away, the tears in very streams did rain.
The cameleer urged on his beasts with them, what while I found Nor strength nor fortitude, nor did my heart with me remain.
Yea, back I turned, unknowing of the road, nor might shake off The trance o grief and longing love that numbed my heart and brain;
And worst of all betided me, on my return, was one Who came to me, in lowly guise, to glory in my pain.
Since the belovèd's gone, O soul, forswear the sweet of life Nor covet its continuance, for, wanting him, 'twere vain.
List, O my friend, unto the tale of love, and God forbid That I should speak and that thy heart to hearken should not deign!
As 'twere El Asmaï himself, of passion I discourse Fancies rare and marvellous, linked in an endless chain.¹

—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Twenty-third Night,

She continued, When Hasan went in to his wife he saw his children and heard her repeating the verses afore mentioned.² Then she

¹ The lines have occurred before. I quote Mr. Payne.

² This formula, I repeat, especially distinguishes the Tale of Hasan of Bassorah.

turned right and left, seeking the cause of her children's crying out, "O our father!" but saw no one and marvelled that her sons should name their sire at that time and call upon him. But when Hasan heard her verses, he wept till he swooned away and the tears railed down his cheeks like rain. Then he drew near the children and raised the cap from his head unseen of his wife, whereupon they saw him and they knew him and cried out saying, "O our father!" Their mother fell a-weeping again, when she heard them name their sire's name, and said, "There is no avoiding the doom which Almighty Allah hath decreed!" adding, "O strange! What maketh them think of their father at this time and call upon him, albeit it is not of their wont." Then she wept and recited these couplets:—

The land of lamping moon is bare and drear; * O eyne of me pour forth the
brimming tear!

They marched: how shall I now be patient? * That I nor heart nor patience
own I swear!

O ye, who marched yet bide in heart of me, * Will you, O lords, return to that
we were?

What harm if they return and I enjoy * Meeting, and they had ruth on tears of
care?

Upon the parting-day they dimmed these eyne, * For sad surprise, and lit the
flames that flare.

Sore longed I for their stay, but Fortune stayed * Longings and turned my hope
to mere despair.

Return to us (O love!) by Allah, deign! * Enow of tears have flowed for
absence-bane.

Then Hasan could no longer contain himself, but took the cap from his head; whereupon his wife saw him and recognising him screamed a scream which startled all in the palace, and said to him, "How camest thou hither? From the sky hast thou dropped or through the earth hast thou come up?" And her eyes brimmed with tears and Hasan also wept. Quoth she, "O man, this be no time for tears or blame. Fate hath had its course and the sight was blinded and the Pen hath run with what was ordained of Allah when Time was begun; so, Allah upon thee, whencesoever thou comest, go hide, lest any espy thee and tell my sister and she do thee and me die!" Answered he, "O my lady, and lady of all Queens, I have adventured myself and come hither, and either I will die or I will deliver thee from this strait and travel with thee and my children to my country, despite the nose of this thy wickedest sister." But as she heard his words she smiled and for awhile fell to shaking her head and said, "Far, O my life, far is it from the power of any except Allah Almighty to deliver me from this my strait! Save thyself by flight and wend thy ways and cast not thy-

self into destruction; for she hath conquering hosts none may withstand. Given that thou tookest me and wentest forth, how canst thou make thy country and escape from these islands and the perils of these awesome places? Verily, thou hast seen on thy way hither, the wonders, the marvels, the dangers and the terrors of the road, such as none may escape, not even one of the rebel Jinns. Depart, therefore, forthright and add not cark to my cark and care to my care, neither do thou pretend to rescue me from this my plight; for who shall carry me to thy country through all these vales and thirsty wolds and fatal steads?" Rejoined Hasan, "By thy life, O light of mine eyes, I will not depart this place nor fare but with thee!" Quoth she, "O man! How canst thou avail unto this thing and what manner of man art thou? Thou knowest not what thou sayest! None can escape from these realms, even had he command over Jinns, Ifrits, magicians, chiefs of tribes and Marids. Save thyself and leave me; perchance Allah will bring about good after ill." Answered Hasan, "O lady of fair ones, I came not save to deliver thee with this rod and with this cap." And he told her what had befallen him with the two boys; but, whilst he was speaking, behold, up came the Queen and heard their speech. Now when he was ware of her, he donned the cap and was hidden from sight, and she entered and said to the Princess, "O wretch, who is he with whom thou wast talking?" Answered Manar al-Sana, "Who is with me that should talk with me, except these children?" Then the Queen took the whip and beat her, whilst Hasan stood by and looked on, nor did she leave beating her till she fainted; whereupon she bade transport her to another place. So they loosed her and carried her to another chamber, whilst Hasan followed unseen. There they cast her down, senseless, and stood gazing upon her, till she revived and recited these couplets :¹—

I have sorrowed on account of our disunion with a sorrow that made the tears to overflow from my eyelids;
And I vowed that if Fortune reunite us, I would never again mention our separation;
And I would say to the envious, Die ye with regret; By Allah I have now attained my desire!
Joy hath overwhelmed me to such a degree that by its excess it hath made me weep.
O eye, how hath weeping become thy habit? Thou weepest in joy as well as in sorrows.

¹ These lines have occurred before. I quote Lane.

When she ceased her verse the slave-girls went out from her and Hasan took off his cap ; whereupon his wife said to him, "See, O man, all this befel me not save by reason of my having rebelled against thee and transgressed thy commandment and gone forth without thy leave.¹ So, Allah upon thee, blame me not for my sins, and know that women never wot a man's worth till they have lost him. Indeed, I have offended and done evil ; but I crave pardon of Allah Almighty for whatso I did, and if He reunite us, I will never again gainsay thee in aught ; no, never !"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Twenty-fourth Night

She pursued, It hath reached me, O auspicious King, that Hasan's wife besought pardon of him, saying, "Blame me not for my sin ; and indeed I crave mercy of Allah Almighty." Quoth Hasan (and indeed his heart ached for her), "'Twas not thou that wast in fault ; nay, the fault was mine and mine only, for I fared forth and left thee with one who knew not thy rank, neither thy worth nor thy degree. But know, O beloved of my heart and fruit of my vitals and light of mine eyes, that Allah (blessed be He!) hath ordained to me power of releasing thee ; so, say me, wouldst thou have me carry thee to thy father's home, there to accomplish what Allah decreeth unto thee, or wilt thou forthright depart with me to mine own country, now that relief is come to thee?" Quoth she, "Who can deliver me save the Lord of the Heavens? Go to thy mother-land and put away from thee false hope ; for thou knowest not the perils of these parts which, an thou obey me not, soon shalt thou sight." And she improvised these couplets :—

On me and with me bides thy volunity ; * Why then such anger such despite to me ?

Whate'er befel us Heaven forbid that love * Fade for long time or e'er forgotten be !

Ceased not the spy to haunt our sides, till seen * Our love estranged and then estranged was he :

In truth I trusted to fair thoughts of thine * Though spake the wicked spy maliciously.

We'll keep the secret 'twixt us twain and hold * Although the brand of blame unsheathed we see.

¹ She speaks to the "Gallery," who would enjoy a loud laugh against Mistress Gadabout. The end of the sentence must speak to the heart of many a widow.

The livelong day in longing love I spend * Hoping acceptance-message from my friend.

Then wept she and her children, and the handmaidens heard them : so they came in to them and found them weeping, but saw not Hasan with them ; wherefore they wept for ruth of them and blamed Queen Nur al-Huda. Then Hasan took patience till night came on and her guards had gone to their sleeping-places, when he arose and girded his waist ; then went up to her and, loosing her, kissed her on the head and between the eyes and pressed her to his bosom, saying, " How long have we wearied for our mother-land and for reunion there ! Is this our meeting in sleep, or on wake ? " Then he took up the elder boy and she took up the younger and they went forth the palace ; and Allah veiled them with the veil of His protection, so that they came safe to the outer gate which closed the entrance to the Queen's Serraglio. But finding it locked from without, Hasan said, " There is no Majesty and there is no Might save in Allah, the Glorious, the Great ! Verily we are Allah's and unto Him shall we return ! " With this they despaired of escape and Hasan beat hand upon hand, saying, " O Dispeller of dolours ! Indeed, I had bethought me of everything and considered its conclusion but this ; and now, when it is daybreak, they will take us, and what device have we in this case ? " And he recited the following two couplets¹ :

Thou madest fair thy thought of Fate, whenas the days were fair, And fearedst not the unknown ills that they to thee might bring.

The nights were fair and calm to thee : thou wast deceived by them, For in the peace of night is born full many a troublous thing.

Then Hasan wept and his wife wept for his weeping and for the abasement she had suffered and the cruelties of Time and Fortune :—

Baulks me my Fate as tho' she were my foe ; * Each day she showeth me new cark and care :

Fate, when I aim at good, brings clean reverse, * And lets foul morrow wait on day that's fair.

And also these :—

Irks me my Fate and clean unknowns that I * Of my high worth her shifts and shafts despise.

She nights parading what ill-will she works : * I night parading Patience to her eyes.

Then his wife said to him, " By Allah, there is no relief for us but

¹ These lines occur before : so I quote Mr. Payne.

to slay ourselves and be at rest from this great and weary travail ; else we shall suffer grievous torment on the morrow." At this moment, behold, they heard a voice from without the door cry, "By Allah, O my lady Manar al-Sana, I will not open to thee and thy husband Hasan, except ye obey me in whatso I shall say to you !" When they heard these words they were silent for excess of fright and would have returned whence they came ; when lo ! the voice spake again saying, "What aileth you both to be silent and answer me not ?" Therewith they knew the speaker for the old woman Shawahi, Lady of Calamities, and said to her, "Whatsoever thou biddest us, that will we do ; but first open the door to us, this being no time for talk." Replied she, "By Allah, I will not open to you until ye both swear to me that you will take me with you and not leave me with yonder queen : so whatever befalleth you shall befall me, and if ye escape I shall escape, and if ye perish I shall perish : for yonder abominable woman, wretch that she is, entreateth me with indignity and still tormenteth me on your account ; and thou, O my daughter, knowest my worth." Now recognising her they trusted in her and sware to her an oath such as contented her, whereupon she opened the door to them and they fared forth and found her riding on a Greek jar of red earthenware with a rope of palm-fibres about its neck,¹ which rolled under her and ran faster than a Najdi colt ; and she came up to them, and said, "Follow me and fear naught, for I know forty modes of magic, by the least of which I could make this city a dashing sea, swollen with clashing billows, and ensorcel each damsel therein to a fish, and all before dawn. But I was not able to work aught of my mischief, for fear of the King her father and of regard to her sisters, for that they are formidable by reason of their many guards and tribesmen and servants. However, soon will I show you wonders of my skill in witchcraft ; and now let us on, relying upon the blessing of Allah and His good aid " Hasan and his wife rejoiced in this, making sure of escape,—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Twenty-fifth Night,

She resumed, It hath reached me, O auspicious King, that when Hasan and his wife, accompanied by the ancient dame Shawahi,

¹ *i.e.* by way of halter. This jar is like the cask in Auerbach's Keller : and has already been used by witches ; see Night dlxxxvii.

fared forth from the palace, they made sure of deliverance and they walked on till they came without the city, when he fortified his heart and, smiting the earth with the rod, cried, "Ho, ye servants of these names, appear to me and acquaint me with your conditions!" Thereupon the earth clave asunder and out came ten¹ Ifrits, with their feet in the bowels of the earth and their heads in the clouds. They kissed the ground three times before Hasan and said as with one voice, "Adsumus! Here are we at thy service, O our lord and ruler over us! What dost thou bid us do? for we hear and obey thy commandment. An thou wilt, we will dry thee up seas and remove mountains from their places." So Hasan rejoiced in their words and at their speedy answer to his evocation; then taking courage and bracing up his resolution, he said to them, "Who are ye and what be your names and your races, and to what tribes and clans and companies appertain ye?" They kissed the earth once more and answered as with one voice, saying, "We are seven Kings, each ruling over seven tribes of the Jinn of all conditions, and Satans and Marids, flyers and divers, dwellers in mountains and wastes and wolds, and haunters of the seas: so bid us do whatso thou wilt, for we are thy servants and thy slaves, and whoso possesseth this rod hath dominion over all our necks and we owe him obedience." Now when Hasan heard this, he rejoiced with joy exceeding, as did his wife and the old woman, and presently he said to the Kings of the Jinn, "I desire of you that ye show me your tribes and hosts and guards." "O our lord," answered they, "if we show thee our tribes, we fear for thee and these who are with thee, for their name is legion and they are various in form and fashion, figure and favour. Some of us are heads sans bodies and others bodies sans heads, and others again are in the likeness of wild beasts and ravening lions. However, if this be thy will, there is no help but we first show thee those of us who are like unto wild beasts. But, O our lord, what wouldst thou of us at this present?" Quoth Hasan, "I would have you carry me forthwith to the city of Baghdad, me and my wife and this honest woman." But, hearing his words they hung down their heads and were silent, whereupon Hasan asked them, "Why do ye not reply?" And they answered as with one voice, "O our lord and ruler over us, we are of the covenant of Solomon son of David (on the twain be The Peace!) and he sware us in that we would bear none of the sons of Adam on our backs; since which time we have borne no mortal on back or shoulder: but we will

¹ Here they are ten but afterwards they are reduced to seven: I see no reason for changing the text with Lane and Payne.

straightway harness thee horses of the Jinn, that shall carry thee and thy company to thy country." Hasan enquired, "How far are we from Baghdad?" and they, "Seven years' journey for a diligent horseman." Hasan marvelled at this and said to them, "Then how came I hither in less than a year?" and they said, "Allah softened to thee the hearts of His pious servants, else hadst thou never come to this country nor hadst thou set eyes on these regions; no, never! For the Shaykh Abd al-Kaddus, who mounted thee on the elephant and the magical horse, traversed with thee, in ten days, three years' journey for a well-girt rider, and the Ifrit Dahnash, to whom the Shaykh committed thee, carried thee a three years' march in a day and a night; all which was of the blessing of Allah Almighty, for that the Shaykh Abu al-Ruwaysh is of the seed of Ásaf bin Barkhiyá¹ and knoweth the Most Great Name of Allah.² Moreover, from Baghdad to the palace of the damsels is a year's journey, and this maketh up the seven years." When Hasan heard this, he marvelled with exceeding marvel and cried, "Glory be to God, Facilitator of the hard, Fortifier of the weak heart, Approximator of the far and Humbler of every froward tyrant, Who hath eased us of every accident and carried me to these countries and subjected to me these creatures and reunited me with my wife and children! I know not whether I am asleep or awake or if I be sober or drunken!" Then he turned to the Jinn and asked, "When ye have mounted me upon your steeds, in how many days will they bring us to Baghdad?" and they answered, "They will carry you thither under the year, but not until after ye have endured terrible perils and hardships and horrors and ye have traversed thirsty Wadys and frightful wastes and horrible steads without number: and we cannot promise thee safety, O our lord, from the people of these islands,"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Twenty-sixth Night,

She said, It hath reached me, O auspicious King, that the Jann said to Hasan, "We cannot promise thee safety, O our Lord, from this islandry, nor from the mischief of the Supreme King and his enchanters and warlocks. It may be they will overcome us and take

¹ Wazir of Solomon.

² Arab. "Ism al-A'zam," the Ineffable Name, a superstition evidently derived from the Talmudic fancies of the Jews.

you from us and we fall into affliction with them, and all to whom the tidings shall come after this will say to us:—Ye are wrong-doers ! How could ye go against the Supreme King and carry a mortal out of his dominions, and eke the King's daughter with him ?" adding, " Wert thou alone with us the thing were light ; but He who conveyed thee hither is capable to carry thee back to thy country and reunite thee with thine own people forthright and in readiest plight. So take heart and put thy trust in Allah and fear not ; for we are at thy service, to convey thee to thy country." Hasan thanked them therefor and said, " Allah requite you with good ! but now make haste with the horses ;" they replied, " We hear and we obey," and struck the ground with their feet, whereupon it opened and they disappeared within it and were absent awhile, after which they suddenly reappeared with three horses, saddled and bridled, and on each saddle-bow a pair of saddle-bags, with a leathern bottle of water in one pocket and the other full of provant. So Hasan mounted one steed and took a child before him, whilst his wife mounted a second and took the other child before her. Then the old woman alighted from the jar and bestrode the third horse and they rode on, without ceasing, all night. At break of day they turned aside from the road and made for the mountain, whilst their tongues ceased not to name Allah. Then they fared on under the highland all that day, till Hasan caught sight of a black object afar as it were a tall column of smoke a-twisting skywards ; so he recited somewhat of the Koran and Holy Writ, and sought refuge with Allah from Satan the Stoned. The black thing grew plainer as they drew near, and when hard by it, they saw that it was an Ifrit, with a head like a huge dome and tusks like grapnels and jaws like a lane and nostrils like ewers and ears like leathern targes and mouth like a cave and teeth like pillars of stone and hands like winnowing forks and legs like masts : his head was in the cloud and his feet in the bowels of the earth had plowed. When Hasan gazed upon him he bowed himself and kissed the ground before him, saying, " O Hasan, have no fear of me ; for I am the chief of the dwellers in this land, which is the first of the Isles of Wak, and I am a Moslem and an adorer of the One God. I have heard of you and your coming, and when I knew of your case I desired to depart from the land of the magicians to another land, void of inhabitants and far from men and Jinn, that I might dwell there alone and worship Allah till my fated end came upon me. So I wish to accompany you and be your guide, till ye fare forth of the Wak Islands ; and I will not appear save at night ; and do ye hearten your hearts on my account ; for I am a Moslem, even as ye

are Moslems." When Hasan heard the Ifrit's words, he rejoiced with exceeding joy and made sure of deliverance ; and he said to him, "Allah requite thee weal ! Go with us relying upon the blessing of Allah !" So the Ifrit forewent them and they followed, talking and making merry, for their hearts were pleased and their breasts were eased and Hasan fell to telling his wife all that had befallen him and all the hardships he had undergone, whilst she excused herself to him and told him, in turn, all she had seen and suffered. They ceased not faring through that night——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Twenty-seventh Night

She said, It hath reached me, O auspicious King, that they ceased not faring through that night and the horses bore them like the blinding leven, and when the day rose all put their hands to the saddle-bags and took forth provant which they ate and water which they drank. Then they sped diligently on their way, preceded by the Ifrit, who turned aside with them from the beaten track into another road, till then untrodden, along the sea-shore, and they ceased not faring on, without stopping, across Wadys and wolds a whole month, till on the thirty-first day there arose before them a dust-cloud that walled the world and darkened the day ; and when Hasan saw this, he was confused and turned pale ; and more so when a frightful crying and clamour struck their ears. Thereupon the old woman said to him, "O my son, this is the army of the Wak Islands, that hath overtaken us ; and presently they will lay violent hands on us." Hasan asked, "What shall I do, O my mother ?" and she answered, "Strike the earth with the rod." He did so, whereupon the Seven Kings presented themselves and saluted him with the salam, kissing ground before him and saying, "Fear not, neither grieve." Hasan rejoiced at these words and answered them, saying, "Well said, O Princes of the Jinn and the Ifrits ! This is your time !" Quoth they, "Get ye up to the mountain-top, thou and thy wife and children and she who is with thee and leave us to deal with them, for we know that you all are in the right and they in the wrong and Allah will aid us against them." So Hasan and his wife and children and the old woman dismounted and dismissing the horses, ascended the flank of the mountain——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Twenty-eighth Night

She continued, It hath reached me, O auspicious King, that Hasan with his wife, his children and the ancient dame ascended the mountain flank after they had dismissed the coursers. Presently, up came Queen Nur al-Huda, with the troops right and left, and the captains went round about among the many and ranged them rank by rank in battle array. Then the hosts charged down upon each other and clashed together the twain with a mighty strain, the brave pressed on amain and the coward to fly was fain and the Jinn cast flames of fire from their mouths, whilst the smoke of them rose up to the confines of the sky and the two armies appeared and disappeared. The champions fought and heads flew from trunks and the blood ran in rills; nor did brand leave to play and blood to flow and battle fire to glow, till the murk o' night came, when the two hosts drew apart and, alighting from their steeds, rested upon the field by the fires they had kindled. Therewith the Seven Kings went up to Hasan and kissed the earth before him. He pressed forwards to meet them and thanked them and prayed Allah to give them the victory and asked them how they had fared with the Queen's troops. Quoth they, "They will not withstand us more than three days, for we had the better of them to-day, taking some two thousand of them prisoners and slaying of them much folk whose compt may not be told. So be of good cheer and broad of breast. Then they farewelled him and went down to look after the safety of their troops, and they ceased not to keep up the fires till the morning rose with its sheen and shone, when the fighting-men mounted their horses of noble strain and smote one another with thin-edged skean and with brown of bill they thrust amain, nor did they cease that day battle to darraign. Moreover, they passed the night on horseback clashing together like dashing seas; raged among them the fires of war, and they stinted not from battle and jar, till the armies of Wak were defeated and their power broken and their courage quelled; their feet slipped and whither they fled soever defeat was before them; wherefore they turned tail and of flight began to avail: but the most part of them were slain, and their Queen and her chief officers and the grandees of her realm were captive ta'en. When the morning morrowed the Seven Kings presented themselves before Hasan and set for him a throne of alabaster inlaid with pearls and jewels, and he sat down thereon. They also set thereby a throne of ivory, plated with glittering gold, for the Princess Manar al-Sana, and another for the ancient

dame Shawahi Zat al-Dawahi. Then they brought before them the prisoners, and among the rest Queen Nur al-Huda with elbows pinioned and feet fettered, whom when Shawahi saw, she said to her, "Thy recompense, O tyrant, shall be that two hounds be starved and two mares stinted of water, till they be athirst; then shalt thou be bound to the mares' tails and these driven to the river, with the dogs following thee that they may rend thy skin; and after, thy flesh shall be cut off and given them to eat. How couldst thou do with thy sister such deed, O wretch, seeing that she was lawfully married, after the ordinance of Allah and of His Apostle? For there is no monkery in Al-Islam and marriage is one of the institutions of the Apostles (on whom be The Peace!)¹ nor were women created but for men." Then Hasan commanded to put all the captives to the sword and the old woman cried out, saying, "Slay them all and spare none!"² But, when Princess Manar al-Sana saw her sister in this plight, a bondswoman and in fetters, she wept over her and said, "O my sister, who is this hath conquered us and made us captives in our own country?" Quoth Nur al-Huda, "Verily, this is a mighty matter! Indeed this man Hasan hath gotten the mastery over us and Allah hath given him dominion over us and over all our realm, and he hath overcome us and the Kings of the Jinn." And quoth her sister, "Indeed, Allah aided him not against you nor did he overcome you nor capture you save by means of this cap and rod." So Nur al-Huda was certified and assured that he had conquered her by means thereof and humbled herself to her sister, till she was moved to ruth for her and said to her husband, "What wilt thou do with my sister? Behold, she is in thy hands and she hath done thee no misdeed that thou shouldest punish her." Replied Hasan, "Her torturing of thee was misdeed enow." But she answered, saying, "She hath excuse for all she did with me. As for thee, thou hast set my father's heart on fire for the loss of me, and what will be his case, if he lose my sister also?" And he said to her, "'Tis thine to decide; do whatso thou wilt." So she bade loose her sister and the rest of the captives, and they did her bid-

¹ The tradition is that Mohammed asked Akáf al-Wadá'ah "Hast a wife?" and when answered in the negative, "Then thou appertainest to the brotherhood of Satans! An thou wilt be one of the Christian monks then company therewithal, but an thou be of us, know that it is our custom to marry."

² The old woman, in the East as in the West, being the most vindictive of her kind. I have noted (Pilgrimage iii. 70) that a Badawi will sometimes though in shame take the blood-wit; but if it be offered to an old woman she will dash it to the ground and clutch her knife and fiercely swear by Allah that she will not eat her son's blood.

ding. Then she went up to Queen Nur al-Huda and embraced her, and they wept together a long while ; after which quoth the Queen, " O my sister, bear me not malice for that I did with thee ;" and quoth Manar al-Sana, " O my sister, this was foreordained to me by Fate." Then they sat on the couch talking and Manar al-Sana made peace between the old woman and her sister after the goodliest fashion, and their hearts were set at ease. Thereupon Hasan dismissed the servants of the rod, thanking them for the succour which they had afforded him against his foes, and Manar al-Sana related to her sister all that had befallen her with Hasan her husband and everything he had suffered for her sake, saying, " O my sister, since he hath done these deeds and is possessed of this might, and Allah Almighty hath gifted him with such exceeding prowess that he hath entered our country and beaten thine army and taken thee prisoner and defied our father, the Supreme King, who hath dominion over all the Princes of the Jinn, it behoveth us to fail not of what is due to him." Replied Nur al-Huda, " By Allah, O my sister, thou sayst sooth in whatso thou tellest me of the marvels which this man hath seen and suffered ; and none may fail of respect to him. But was all this on thine account, O my sister ?"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Twenty-ninth Night,

She pursued, It hath reached me, O auspicious King, that when Princess Manar al-Sana repeated to her sister these praises of Hasan, the other replied, " By Allah, this man can claim all respect, more by token of his generosity. But was all this on thine account ?" " Yes," answered Manar al-Sana, and they passed the night in converse till the morning morrowed and the sun rose and they were minded to depart. So they farewelled one another and Manar al-Sana gave God-speed to the ancient dame after reconciling her with Queen Nur al-Huda. Thereupon Hasan smote the earth with the rod and its servants the Jinn appeared and saluted him, saying, " Praised be Allah, who hath set thy soul at rest ! Command us what thou wilt, and we will do it for thee in less than the twinkling of an eye." He thanked them for their saying and said to them, " Allah requite you with good ! Saddle me two steeds of the best." So they brought him forthwith two saddled coursers, one of which he mounted, taking his elder son before him, and his wife rode the other, taking the younger son in front of her. Then the Queen and the old woman also backed horse and departed,

Hasan and his wife following the right and Nur al-Huda and Shawahi the left hand road. The spouses fared on with their children, without stopping, for a whole month, till they drew in sight of a city, which they found compassed about with trees and streams, and making the trees, dismounted beneath them, thinking to rest there. As they sat talking, behold, they saw many horsemen coming towards them, whereupon Hasan rose and, going to meet them, saw that it was King Hassun, lord of the Land of Camphor and Castle of Crystal, with his attendants. So Hasan went up to the King and kissed his hands and saluted him; and when Hassun saw him, he dismounted and seating himself with Hasan upon carpets under the trees, returned his salam and gave him joy of his safety, and rejoiced in him with exceeding joy, saying to him, "O Hasan, tell me all that hath befallen thee, first and last." So he told him all of that, whereupon the King marvelled and said to him, "O my son, none ever reached the Islands of Wak and returned thence but thou, and indeed thy case is wondrous; but Alhamdolillah—praised be God—for safety!" Then he mounted and bade Hasan ride with his wife and children into the city, where he lodged them in the guest-house of his palace; and they abode with him three days, eating and drinking in mirth and merriment, after which Hasan sought Hassun's leave to depart to his own country and the King granted it. Accordingly they took horse and the King rode with them ten days, after which he farewelled them and turned back, whilst Hasan and his wife and children fared on a whole month, at the end of which time they came to a great cavern, whose floor was of brass. Quoth Hasan to his wife, "Kennest thou yonder cave?" and quoth she, "No." Said he, "Therein dwelleth a Shaykh, Abu al-Ruwaysh hight, to whom I am greatly beholden, for that he was the means of my becoming acquainted with King Hassun." Then he went on to tell her all that had passed between him and Abu al-Ruwaysh, and as he was thus engaged, behold, the Shaykh himself issued from the cavern-mouth. When Hasan saw him, he dismounted from his steed and kissed his hands, and the old man saluted him and gave him joy of his safety and rejoiced in him. Then he carried him into the antre and sat down with him, whilst Hasan related to him what had befallen him in the Islands of Wak; whereat the Elder marvelled with exceeding marvel and said, "O Hasan, how didst thou deliver thy wife and children?" So he told them the tale of the cap and the rod, hearing which he wondered and said, "O Hasan, O my son, but for this rod and the cap, thou hadst never delivered thy wife and children." And he replied, "Even so, O my lord." As they were talking, there came a knocking at the door, and Abu al-

Ruwaysh went out and found Abd al-Kaddus mounted on his elephant. So he saluted him and brought him into the cavern, where he embraced Hasan and congratulated him on his safety, rejoicing greatly in his return. Then said Abu al-Ruwaysh to Hasan, "Tell the Shaykh Abd al-Kaddus all that hath befallen thee, O Hasan." He repeated to him everything that had passed, first and last, till he came to the tale of the rod and cap,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Thirtieth Night,

She resumed, It hath reached me, O auspicious King, that Hasan began relating to Shaykh Abd al-Kaddus and Shaykh Abu al-Ruwaysh (who sat chatting in the cave) all that had passed, first and last, till he came to the tale of the rod and cap; whereupon quoth Abd al-Kaddus, "O my son, thou hast delivered thy wife and thy children and hast no further need of the two. Now we were the means of thy winning to the Islands of Wak, and I have done thee kindness for the sake of my nieces, the daughters of my brother; wherefore I beg thee, of thy bounty and favour, to give me the rod and the Shaykh Abu al-Ruwaysh the cap." When Hasan heard this, he hung down his head, being ashamed to reply, "I will not give them to you," and said in his mind, "Indeed these two Shaykhs have done me great kindness, and were the means of my winning to the Islands of Wak, and but for them I had never made the place, nor delivered my children, nor had I gotten me this rod and cap." So he raised his head and answered, "Yes, I will give them to you: but, O my lords, I fear lest the Supreme King, my wife's father, come upon me with his commando and combat with me in my own country, and I be unable to repel them, for want of the rod and the cap." Replied Abd al-Kaddus, "Fear not, O my son; we will continually succour thee and keep watch and ward for thee in this place; and whosoever shall come against thee from thy wife's father or any other, him we will fend off from thee; wherefore be thou of good cheer and keep thine eyes cool of tear, and hearten thy heart and broaden thy breast and feel naught whatsoever of fear, for no harm shall come to thee." When Hasan heard this, he was abashed and gave the cap to Abu al-Ruwaysh, saying to Abd al-Kaddus, "Accompany me to my own country and I will give thee the rod." At this the two elders rejoiced with exceeding joy and made him ready riches and treasures which beggar all description. He abode

with them three days, at the end of which he set out again and the Shaykh Abd al-Kaddus got him ready to depart with him. So he and his wife mounted their beasts and Abd al-Kaddus whistled, when, behold, a mighty big elephant trotted up, with forehand and feet on amble, from the heart of the desert, and he took it and mounted it. Then they farewelled Abu al-Ruwaysh, who disappeared within his cavern; and they fared on across country, traversing the land in its length and breadth wherever Abd al-Kaddus guided them by a short cut and an easy way, till they drew near the land of the Princesses, whereupon Hasan rejoiced at finding himself once more near his mother, and praised Allah for his safe return and reunion with his wife and children after so many hardships and perils; and thanked Him for His favours and bounties, reciting these couplets:—

Haply shall Allah deign us twain unite, * And lockt in strict embrace we'll hail
the light :

And wonders that befel me I'll recount, * And all I suffered from the Severance-
blight :

And fain I'll cure mine eyes by viewing you ; * For ever yearned my heart to see
your sight :

I hid a tale for you my heart within, * Which when we meet o' morn I'll fain
recite :

I'll blame you, for the deeds by you were done ; * But while blame endeth, love
shall stay in site.

Hardly had he made an end of these verses, when he looked and, behold, there rose to view the Green Dome¹ and the Jetting Fount and the Emerald Palace, and the Mountain of Clouds showed to them from afar; whereupon quoth Abd al-Kaddus, "Rejoice, O Hasan, in good tidings: to-night shalt thou be the guest of my nieces!" At this he joyed with exceeding joy, as also did his wife, and they alighted at the domed pavilion, where they took their rest² and ate and drank; after which they mounted horse again and rode on till they came upon the palace. As they drew near, the Princesses, who were daughters of the King, brother to Shaykh Abd al-Kaddus, came forth to meet them and saluted them and their uncle, who said to them, "O daughters of my brother, behold, I have accomplished the need of this your brother Hasan and have helped him to regain his wife and children." So they embraced him and gave him joy of his return in safety and health and of his reunion with his wife and children, and it was a day of festival with them.

¹ Neither dome nor fount, etc., are mentioned before, the normal inadvertency.

² In Eastern travel the rest comes before the eating and drinking.

³ Arab. 'Id. (pron. 'Eed), which, I have said, is applied to the two great annual festivals, the "Fête of Sacrifice" and the "Break-Fast." The word

Then came forward Hasan's sister, the youngest Princess, and embraced him, weeping with sore weeping, whilst he also wept for his long desolation; after which she complained to him of that which she had suffered for the pangs of separation and weariness of spirit in his absence and recited these two couplets:—

After thy faring never chanced I 'spy * A shape, but did thy form therein
descry :

Nor closed mine eyes in sleep but thee I saw, * E'en as though dwelling 'twixt
the lid and eye.

When she had made an end of her verses, she rejoiced with joy exceeding and Hasan said to her, "O my sister, I thank none in this matter save thyself over all thy sisters, and may Allah Almighty vouchsafe thee aidance and countenance!" Then he related to her all that had past in his journey, from first to last, and all that he had undergone, telling her what had betided him with his wife's sister and how he had delivered his wife and wees, and he also described to her all that he had seen of marvels and grievous perils, even to how Queen Nur al-Huda would have slain him and his spouse and children, and none saved them from her but the Lord the Most High. Moreover, he related to her the adventure of the cap and the rod, and how Abd al-Kaddus and Abu al-Ruwaysh had asked for them, and he had not agreed to give them to the twain, save for her sake; wherefore she blessed him and thanked him, wishing him long life; and he cried, "By Allah, I shall never forget all the kindness thou hast done me from incept to conclusion."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Thirty-first Night,

She said, It hath reached me, O auspicious King, that when Hasan foregathered with the Princesses, he related to his sister all that he had endured and said to her, "Never will I forget what thou hast done for me from incept to conclusion." Then she turned to his wife Manar al-Sana and embraced her and pressed her children to her breast, saying to her, "O daughter of the Supreme King, was

denotes restoration to favour and Moslems explain as the day on which Adam (and Eve), who had been expelled from Paradise for disobedience, was re-established (U'ida) by the relenting of Allah. But the name doubtless dates amongst Arabs from days long before they had heard of the "Lord Nomenclator."

there no pity in thy bosom, that thou partedst him and his children and settedst his heart on fire for them? Say me, didst thou desire by this deed that he should die?" The Princess laughed and answered, "Thus was it ordained of Allah (extolled and exalted be He!) and whoso beguileth folk, him shall Allah beguile!"¹ Then they set on somewhat of meat and drink, and they all ate and drank and made merry. They abode thus ten days in feast and festival, mirth and merry-making, at the end of which time Hasan prepared to continue his journey. So his sister rose and made him ready riches and rarities, such as defy description. Then she strained him to her bosom, because of leave-taking, and threw her arms round his neck, whilst he recited on her account these couplets:—

The solace of lovers is naught but far, * And parting is naught save grief singular :

And ill-will and absence are naught but woe, * And the victims of Love naught but martyrs are :

And how tedious is night to the loving wight * From his true love parted 'neath evening star !

His tears course over his cheeks and so * He cries, "O tears, be there more to flow?"

With this Hasan gave the rod to Shaykh Abd al-Kaddus, who joyed therein with exceeding joy, and, thanking him and securing it, mounted and returned to his own place. Then Hasan took horse with his wife and children, and departed from the Palace of the Princesses, who went forth² with him, to farewell him. Then they turned back and Hasan fared on, over wild and wold, two months and ten days, till he came to the city of Baghdad, the House of Peace, and repairing to his home by the private postern which gave upon the open country, knocked at the door. Now his mother, for long absence, had forsworn sleep and given herself to mourning and weeping and wailing, till she fell sick and ate no meat, neither took delight in slumber but shed tears night and day. She ceased not to call upon her son's name, albeit she despaired of his returning to her; and, as he stood at the door, he heard her weeping and reciting these couplets:—

By Allah, heal, O my lords, the unwhole * Of wasted frame and heart worn with dole :

An you grant her a meeting 'tis but your grace * Shall overwhelm in the boons of the friend her soul :

I despair not of Union the Lord can grant * And to boons of meeting our woes control !

¹ Alluding to Hasan seizing her feather-dress and so taking her to wife.

² Arab. "Kharajú" = they (masc.) went forth, a vulgarism for "Kharajna" (fem.).

When she had ended her verses, she heard her son's voice at the door, calling out, "O mother, mother ah! fortune hath been kind and hath vouchsafed our reunion!" Hearing his cry, she knew his voice and went to the door, between belief and misbelief; but when she opened it, she saw him standing there and with him his wife and children; so she shrieked aloud, for excess of joy, and fell to the earth in a fainting-fit. Hasan ceased not soothing her, till she recovered and embraced him; then she wept with joy, and presently she called his slaves and servants and bade them carry all his baggage into the house.¹ So they brought in every one of the loads, and his wife and children entered also, whereupon Hasan's mother went up to the Princess and kissed her head and bussed her feet, saying, "O daughter of the Supreme King, if I have failed of thy due, behold, I crave pardon of Almighty Allah." Then she turned to Hasan and said to him, "O my son, what was the cause of this long strangerhood?" He related to her all his adventures from beginning to end; and when she heard tell of all that had befallen him, she cried a great cry and fell down a-fainting at the very mention of his mishaps. He solaced her, till she came to herself and said, "By Allah, O my son, thou hast done unwisely in parting with the rod and the cap for, hadst thou kept them with the care due to them, thou wert master of the whole earth, in its breadth and length; but praised be Allah for thy safety, O my son, and that of thy wife and children!" They passed the night in all pleasance and happiness, and on the morrow Hasan changed his clothes, and donning a suit of the richest apparel, went down into the bazar and bought black slaves and slave-girls and the richest stuffs and ornaments and furniture, such as carpets and costly vessels and all manner other precious things, whose like is not found with Kings. Moreover, he purchased houses and gardens and estates and so forth and abode with his wife and his children and his mother, eating and drinking and pleasuring; nor did they cease from all joy of life and its solace till there came to them the Destroyer of delights and the Severer of societies. And Glory be to Him who hath dominion over the Seen and the Unseen,² who is the Living, the Eternal, Who dieth not at all! And men also recount the adventures of

¹ Note the notable housewife who, at a moment when youth would forget everything, looks to the main chance.

² Arab. "Al-Malakút" (not "Malkút" as in Freytag), a Sufi term for the world of Spirits (De Sacy Chrest Ar. i. 451). Amongst Eastern Christians it is vulgarly used in the fem. and means the Kingdom of Heaven, also the preaching of the Gospel.

KHALIFAH THE FISHERMAN OF BAGHDAD.

THERE was once in tides of yore and in ages and times long gone before in the city of Baghdad a fisherman, Khalífah hight, a pauper wight, who had never once been married in all his days.¹ It chanced one morning that he took his net and went with it to the river, as was his wont, with the view of fishing before the others came. When he reached the bank, he girt himself and tucked up his skirts ; then stepping into the water, he spread his net and cast it a first cast and a second, but it brought up naught. He ceased not to throw it, till he had made ten casts, and still naught came up therein ; wherefore his breast was straitened and his mind perplexed concerning his case and he said, “I crave pardon of God the Great ; there is no god but He, the Living, the Eternal, and unto Him I repent. There is no Majesty and there is no Might save in Allah, the Glorious, the Great ! Whatso He willeth is and whatso He nilleth is not ! Upon Allah (to whom belong Honour and Glory !) dependeth daily bread ! Whenas He giveth to His servant, none denieth him ; and whenas He denieth a servant, none giveth to him.” And of the excess of his distress, he recited these two couplets :—

An Fate afflict thee, with grief manifest, * Prepare thy patience and make
broad thy breast ;
For of His grace the Lord of all the worlds * Shall send to wait upon unrest
sweet Rest.

Then he sat awhile pondering his case, and with his head bowed down recited also these couplets :—

Patience with sweet and with bitter Fate ! * And weet that His will He shall
consummate :
Night oft upon woe as on abscess acts * And brings it up to the bursting
state :
And Chance and Change shall pass o’er the youth * And fleet from his thoughts
and no more shall bait.

Then he said in his mind, “I will make this one more cast, trusting in Allah, so haply He may not disappoint my hope ;” and he rose and casting into the river the net as far as his arm availed, gathered the cords in his hands and waited a full hour, after which he pulled at it and, finding it heavy,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ This is so rare, even among the poorest classes in the East, that it is mentioned with some emphasis.

Now when it was the Eight Hundred and Thirty-second Night,

She continued, It hath reached me, O auspicious King, that when Khalifah the Fisherman had cast his net sundry times into the stream, yet had it brought up naught, he pondered his case and improvised the verses afore quoted. Then he said in his mind, "I will make this one more cast, trusting in Allah, who haply will not disappoint my hope." So he rose and threw the net and waited a full hour, after which time he pulled at it and, finding it heavy, handled it gently and drew it in, little by little, till he got it ashore, when, lo and behold! he saw in it a one-eyed, lame-legged ape. Seeing this, quoth Khalifah, "There is no Majesty and there is no Might save in Allah! Verily we are Allah's and to Him we are returning! What meaneth this heart-breaking, miserable ill-luck and hapless fortune? What is come to me this blessed day? But all this is of the destinies of Almighty Allah!" Then he took the ape and tied him with a cord to a tree which grew on the river-bank, and grasping a whip he had with him, raised his arm in the air, thinking to bring down the scourge upon the quarry, when Allah made the ape speak with a fluent tongue, saying, "O Khalifah, hold thy hand and beat me not, but leave me bounden to this tree and go down to the river and cast thy net, confiding in Allah; for He will give thee thy daily bread." Hearing this Khalifah went down to the river and casting his net, let the cords run out. Then he pulled it in and found it heavier than before; so he ceased not to tug at it, till he brought it to land, when, behold, there was another ape in it, with front teeth wide apart,¹ Kohl-darkened eyes, and hands stained with Henna-dyes; and he was laughing and wore a tattered waistcloth about his middle. Quoth Khalifah, "Praised be Allah who hath changed the fish of the river into apes!"² Then going up to the first ape, who was still tied to the tree, he said to him, "See, O unlucky, how fulsome was the counsel thou gavest me! None but thou made me light on this second ape: for that thou gavest me good-morrow with thy one eye and thy lameness,³ I am

¹ A beauty amongst the Egyptians, not the Arabs.

² True Fellow—"chaff."

³ Alluding to the well-known superstition, which has often appeared in *The Nights*, that the first object seen in the morning, such as a crow, a cripple, or a cyclops, determines the fortunes of the day. Notices in Eastern literature are as old as the days of the *Hitopadesa*; and there is something instinctive in the idea to a race of early risers. At an hour when the senses are most impressionable the aspect of unpleasant spectacles has double effect.

become distressed and weary, without dirham or dinar." So saying, he hent in hand a stick¹, and flourishing it thrice in the air, was about to come down with it upon the lame ape, when the creature cried out for mercy and said to him, "I conjure thee, by Allah, spare me for the sake of this my fellow and seek of him thy need; for he will guide thee to thy desire!" So he held his hand from him and throwing down the stick, went up to and stood by the second ape, who said to him, "O Khalifah, this my speech² will profit thee naught, except thou hearken to what I say to thee; but, an thou do my bidding and cross me not, I will be the cause of thine enrichment." Asked Khalifah, "And what hast thou to say to me that I may obey thee therein?" The ape answered, "Leave me bound on the bank and hie thee down to the river; then cast thy net a third time, and after I will tell thee what to do." So he took his net and going down to the river, cast it once more and waited awhile. Then he drew it in and finding it heavy, laboured at it and ceased not his travail till he got it ashore, when he found in it yet another ape; but this one was red, with a blue waistcloth about his middle; his hands and feet were stained with Henna and his eyes blackened with Kohl. When Khalifah saw this, he exclaimed, "Glory to God the Great! Extolled be the perfection of the Lord of Dominion! Verily, this is a blessed day from first to last: its ascendant was fortunate in the countenance of the first ape, and the scroll³ is known by its superscription! Verily, to-day is a day of apes: there is not a single fish left in the river, and we are come out to-day but to catch monkeys!" Then he turned to the third ape and said, "And what thing art thou also, O unlucky?" Quoth the ape, "Dost thou not know me, O Khalifah!" and quoth he, "Not I!" The ape cried, "I am the ape of Abu al-Sa'ádát⁴ the Jew, the shroff." Asked Khalifah, "And what dost thou for him?" and the ape answered, "I give him good-morrow at the first of the day, and he gaineth five ducats; and again at the end of the day, I give him good-even and he gaineth other five ducats. Whereupon Khalifah turned to the first ape and said to him, "See, O unlucky, what fine apes other folk have! As for thee, thou givest me good-morrow with thy one eye and thy lameness and thine ill-omened phiz

¹ Arab. "Masúkah," the stick used for driving cattle, *bâton gourdin* (Dozy). Lane applies the word to a wooden plank used for levelling the ground.

² *i.e.* the words I am about to speak to thee.

³ Arab. "Sahífah," which may mean "page" (Lane) or "book" (Payne).

⁴ Pronounce, "Abussa'ádát" = Father of Prosperities: Lane imagines that it came from the Jew's daughter being called "Sa'adat." But the latter is the Jew's wife (Night dcccxxiii.) and the word in the text is plural.

and I become poor and bankrupt and hungry !” So saying, he took the cattle-stick and flourishing it thrice in the air, was about to come down with it on the first ape, when Abu al-Sa’adat’s ape said to him, “Let him be, O Khalifah ; hold thy hand and come hither to me, that I may tell thee what to do.” So Khalifah threw down the stick and walking up to him, cried, “And what hast thou to say to me, O monarch of all monkeys ?” Replied the ape, “Leave me and the other two apes here, and take thy net and cast it into the river ; and whatever cometh up, bring it to me, and I will tell thee what shall gladden thee.”——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Thirty-third Night,

She pursued, It hath reached me, O auspicious King, that the ape of Abu al-Sa’adat said to Khalifah, “Take thy net and cast it into the river ; and whatever cometh up bring it to me and I will tell thee what shall gladden thee.” He replied, “I hear and obey,” and took the net and gathered it on his shoulder, reciting these couplets :—

When straitened is my breast I will of my Creator pray * Who may and can the
heaviest weight lighten in easiest way ;
For ere man’s glance can turn or close his eye by God His grace * Waxeth the
broken whole and yieldeth jail its prison-prey.
Therefore with Allah one and all of thy concerns commit * Whose grace and
favour men of wit shall nevermore gainsay.

And also these twain :—

Thou art the cause that castest men in ban and bane : * Sorrow e’en so and
sorrow’s cause Thou canst assain :
Make me not covet aught that lies beyond my reach ; * How many a greedy
wight his wish hath failed to gain.

Now when Khalifah had made an end of his verse, he went down to the river and casting his net, waited awhile ; after which he drew it up and found therein a fine young fish,¹ with a big head, a tail like a ladle and eyes like two gold pieces. When Khalifah saw this fish, he rejoiced, for he had never in his life caught its like, so he took it, marvelling, and carried it to the ape of Abu al-Sa’adat the Jew, as ’twere he had gotten possession of the universal world.

¹ Arab. “Furkh samak,” lit. a fish-chick, an Egyptian vulgarism.

Quoth the ape, "O Khalifah, what wilt thou do with this and with thine ape?" and quoth the Fisherman, "I will tell thee, O monarch of monkeys, all I am about to do. Know then that first, I will cast about to make away with yonder accursed, my ape, and take thee in his stead and give thee every day to eat of whatso thou wilt." Rejoined the ape, "Since thou hast made choice of me, I will tell thee how thou shalt do, wherein, if it please Allah Almighty, shall be the mending of thy fortune. Lend thy mind, then, to what I say to thee and 'tis this! Take another cord and tie me also to a tree, where leave me and go to the midst of the Dyke¹ and cast thy net into the Tigris.² Then after waiting awhile, draw it up and thou shalt find therein a fish, than which thou never sawest a finer in thy whole life. Bring it to me and I will tell thee how thou shalt do after this." So Khalifah rose forthright and casting his net into the Tigris, drew up a great cat-fish³ the bigness of a lamb; never had he set eyes on its like, for it was larger than the first fish. He carried it to the ape, who said to him, "Gather thee some green grass and set half of it in a basket; lay the fish therein and cover it with the other moiety. Then, leaving us here tied, shoulder the basket and betake thee to Baghdad. If any bespeak thee or question thee by the way, answer him not, but fare on till thou comest to the market-street of the money-changers, at the upper end whereof thou wilt find the shop of Master⁴ Abu al-Sa'adat the Jew, Shaykh of the shroffs, and wilt see him sitting on a mattress, with a cushion behind him, and two coffers, one for gold and one for silver, before him, while around him stand his Mamelukes and negro-slaves and servant-lads. Go up to him and set the basket before him, saying:—O Abu al-Sa'adat, verily I went out to-day to fish and cast my net in thy name, and Allah Almighty sent me this fish. He will ask:—Hast thou shown it to any but me? and do thou answer:—No, by Allah! Then will he take it of thee and give thee a dinar. Give it him back and he will give thee two dinars; but do thou return them also and so do with everything he may offer thee; and take naught from

¹ Arab. "Al-Rasîf"; usually a river-quay, levée, an embankment. Here it refers to the great dyke which distributed the Tigris-water.

² Arab. "Dajlah." It is evidently the origin of the biblical "Hid-dekel." "Hid" = fierceness, swiftness.

³ Arab. "Bayáz," a kind of *Silurus* (*S. Bajad*, Forsk.) which Sonnini calls Bayatto, Saksatt and Hébedé; also Bogar (Bakar, an ox). The skin is lubricous, the flesh is soft and insipid and the fish often grows to the size of a man. Captain Speke and I found huge specimens in the Tanganyika Lake.

⁴ Arab. "Mu'allim," vulg. "M'allim," prop. = teacher, master, esp. of a trade, a craft. In Egypt and Syria it is a civil address to a Jew or a Christian, as Hájj is to a Moslem.

him, though he give thee the fish's weight in gold. Then will he say to thee, Tell me what thou wouldst have ; and do thou reply, By Allah, I will not sell the fish save for two words ! He will ask, What are they ? And do thou answer, Stand up and say, Bear witness, O ye who are present in the market, that I give Khalifah the fisherman my ape in exchange for his ape, and that I barter for his lot my lot and my luck for his luck. This is the price of the fish, and I have no need of gold. If he do this, I will every day give thee good-morrow and good-even, and every day thou shalt gain ten dinars of good gold ; whilst this one-eyed, lame-legged ape shall daily give the Jew good morrow, and Allah shall afflict him every day with an *avanie*¹ which he must needs pay, nor will he cease to be thus afflicted till he is reduced to beggary and hath naught. Harken then to my words ; so shalt thou prosper and be guided aright." Quoth Khalifah, "I accept thy counsel, O monarch of all the monkeys ! But, as for this unlucky, may Allah never bless him ! I know not what to do with him." Quoth the ape, "Let him go² into the water, and let me go also." "I hear and obey," answered Khalifah and unbound the three apes, and they went down into the river. Then he took up the cat-fish³ which he washed, then laid it in the basket upon some green grass, and covered it with other ; and lastly shouldering his load, set out chanting the following *Mawwál*⁴ :—

Thy case commit to a Heavenly Lord and thou shalt safety see ; * Act kindly through thy worldly life and live repentance-free.

Mate not with folk suspected, lest eke thou suspected be * And from reviling keep thy tongue lest men revile at thee !

—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Thirty-fourth Night,

She resumed, It hath reached me, O auspicious King, that Khalifah the Fisherman, after ending his song, set out with the basket upon

¹ Arab. "Gharámah," an exaction, usually on the part of government like a *corvée*, etc. The Europeo-Egyptian term is *Avania* (Ital.) or *Avanie* (French).

² Arab. "Sayyib-hu," an Egyptian vulgarism found also in Syria. Hence Sáibah, a woman who lets herself go, etc. It is syn. with "Dashar," which Dozy believes to be a softening of Jashar ; as Jashsh became Dashsh.

³ The *Silurus* is generally so called in English on account of the length of its feelers acting mustachios.

⁴ See Night dcccvii.

his shoulder and ceased not faring till he entered the city of Baghdad. And as he threaded the streets the folk knew him and cried out to him, saying, "What hast thou there, O Khalifah?" But he paid no heed to them and passed on till he came to the market-street of the money-changers and fared between the shops, as the ape had charged him, till he found the Jew seated at the upper end, with his servants in attendance upon him, as he were a King of the Kings of Khorasan. He knew him at first sight; so he went up to him and stood before him, whereupon Abu al-Sa'adat raised his eyes and recognising him, said, "Welcome, O Khalifah! What wantest thou and what is thy need? If any have missaid thee or spited thee, tell me and I will go with thee to the Chief of Police, who shall do thee justice on him." Replied Khalifah, "Nay, as thy head liveth, O chief of the Jews, none hath missaid me. But I went forth this morning to the river and, casting my net into the Tigris on thy luck, brought up this fish." Therewith he opened the basket and threw the fish before the Jew, who admired it and said, "By the Pentateuch and the Ten Commandments, I dreamt last night that the Virgin came to me and said:—Know, O Abu al-Sa'adat, that I have sent thee a pretty present! And doubtless 'tis this fish." Then he turned to Khalifah and said to him, "By thy faith, hath any seen it but I?" Khalifah replied, "No, by Allah, and by Abu Bakr the Veridical,¹ none hath seen it save thou, O chief of the Jews!" Whereupon the Jew turned to one of his lads and said to him, "Come, carry this fish to my house and bid Sa'adah² dress it and fry and broil it, against I make an end of my business and hie me home." And Khalifah said, "Go, O my lad; let the master's wife fry some of it and broil the rest." Answered the boy, "I hear and I obey, O my lord," and, taking the fish, went away with it to the house. Then the Jew put out his hand and gave Khalifah the fisherman a dinar, saying, "Take this for thyself, O Khalifah, and spend it on thy family." When Khalifah saw the dinar on his palm, he took it, saying, "Laud to the Lord of Dominion!" as if he had never seen aught of gold in his life, and went somewhat away; but before he had gone far, he was minded of the ape's charge and turning back threw down the ducat, saying, "Take thy gold and give folk back their fish! Dost thou make a laughing stock of folk?" The Jew hearing this thought he was jesting and offered him two dinars upon

¹ "Al-Siddikah" (fem.) is a title of Ayishah, who, however, does not appear to have deserved it.

² The Jew's wife.

the other, but Khalifah said, "Give me the fish and no nonsense. How knewest thou I would sell it at this price?" Whereupon the Jew gave him two more dinars and said, "Take these five ducats for thy fish and leave greed." So Khalifah hent the five dinars in hand and went away, rejoicing, and gazing, and marvelling at the gold and saying, "Glory be to God! There is not with the Caliph of Baghdad what is with me this day!" Then he ceased not faring on till he came to the end of the market-street, when he remembered the words of the ape and his charge and returning to the Jew, threw him back the gold. Quoth he, "What aileth thee, O Khalifah? Dost thou want silver in exchange for gold?" Khalifah replied, "I want nor dirhams nor dinars. I only want thee to give me back folk's fish." With this the Jew waxed wrath and shouted out at him, saying, "O fisherman, thou bringest me a fish not worth a sequin and I give thee five for it; yet art thou not content! Art thou Jinnmad? Tell me for how much thou wilt sell it." Answered Khalifah, "I will not sell it for silver nor for gold, only for two sayings¹ thou shalt say me." When the Jew heard speak of the "Two Sayings," his eyes sank into his head, he breathed hard and ground his teeth for rage and said to him, "O nail-paring of the Moslems, wilt thou have me throw off my faith for the sake of thy fish, and wilt thou debauch me from my religion and stultify my belief and my conviction which I inherited of old from my forbears?" Then he cried out to the servants who were in waiting and said, "Out on you! Bash me this unlucky rogue's neck and bastinado him soundly!" So they came down upon him with blows and ceased not beating him till he fell beneath the shop, and the Jew said to them, "Leave him and let him rise." Whereupon Khalifah jumped up, as if naught ailed him, and the Jew said to him, "Tell me what price thou askest for this fish and I will give it thee: for thou hast gotten but scant good of us this day." Answered the Fisherman, "Have no fear for me, O master, because of the beating; for I can eat ten donkeys' rations of stick." The Jew laughed at his words and said, "Allah upon thee, tell me what thou wilt have and by the right of

¹ Here is a double entendre. The fisherman meant a word or two. The Jew understood the Shibboleth of the Moslem Creed, popularly known as the "Two Words,"—I testify that there is no Ilah (god) but Allah (the God) and I testify that Mohammed is the Messenger of Allah. Pronouncing this formula would make the Jew a Moslem. Some writers are surprised to see a Jew ordering a Moslem to be flogged; but the former was rich and the latter was poor. Even during the worst days of Jewish persecutions their money-bags were heavy enough to lighten the greater part, if not the whole of their disabilities. And the Moslem saying is, The Jew is never your (Moslem or Christian) equal: he must be either above you or below you.

my Faith, I will give it thee!" The Fisherman replied, "Naught from thee will remunerate me for this fish save the two words whereof I spake." And the Jew said, "Meseemeth thou wouldst have me become a Moslem?"¹ Khalifah rejoined, "By Allah, O Jew, an thou islamise 'twill nor advantage the Moslems nor damage the Jews; and in like manner, an thou hold to thy mis-belief 'twill nor damage the Moslems nor advantage the Jews. But what I desire of thee is that thou rise to thy feet and say:—Bear witness against me, O people of the market, that I barter my ape for the ape of Khalifah the Fisherman and my lot in the world for his lot and my luck for his luck." Quoth the Jew, "If this be all thou desirest 'twill sit lightly upon me."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Thirty-fifth Night,

She resumed, It hath reached me, O auspicious King, that the Jew said to Khalifah the Fisherman, "If this be all thou desirest 'twill sit lightly upon me." So he rose without stay or delay and, standing on his feet, repeated the required words; after which he turned to the Fisherman and asked him, "Hast thou aught else to ask of me?" "No," answered he, and the Jew said, "Go in peace!" Hearing this, Khalifah sprang to his feet forthright, took up his basket and net and returned straight to the Tigris, where he threw his net and pulled it in. He found it heavy and brought it not ashore but with travail, when he found it full of fish of all kinds. Presently, up came a woman with a dish, who gave him a dinar, and he gave her fish for it; and after her an eunuch, who also bought a dinar's worth of fish, and so forth till he had sold ten dinars' worth. And he continued to sell ten dinars' worth of fish daily for ten days, till he had gotten an hundred dinars. Now Khalifah the Fisherman had quarters in the Passage of the Merchants,² and, as he lay one night in his lodging much bemused with Hashîsh, he said to himself, "O Khalifah, the folk all know thee for a poor fisherman, and now

¹ He understands by the "two words" (Kalmatâni) the Moslem's double profession of belief; and Khalifah's reply embodies the popular idea that the number of Moslems (who will be saved) is preordained and that no art of man can add to it or take from it.

² Arab. "Mamarr al-Tujjâr" (passing-place of the traders), which Lane renders "A chamber within the place through which the merchants passed." At the end of the tale (Night dcccxliv.) we find him living in a Khan, and the Bresl. Edit. makes him dwell in a magazine (*i.e.* ground-floor store-room) of a ruined Khan.

thou hast gotten an hundred golden dinars. Needs must the Commander of the Faithful, Harun al-Rashid, hear of this from some one, and haply he will be wanting money and will send for thee and say to thee:—I need a sum of money and it hath reached me that thou hast an hundred dinars; so do thou lend to me those same. I shall answer:—O Commander of the Faithful, I am a poor man, and whoso told thee that I had an hundred dinars lied against me; for I have naught of this. Thereupon he will commit me to the Chief of Police, saying:—Strip him of his clothes and torment him with the bastinado till he confess and give up the hundred dinars in his possession. Wherefore, meseemeth to provide against this predicament, the best thing I can do is to rise forthright and bash myself with the whip, so to use myself to beating.” And his Hashish¹ said to him, “Rise, doff thy dress.” So he stood up and, putting off his clothes, took a whip he had by him and set handy a leathern pillow; then he fell to lashing himself, laying every other blow upon the pillow, and roaring out the while, “Alas! Alas! By Allah, ’tis a false saying, O my lord, and they have lied against me; for I am a poor fisherman and have naught of the goods of the world!” The noise of the whip falling on the pillow and on his person resounded in the still of the night and the folk heard it, and amongst others the merchants, and they said, “Whatever can ail the poor fellow, that he crieth and we hear the noise of blows falling on him? ’Twould seem robbers have broken in upon him and are tormenting him.” Presently they all came forth of their lodgings, at the noise of the blows and the crying, and repaired to Khalifah’s room, but they found the door locked and said one to other, “Belike the robbers have come in upon him from the back of the adjoining saloon. It behoveth us to climb over by the roofs.” So they clomb over the roofs and, coming down through the skylight,² saw him naked and flogging himself, and asked him, “What aileth thee, O Khalifah?” He answered, “Know, O folk, that I have gained some dinars and fear lest my case be carried up to the Prince of True Believers, Harun al-Rashid, and he send for me and demand of me those same gold pieces; whereupon I should deny, and I fear that, if I deny, he will torture me, so I am torturing myself by way of accustoming me

¹ The text is somewhat too concise, and the meaning is, that the fumes of the Hashish he had eaten (“his mind under the influence of hasheesh,” says Lane) suggested to him, etc.

² Arab. “Mamrak,” either a simple aperture in ceiling or roof for light and air, or a more complicated affair of lattice-work and plaster; it is often octagonal and crowned with a little dome. Lane calls it “Memrak,” after the debased Cairene pronunciation, and shows its base in his sketch of a Ka’áh (M. E., Introduction).

to what may come." The merchants laughed at him and said, "Leave this fooling, may Allah not bless thee and the dinars thou hast gotten! Verily thou hast disturbed us this night and hast troubled our hearts." So Khalifah left flogging himself and slept till the morning, when he rose and would have gone about his business, but bethought him of his hundred dinars, and said in his mind, "An I leave them at home, thieves will steal them, and if I put them in a belt about my waist,¹ peradventure someone will see me and lie in wait for me till he come upon me in some lonely place and slay me and take the money: but I have a device that should serve me well, right well." So he jumped up forthright and made him a pocket in the collar of his gaberdine and, tying the hundred dinars up in a purse, laid them in the collar-pocket. Then he took his net and basket and staff and went down to the Tigris,—And shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Thirty-sixth Night,

She said, It hath reached me, O auspicious King, that Khalifah the Fisherman, having set his hundred dinars in the collar-pocket, took basket, staff and net, and went down to the Tigris, where he made a cast but brought up naught. So he removed from that place to another and threw again, but once more the net came up empty; and he went on removing from place to place till he had gone half a day's journey from the city, ever casting the net which kept bringing up naught. So he said to himself, "By Allah, I will throw my net a-stream but this once more, whether ill come of it or weal!"² Then he hurled the net with all his force, of the excess of his wrath, and the purse with the hundred dinars flew out of his collar-pocket and, lighting in mid-stream, was carried away by the strong current; whereupon he threw down the net and doffing his clothes, left them on the bank and plunged into the water after the purse. He dived for it nigh a hundred times, till his strength was exhausted, and he came up for sheer fatigue without chancing on it. When he

¹ Arab. "Kamar." This is a practice especially amongst pilgrims. In Hindosta the girdle, usually a waist-shawl, is called Kamar-band, our old "Cummerbund." Easterns are too sensible not to protect the pit of the stomach, that great ganglionic centre, against sun, rain and wind, and now our soldiers in India wear flannel-belts on the march.

² Arab. "Fa-immá 'alayhá wa-immá bihá," *i.e.* whether (luck go) against it or (luck go) with it.

despaired of finding the purse, he returned to the shore, where he saw nothing but staff, net and basket, and sought for his clothes, but could light on no trace of them; so he said in himself, "O vilest of those wherefor was made the byword:—The pilgrimage is not perfected save by the grossest of sins!"¹ Then he wrapped the net about him, and taking staff in one hand and basket in other, went trotting about like a mad camel, running right and left and backwards and forwards, dishevelled and dusty, as he were a rebel Marid let loose from Solomon's prison.² So far for what concerns the Fisherman Khalifah; but as regards the Caliph Harun al-Rashid, he had a friend, a jeweller called Ibn al-Kirnás,³ and all the traders, brokers and middle-men knew him for the Caliph's merchant; wherefore there was naught sold in Baghdad, by way of rarities and things of price or Mamelukes or handmaidens, but was first shown to him. As he sat one day in his shop, behold, there came up to him the Shaykh of the brokers, with a slave-girl, whose like seers never saw, for she was of passing beauty and loveliness, symmetry and perfect grace, and among her gifts was that she knew all arts and sciences, and could make verses and play upon all manner musical instruments. So Ibn al-Kirnás bought her for five thousand golden dinars and clothed her with other thousand; after which he carried her to the Prince of True Believers, who made trial of her in every kind of knowledge and accomplishment, and found her versed in all sorts of arts and sciences, having no equal in her time. Her name was Kút al-Kulúb,⁴ and she was even as saith the poet:—

I fix my glance on her, whene'er she wends; * And non-acceptance of my
glance breeds pain :
She favours graceful-necked gazelle at gaze ; * And "Graceful as gazelle]" to
say we're fain.

And where is this⁵ beside the saying of another:—

¹ "O vilest of sinners!" alludes to the thief. "A general plunge into worldly pursuits and pleasures announced the end of the pilgrimage-ceremonies. All the devotees were now 'whitewashed'—the book of their sins was a *tabula rasa*: too many of them lost no time in making a new departure down South and in opening a fresh account" (Pilgrimage iii. 365). I have noticed that my servant at Jeddah would carry a bottle of Raki, uncovered by a napkin, through the main streets.

² The copper cucurbites in which Solomon imprisoned the rebellious Jinns, often alluded to in The Nights.

³ *i.e.* Son of the Chase.

⁴ For the name see the Tale of Ghánim bin 'Ayyúb, where the Caliph's concubine is also drugged by the Lady Zubaydah.

⁵ We should say, "What is this?" etc. The lines have occurred before, so I quote Mr. Payne.

Give me brunettes ; the Syrian spears, so limber and so straight, Tell of the slender dusky maids, so lithe and proud of gait.

Languid of eyelids, with a down like silk upon her cheek, Within her wasting lover's heart she queens it still in state.

On the morrow the Caliph sent for Ibn al-Kirnas the Jeweller, and bade him receive ten thousand dinars to her price. And his heart was taken up with the slave-girl Kut al-Kulub, and he forsook the Lady Zubaydah bint al-Kasim, for all she was the daughter of his father's brother,¹ and he abandoned all his favourite concubines and abode a whole month without stirring from Kut al-Kulub's side save to go to the Friday prayers and return to her in all haste. This was grievous to the Lords of the Realm, and they complained thereof to the Wazir Ja'afar the Barmecide, who bore with the Commander of the Faithful and waited till the next Friday, when he entered the cathedral-mosque and, foregathering with the Caliph, related to him all that occurred to him of extraordinary stories anent seld-seen love and lovers, with intent to draw out what was in his mind. Quoth the Caliph, "By Allah, O Ja'afar, this is not of my choice ; but my heart is caught in the snare of love and wot I not what is to be done !" The Wazir Ja'afar replied, "O Commander of the Faithful, thou knowest how this girl Kut al-Kulub is become at thy disposal and of the number of thy servants, and that which hand possesseth soul coveteth not. Moreover, I will tell thee another thing, which is that the highest boast of Kings and Princes is in hunting and the pursuit of sport and victory ; and if thou apply thyself to this, perchance it will divert thee from her, and it may be thou wilt forget her." Rejoined the Caliph, "Thou sayest well, O Ja'afar ; come, let us go a-hunting forthright, without stay or delay." So soon as Friday prayers were prayed, they left the mosque and at once mounting their she-mules rode forth to the chase.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Thirty-seventh Night

She continued, It hath reached me, O auspicious King, that when the Caliph Harun al-Rashid and the Wazir Ja'afar would go forth a-hunting and a-chasing, they mounted two she-mules and fared on

¹ Zubaydah, I have said, was the daughter of Ja'afar, son of the Caliph al-Mansur, second Abbaside. The story-teller persistently calls her daughter of Al-Kásim for some reason of his own ; and this he will repeat in Night dcccxxxix. See, however, the Terminal Essay.

into the open country, occupied with talk, and their attendants outwent them. Presently the heat became overhot and Al-Rashid said to his Wazir, "O Ja'afar, I am sore athirst." Then he looked around and espying a figure in the distance on a high mound, asked Ja'afar, "Seest thou what I see?" Answered the Wazir, "Yes, O Commander of the Faithful; I see a dim figure on a high mound; belike he is the keeper of a garden or of a cucumber-plot, and in whatso wise water will not be lacking in his neighbourhood;" presently adding, "I will go to him and fetch thee some." But Al-Rashid said, "My mule is swifter than thy mule; so do thou abide here, on account of the troops, whilst I go myself to him and get of this person¹ drink and return." So saying, he urged his she-mule, which started off like racing wind or railing-water and, in the twinkling of an eye, made the mound, where he found the figure he had seen to be none other than Khalifah the Fisherman, naked and wrapped in the net; and indeed he was horrible to behold, as to and fro he rolled with eyes for very redness like cresset-gleam and dusty hair in dishevelled trim, as he were an Ifrit or a lion grim. Al-Rashid saluted him and he returned his salutation; but he was wroth and fires might have been lit at his breath. Quoth the Caliph "O man, hast thou any water?" and quoth Khalifah, "Ho thou, art thou blind, or Jinn-mad? Get thee to the river Tigris, for 'tis behind this mound." So Al-Rashid went around the mound and going down to the river, drank and watered the mule: then without a moment's delay he returned to Khalifah and said to him, "What aileth thee, O man, to stand here, and what is thy calling?" The Fisherman cried, "This is a stranger and sillier question than that about the water! Seest thou not the gear of my craft on my shoulder?" Said the Caliph, "Belike thou art a fisherman?" and he replied, "Yes." Asked Al-Rashid, "Where is thy garberdine,² and where are thy waistcloth and girdle and where be the rest of thy raiment?" Now these were the very things which had been taken from Khalifah, like for like; so, when he heard the Caliph name them he got into his head that it was he who had stolen his clothes from the river-bank and coming down from the top of the mound, swiftlier than the blinding flash of lightning, laid hold of the mule's bridle, saying, "Harkye, man, bring me back my things and leave jesting and joking." Al-Rashid replied, "By Allah, I have not seen thy

¹ Arab. "Shakhs," a word which has travelled as far as Hindostan.

² Arab. "Shamlah," described in dictionaries as a cloak covering the whole body. For Hizám (girdle) the Bresl. Edit. reads "Hirám," vulg. "Ehrám," the waist-cloth, the Pilgrim's attire.

clothes, nor know aught of them !” Now the Caliph had large cheeks and a small mouth ;¹ so Khalifah said to him, “ Belike thou art by trade a singer or a piper on pipes ? But bring me back my clothes fairly and without more ado, or I will bash thee with this my staff. When Al-Rashid saw the staff in the Fisherman’s hand and that he had the vantage of him, he said to himself, “ By Allah, I cannot brook from this mad beggar half a blow of that staff !” Now he had on a satin gown ; so he pulled it off and gave it to Khalifah, saying, “ O man, take this in place of thy clothes.” The Fisherman took it and turned it about and said, “ My clothes are worth ten of this painted ‘Abá-cloak ;” and rejoined the Caliph, “ Put it on till I bring thee thy gear.” So Khalifah donned the gown, but finding it too long for him, took a knife he had with him, tied to the handle of his basket,² and cut off nigh a third of the skirt, so that it fell only beneath his knees. Then he turned to Al-Rashid and said to him, “ Allah upon thee, O Piper, tell me what wage thou gettest every month from thy master for thy craft in piping.” Replied the Caliph, “ My wage is ten dinars a month,” and Khalifah continued, “ By Allah, my poor fellow, thou makest me sorry for thee ! Why, I make thy ten dinars every day ! Hast thou a mind to take service with me and I will teach thee the art of fishing and share my gain with thee ? So shalt thou make five dinars a day and be my slavey and I will protect thee against thy master with this staff.” Quoth Al-Rashid, “ I will well ;” and quoth Khalifah, “ Then get off thy she-ass and tie her up, so she may serve us to carry the fish hereafter, and come hither that I may teach thee to fish forthright.” So Al-Rashid alighted and hobbling his mule, tucked his skirts into his girdle, and Khalifah said to him, “ O Piper, lay hold of the net thus and put it over thy fore-arm thus and cast it into the Tigris thus.” Accordingly, the Caliph took heart of grace and, doing as the fisherman showed him, threw the net and pulled at it, but could not draw it up. So Khalifah came to his aid and tugged at it with him ; but the two together could not hale it up : whereupon said the fisherman, “ O Piper of ill-omen, for the first time I took thy gown in place of my clothes ; but this second time I will have thine ass and will beat thee to boot an I find my net torn.” Quoth Al-Rashid, “ Let the twain of us pull at once.” So they both pulled together and succeeded with difficulty in hauling that net

¹ He is described by Al-Siyúti (p. 309) as “ very fair, tall, handsome and of captivating appearance.”

² Arab. “ ‘Uzn al-Kuffah,” lit. “ Ear of the basket,” which vulgar Egyptians pronounce “ Wizn,” so “ Wajh ” (face) becomes “ Wishsh ” and so forth.

ashore, when they found it full of fish of all kinds and colours ;—
And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Thirty-eighth Night

She pursued, It hath reached me, O auspicious King, that when Khalifah the Fisherman and the Caliph hauled that net ashore, they found it full of fish of all kinds ; and Khalifah said to Al-Rashid, " By Allah, O Piper, thou art foul of favour but, an thou apply thyself to fishing, thou wilt make a mighty fine fisherman. But now 'twere best thou bestraddle thine ass and make for the market and fetch me a pair of frails,¹ and I will look after the fish till thou return, when I and thou will load it on thine ass's back. I have scales and weights and all we want, so we can take them with us and thou wilt have nothing to do but to hold the scales and pouch the price ; for here we have fish worth twenty dinars. So be fast with the frails and loiter not." Answered the Caliph, " I hear and obey," and mounting, left him with his fish, and spurred his mule, in high good humour, and ceased not laughing over his adventure with the Fisherman, till he came up to Ja'afar, who said to him, " O Commander of the Faithful, belike, when thou wentest down to drink, thou foundest a pleasant flower-garden and enteredst and tookest thy pleasure therein alone?" At this Al-Rashid fell a-laughing again and all the Barmecides rose and kissed the ground before him, saying, " O Commander of the Faithful, Allah make joy to endure for thee and do away annoy from thee ! What was the cause of thy delaying when thou farest to drink, and what hath befallen thee?" Quoth the Caliph, " Verily, a right wondrous tale, and a joyous adventure and a wondrous hath befallen me." And he repeated to them what had passed between himself and the Fisherman, and his words, " Thou stolest my clothes!" and how he had given him his gown and how he had cut off a part of it, finding it too long for him. Said Ja'afar, " By Allah, O Commander of the Faithful, I had it in mind to beg the gown of thee : but now I will go straight to the Fisherman and buy it of him." The Caliph replied, " By Allah, he hath cut off a third part of the skirt and spoilt it ! But, O Ja'afar, I am tired of fishing in the river, for I have

¹ Arab. " Bi-fardayn" = with two baskets, lit. " two singles," but the context shows what is meant. English Frail and French *Fraille* are from Arab. " Far-salah," a parcel (now esp. of coffee-beans), evidently derived from the low Lat. " Parcella" (Du Cange, Paris, Firmin Didot, 1845).

caught great store of fish which I left on the bank with my master Khalifah, and he is watching them and waiting for me to return to him with a couple of frails and a matchet.¹ Then we are to go, I and he, to the market and sell the fish and share the price." Ja'afar rejoined, "O Commander of the Faithful, I will bring you a purchaser for your fish." And Al-Rashid retorted, "O Ja'afar, by the virtue of my holy forefathers, whoso bringeth me one of the fish that are before Khalifah, who taught me angling, I will give him for it a gold dinar!" So the crier proclaimed among the troops that they should go forth and buy fish for the Caliph, and they all arose and made for the river-side. Now, while Khalifah was expecting the Caliph's return with the two frails, behold, the Mamelukes swooped down upon him like vultures and took the fish and wrapped them in gold-embroidered kerchiefs, beating one another in their eagerness to get at the Fisherman. Whereupon quoth Khalifah, "Doubtless these are of the fish of Paradise!"² and hending two fish in right hand and left, plunged into the water up to his neck and fell a-saying, "O Allah, by the virtue of these fish, let thy servant the Piper, my partner, come to me at this very moment." And suddenly up to him came a black slave which was the chief of the Caliph's negro eunuchs. He had tarried behind the rest, by reason of his horse having stopped to drink water by the way, and finding that naught of the fish remained, little or much, looked right and left, till he espied Khalifah standing in the stream, with a fish in either hand, and said to him, "Come hither, O Fisherman!" But Khalifah replied, "Begone and none of thine impudence!"³ So the Eunuch went up to him and said, "Give me the fish and I will pay thee their price." Replied the Fisherman, "Art thou little of wit? I will not sell them." Therewith the Eunuch drew his mace upon him, and Khalifah cried out, saying, "Strike not, O loon! Better largesse than the mace."⁴ So saying, he threw the two fishes to the Eunuch, who took them and laid them in his kerchief. Then he put hand in pouch, but found not a single dirham, and said to Khalifah, "O Fisherman, verily thou art out of luck, for, by Allah, I have not a silver about me! But come to-morrow to the Palace of the Caliphate and ask for the eunuch Sandal; whereupon the slaves will direct thee to me and by coming thither thou shalt

¹ Arab. "Sátúr," a kind of chopper which here would be used for the purpose of splitting and cleaning and scaling the fish.

² And, consequently, that the prayer he is about to make will find ready acceptance.

³ Arab. "Ruh bilá Fuzúl" (lit. excess, exceeding), still a popular phrase.

⁴ *i.e.* better give the fish than have my head broken.

get what falleth to thy lot and therewith wend thy ways." Quoth Khalifah, "Indeed this is a blessed day and its blessedness was manifest from the first of it!"¹ Then he shouldered his net and returned to Baghdad; and as he passed through the streets, the folk saw the Caliph's gown on him and stared at him till he came to the gate of his quarter, by which was the shop of the Caliph's tailor. When the man saw him wearing a dress of the apparel of the Caliph, worth a thousand dinars, he said to him, "O Khalifah, whence hadst thou that gown?" Replied the Fisherman, "What aileth thee to be impudent? I had it of one whom I taught to fish and who is become my apprentice. I forgave him the cutting off of his hand² for that he stole my clothes and gave me this cape in their place." So the tailor knew that the Caliph had come upon him as he was fishing and had jested with him and given him the gown. —And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Thirty-ninth Night,

She resumed, It hath reached me, O auspicious King, that the Caliph came upon Khalifah the Fisherman and gave him his own gown in jest wherewith the man fared home. Such was his case; but as regards Harun al-Rashid, he had gone out a-hunting and a-fishing only to divert his thoughts from the damsel Kut al-Kulub. But when Zubaydah heard of her and of the Caliph's devotion to her, the Lady was fired with the jealousy which the more especially fireth women, so that she refused meat and drink and rejected the delights of sleep and awaited the Caliph's going forth on a journey or what not, that she might set a snare for the damsel. So when she learnt that he was gone hunting and fishing, she bade her women furnish the Palace fairly and decorate it splendidly and serve up viands and confections; and amongst the rest she made a China dish of the daintiest sweetmeats that can be made, wherein she had put Bhang. Then she ordered one of her eunuchs go to the damsel Kut al-Kulub and bid her to the banquet, saying, "The Lady Zubaydah bint al-Kasim, the wife of the Commander of the Faithful, hath drunken medicine to-day and, having heard tell of the sweetness of thy singing, longeth to divert herself with somewhat of thine

¹ Said ironically, a favourite figure of speech with the Fellaḥ: the day began badly and threatened to end unluckily.

² The penalty of Theft.

art." Kut al-Kulub replied, "Hearing and obedience are due to Allah and the Lady Zubaydah," and rose without stay or delay, unknowing what was hidden for her in the Secret Purpose. Then she took with her what instruments she needed and, accompanying the eunuch, ceased not faring till she stood in the presence of the Princess. When she entered she kissed ground before her again and again, then rising to her feet, said, "Peace be on the Lady of the exalted seat and the presence whereto none may avail, daughter of the house Abbási and scion of the Prophet's family! May Allah fulfil thee of peace and prosperity in the days and the years!"¹ Then she stood with the rest of the women and eunuchs, and presently the Lady Zubaydah raised her eyes and considered her beauty and loveliness. She saw a damsel with cheeks smooth as rose, a face moon-bright, a brow flower-white and great eyes black as night; her eyelids were languor-dight and her face beamed with light, as if the sun from her forehead arose and the murks of the night from the locks of her brow; and the fragrance of musk from her breath strayed and flowers bloomed in her lovely face inlaid; the moon beamed from her forehead and in her slender shape the branches swayed. She was like the full moon shining in the nightly shade; her eyes were afire, her eyebrows were like a bow arched and her lips of coral moulded. Her beauty amazed all who espied her and her glances amated all who eyed her—glory be to Him who formed her and fashioned her and perfected her! Brief, she was even as saith the poet of one who favoured her :—

When she's incensed thou seest folk lie slain, * And when she's pleased, their
souls are quick again :

Her eyne are armed with glances magical * Wherewith she kills and quickens
as she's fain.

The Worlds she leadeth captive with her eyes * As tho' the Worlds were all her
slavish train.

Quoth the Lady Zubaydah, "Well come, and welcome and fair cheer to thee, O Kut al-Kulub! Sit and divert us with thine art and the goodliness of thine accomplishments." Quoth the damsel, "I hear and I obey"; and, putting out her hand, took the tambourine, whereof one of its praisers speaketh in the following verses :—

Ho thou o' the tabret, my heart takes flight * And love-smit cries while thy
fingers smite !

Thou takest naught but a wounded heart, * The while for acceptance longs the
wight :

¹ This is the model of a courtly compliment; and it would still be admired wherever Arabs are not "frankified."

So say thou word or heavy or light ; * Play whate'er thou please it will charm
the sprite.

Sois bonne, unveil thy cheek, *ma belle* * Rise, deftly dance and all hearts
delight.

Then she smote the tambourine briskly and so sang thereto, that
she stopped the birds in the sky and the place danced with them
blithely ; after which she laid down the tambourine and took the
pipe¹ whereof it is said :—

She hath eyes whose babes wi' their fingers sign * To sweet tunes without a
discordant line.

And as the poet also said in this couplet :—

And, when she announceth the will to sing, * For Union-joy 'tis a time
divine !

Then she laid down the pipe, after she had charmed therewith all
who were present, and took up the lute, whereof saith the poet :—

How many a blooming bough in glee-girl's hand is fain * As lute to 'witch great
souls by charm of cunning strain !

She sweeps tormenting lute strings by her artful touch * Wi' finger-tips that surely
chain with endless chain.

Then she tightened its pegs and tuned its strings and laying it
in her lap, bended over it as mother bendeth over child ; and it
seemed as it were of her and her lute that the poet spoke in these
couplets :—

Sweetly discourses she on Persian string * And Unintelligence makes under-
stand,

And teaches she that Love's a murderer, * Who oft the reasoning Moslem hath
unmann'd.

A maid, by Allah, in whose palm a thing * Of painted wood like mouth can
speech command.

With lute she stauncheth flow of Love ; and so * Stops flow of blood the cunning
leach's hand.

Then she preluded in fourteen different modes and sang to the lute
an entire piece, so as to confound the gazers and delight her hearers
After which she recited these two couplets :—

The coming unto thee is blest : * Therein new joys for aye attend :
Its blisses are continuous, * Its blessings never, never end.

¹ Arab. "Shibábah ;" Lane makes it a kind of reed-flageolet.

—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Fortieth Night,

She said, It hath reached me, O auspicious King, that the maiden Kut al-Kulub, after singing these songs and sweeping the strings in presence of the Lady Zubaydah, rose and exhibited tricks of sleight of hand and legerdemain and all manner pleasing arts, till the Princess came near to fall in love with her, and said to herself, "Verily, my cousin Al-Rashid is not to blame for loving her!" Then the damsel kissed ground before Zubaydah and sat down, whereupon they set food before her. Presently they brought her the drugged dish of sweetmeats and she ate thereof; and hardly had it settled in her stomach when her head fell backward and she sank on the ground sleeping. With this, the Lady said to her women, "Carry her up to one of the chambers, till I summon her;" and they replied, "We hear and we obey." Then said she to one of her eunuchs, "Fashion me a chest and bring it hither to me!" and shortly afterwards she bade make the semblance of a tomb and spread the report that Kut al-Kulub had choked and died, threatening her familiars that she would smite the neck of whoever should say, "She is alive." Now, behold, the Caliph suddenly returned from the chase, and the first enquiry he made was for the damsel. So there came to him one of his eunuchs, whom the Lady Zubaydah had charged to declare she was dead, if the Caliph should ask for her, and, kissing ground before him, said, "May thy head live, O my lord! Be certified that Kut al-Kulub choked in eating, and is dead." Whereupon cried Al-Rashid, "God never gladden thee with good news, O thou bad slave!" and entered the Palace, where he heard of her death from everyone and asked, "Where is her tomb?" So they brought him to the sepulchre and showed him the pretended tomb, saying, "This is her burial-place." When he saw it, he cried out and wept and embraced it, quoting these two couplets¹ :—

By Allah, O tomb, have her beauties ceased and disappeared from sight And is
the countenance changed and wan, that shone so wonder-bright?

O tomb, O tomb, thou art neither heaven nor garden, verily: How comes it then
that swaying branch and moon in thee unite?

The Caliph, weeping sore for her, abode by the tomb a full hour,

¹ These lines occur before. I quote Mr. Payne.

after which he arose and went away, in the utmost distress and the deepest melancholy. So the Lady Zubaydah saw that her plot had succeeded, and forthright sent for the Eunuch and said, "Hither with the chest!" He set it before her, when she bade bring the damsel, and locking her up therein, said to the Eunuch, "Take all pains to sell this chest and make it a condition with the purchaser that he buy it locked; then give alms with its price." So he took it and went forth to do her bidding. Thus fared it with these; but as for Khalifah the Fisherman, when morning morrowed and shone with its light and sheen, he said to himself, "I cannot do aught better to-day than visit the Eunuch who bought the fish of me, for he appointed me to come to him in the Palace of the Caliphate." So he went forth of his lodging, intending for the palace, and when he came thither, he found Mamelukes, negro-slaves and eunuchs standing and sitting; and looking at them, behold, seated amongst them was the Eunuch who had taken the fish of him, with the white slaves waiting on him. Presently, one of the Mameluke-lads called out to him; whereupon the Eunuch turned to see who he was, and lo! it was the Fisherman. Now when Khalifah was ware that he saw him and recognised him, he said to him, "I have not failed thee, O my little Tulip!¹ On this wise are men of their word." Hearing his address, Sandal the Eunuch laughed and replied, "By Allah, thou art right, O Fisherman," and put his hand to his pouch, to give him somewhat; but at that moment there arose a great clamour. So he raised his head to see what was to do and, finding that it was the Wazir Ja'afar the Barmecide coming forth from the Caliph's presence, he rose to him and forewent him, and they walked about, conversing for a longsome time. Khalifah the Fisherman waited awhile; then, growing weary of standing and finding that the Eunuch took no heed of him, he set himself in his way and beckoned to him from afar, saying, "O my lord Tulip, give me my due and let me go!" The Eunuch heard him, but was ashamed to answer him because of the Minister's presence; so he went on talking with Ja'afar and took no notice whatever of the Fisherman. Whereupon quoth Khalifah, "O Slow o' Pay!² May Allah put to shame all churls and all who take folk's goods and are niggardly with them! I put myself under thy protection, O my lord Bran-belly,³

¹ Arab. "Yá Shukayr," from Shakar, being red (clay, etc.); Shukár is an anemone or a tulip, and Shukayr is its dim. form. Lane's Shaykh made it a dim. of "Ashkar" = tawny, ruddy (of complexion), so the former writes, "O Shukeyr." Mr. Payne prefers "O Rosy cheeks."

² Arab. "Yá Mumátil," one who retards payment.

³ Arab. "Kirsh al-Nukhál" = Entrails of bran, a term little fitted for the

to give me my due and let me go!" The Eunuch heard him, but was ashamed to answer him before Ja'afar; and the Minister saw the Fisherman beckoning and talking to him, though he knew not what he was saying; so he said to Sandal, misliking his behaviour, "O Eunuch, what would yonder beggar with thee?" Sandal replied, "Dost thou not know him, O my lord the Wazir?" and Ja'afar answered, "By Allah, I know him not! How should I know a man I have never seen but at this moment?" Rejoined the Eunuch, "O my lord, this is the Fisherman whose fish we seized on the banks of the Tigris. I came too late to get any and was ashamed to return to the Prince of True Believers empty-handed, when all the Mamelukes had some. Presently I espied the Fisherman standing in mid-stream, calling on Allah, with four fishes in his hands, and said to him:—Give me what thou hast there and take their worth. He handed me the fish and I put my hand into my pocket, purposing to gift him with somewhat, but found naught therein and said:—Come to me in the Palace and I will give thee wherewithal to aid thee in thy poverty. So he came to me to-day and I was putting hand to pouch, that I might give him somewhat, when thou camest forth and I rose to wait on thee and was diverted with thee from him, till he grew tired of waiting; and this is the whole story how he cometh to be standing here."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Forty-first Night,

She continued, It hath reached me, O auspicious King, that when Sandal the Eunuch related to Ja'afar the Barmecide the tale of Khalifah the Fisherman, ending with, "This is the whole story how he cometh to be standing here!" the Wazir, hearing this account, smiled and said, "O Eunuch, how is it that this Fisherman cometh in his hour of need and thou satisfiest him not? Dost thou not know him, O Chief of the Eunuchs?" "No," answered Sandal, and Ja'afar said, "This is the Master of the Commander of the Faithful and his partner, and our lord the Caliph hath arisen this morning, strait of breast, heavy of heart and troubled in thought, nor is there aught will broaden his breast save this Fisherman. So let him not go, till I crave the Caliph's pleasure concerning him and

handsome and distinguished Persian. But Khalifah is a Fella*h-grazioso* of normal assurance, shrewd withal; he blunders like an Irishman of the last generation and he uses the first epithet that comes to his tongue. See Night dcccxlili. for the sudden change in Khalifah.

bring him before him; perchance Allah will relieve him of his oppression and console him for the loss of Kut al-Kulub, by means of the Fisherman's presence, and he will give him wherewithal to better himself; and thou wilt be the cause of this." Replied Sandal, "O my lord, do as thou wilt and may Allah Almighty long continue thee a pillar of the dynasty of the Commander of the Faithful, whose shadow Allah perpetuate¹ and prosper it, root and branch!" Then the Wazir Ja'afar rose up and went in to the Caliph and Sandal ordered the Mamelukes not to leave the Fisherman; whereupon Khalifah cried, "How goodly is thy bounty, O Tulip! The seeker is become the sought. I come to demand my due, and they imprison me for debts in arrears!"² When Ja'afar came in to the presence of the Caliph, he found him sitting with his head bowed earthwards, breast straitened and mind melancholy, humming the verses of the poet:—

My blamers instant bid that I for her become consoled; * But I, what can I do
whose heart declines to be controlled?

And how can I in patience bear the loss of lovely maid, * When fails me
patience for a love that holds with firmest hold!

Ne'er I'll forget her nor the bowl that 'twixt us both went round * And wine of
glances maddened me with drunkenness ensoul'd.

Whenas Ja'afar stood in the presence, he said, "Peace be upon thee, O Commander of the Faithful, Defender of the honour of the Faith and descendant of the uncle of the Prince of the Apostles, Allah assain him and save him and his family one and all!" The Caliph raised his head and answered, "And on thee be peace and the mercy of Allah and His blessings!" Quoth Ja'afar, "With leave of the Prince of True Believers, his servant would speak without restraint." Asked the Caliph, "And when was restraint put upon thee in speech and thou the Prince of Wazirs? Say what thou wilt." Answered Ja'afar, "When I went out, O my lord, from before thee, intending for my house, I saw standing at the door thy master and teacher and partner, Khalifah the Fisherman, who was aggrieved at thee and complained of thee saying:—Glory be to God! I taught him to fish and he went away to fetch me a pair of frails, but never came back: and this is not the way of a

¹ So the Persian "May your shadow never be less" means, I have said, the shadow which you throw over your servant. Shade, cold water and fresh breezes are the joys of life in arid Arabia.

² When a Fellah demanded money due to him by the Government of Egypt, he was at once imprisoned for arrears of taxes and thus prevented from being troublesome. I am told that matters have improved under English rule, but I "doubt the fact."

good partner or of a good apprentice. So, if thou hast a mind to partnership, well and good ; and if not, tell him, that he may take another to partner." Now when the Caliph heard these words he smiled and his straitness of breast was done away with and he said, "My life on thee, is this the truth thou sayest, that the Fisherman standeth at the door?" and Ja'afar replied, "By thy life, O Commander of the Faithful, he standeth at the door." Quoth the Caliph, "O Ja'afar, by Allah, I will assuredly do my best to give him his due ! If Allah at my hands send him misery, he shall have it ; and if prosperity he shall have it." Then he took a piece of paper and cutting it in pieces, said to the Wazir, "O Ja'afar, write down with thine own hand twenty sums of money, from one dinar to a thousand, and the names of all kinds of offices and dignities from the least appointment to the Caliphate ; also twenty kinds of punishment from the lightest beating to death."¹ "I hear and I obey, O Commander of the Faithful," answered Ja'afar, and did as he was bidden. Then said the Caliph, "O Ja'afar, I swear by my holy forefathers and by my kinship to Hamzah² and Akf,³ that I mean to summon the Fisherman and bid him take one of these papers, whose contents none knoweth save thou and I ; and whatsoever is written in the paper which he shall choose, I will give it to him ; though it be the Caliphate I will divest myself thereof and invest him therewith and grudge it not to him ; and, on the other hand, if there be written therein hanging or mutilation or death, I will execute it upon him. Now go and fetch him to me." When Ja'afar heard this, he said to himself, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great ! It may be somewhat will fall to this poor wretch's lot that will bring about his destruction, and I shall be the cause. But the Caliph hath sworn ; so nothing remains now but to bring him in, and naught will happen save whatso Allah willeth." Accordingly he went out to Khalifah the Fisherman and laid hold of his hand, to carry him in to the Caliph, whereupon his reason fled and he said in himself, "What a stupid I was to come after yonder ill-omened slave, Tulip, whereby he hath brought me in company with Branbelly !" Ja'afar fared on with him, with Mamelukes before and behind, whilst he said, "Doth not arrest suffice, but these must

¹ This freak is of course not historical. The tale-teller introduces it to enhance the grandeur and majesty of Harun al-Rashid, and the vulgar would regard it as a right kingly diversion. Westerners only wonder that such things could be.

² Uncle of the Prophet : for his death see Pilgrimage ii. 248.

³ First cousin of the Prophet, son of Abú Tálib, a brother of Al-Abbás from whom the Abbasides claimed descent.

go behind and before me, to hinder my making off?" till they had traversed seven vestibules, when the Wazir said to him, "Mark my words, O Fisherman! Thou standest before the Commander of the Faithful and Defender of the Faith!" Then he raised the great curtain and Khalifah's eyes fell on the Caliph, who was seated on his couch, with the Lords of the realm standing in attendance upon him. As soon as he knew him, he went up to him and said, "Well come, and welcome to thee, O Piper! 'Twas not right of thee to make thyself a fisherman and go away, leaving me sitting to guard the fish, and never to return! For, before I was aware, there came up Mamelukes on beasts of all manner colours, and snatched away the fish from me I standing alone, and this was all of thy fault; for, hadst thou returned with the frails forthright, we had sold an hundred dinars' worth of fish. And now I come to seek my due, and they have arrested me. But thou, who hath imprisoned thee also in this place?" The Caliph smiled and raising a corner of the curtain put forth his head and said to the Fisherman, "Come hither and take thee one of these papers." Quoth Khalifah the Fisherman, "Yesterday thou wast a fisherman, and to-day thou hast become an astrologer; but the more trades a man hath, the poorer he waxeth." Thereupon Ja'afar said, "Take the paper at once, and do as the Commander of the Faithful biddeth thee without prating." So he came forward and put forth his hand, saying, "Far be it from me that this Piper should ever again be my knave and fish with me!" Then taking the paper he handed it to the Caliph, saying, "O Piper, what hath come out for me therein? Hide naught thereof."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Forty-second Night,

She continued, It hath reached me, O auspicious King, that when Khalifah the Fisherman took up one of the papers and handed it to the Caliph he said, "O Piper, what hath come out to me therein? Hide naught thereof." So Al-Rashid received it and passed it on to Ja'afar and said to him, "Read what is therein." He looked at it and said, "There is no Majesty and there is no Might, save in Allah, the Glorious, the Great!" Asked the Caliph, "Good news,¹ O Ja'afar? What seest thou therein?" Answered the Wazir, "O Commander of the Faithful, there came up from the paper:—Let

¹ *i.e.* I hope thou hast, or Allah grant thou have good tidings to tell me.

the Fisherman receive an hundred blows with a stick." So the Caliph commanded to beat the Fisherman and they gave him an hundred sticks : after which he rose, saying, "Allah confound this, O Bran-belly ! Are jail and sticks part of the game ?" Then said Ja'afar, "O Commander of the Faithful, this poor devil is come to the river, and how shall he go away thirsting ? We hope that among the alms-deeds of the Commander of the Faithful, he may have leave to take another paper, so haply somewhat may come out wherewithal he may succour his poverty." Said the Caliph, "By Allah, O Ja'afar, if he take another paper and death be written therein, I will assuredly kill him, and thou wilt be the cause." Answered Ja'afar, "If he die he will be at rest." But Khalifah the Fisherman said to him, "Allah ne'er gladden thee with good news ! Have I made Baghdad strait upon you, that ye seek to slay me ?" Quoth Ja'afar, "Take thee a paper and crave the blessing of Allah Almighty !" So he put out his hand and taking a paper, gave it to Ja'afar, who read it and was silent. The Caliph asked, "Why art thou silent, O son of Yahya ?" and he answered, "O Commander of the Faithful, there hath come out on this paper :—Naught shall be given to the Fisherman." Then said the Caliph, "His daily bread will not come from us : bid him fare forth from before our face." Quoth Ja'afar, "By the claims of thy pious forefathers, let him take a third paper, it may be it will bring him alimony ;" and quoth the Caliph, "Let him take one and no more." So he put out his hand and took a third paper, and behold, therein was written, "Let the Fisherman be given one dinar." Ja'afar cried to him, "I sought good fortune for thee, but Allah willed not to thee aught save this dinar." And Khalifah answered, "Verily, a dinar for every hundred sticks were rare good luck ; may Allah not send thy body health !" The Caliph laughed at him and Ja'afar took him by the hand and led him out. When he reached the door, Sandal the Eunuch saw him and said to him, "Hither, O Fisherman ! Give us portion of that which the Commander of the Faithful hath bestowed on thee whilst jesting with thee." Replied Khalifah, "By Allah, O Tulip, thou art right ! Wilt thou share with me, O nigger ? Indeed, I have eaten stick to the tune of an hundred blows and have earned one dinar, and thou art but too welcome to it." So saying, he threw him the dinar and went out, with the tears flowing down the plain of his cheeks. When the Eunuch saw him in this plight, he knew that he had spoken sooth and called to the lads to fetch him back : so they brought him back, and Sandal, putting his hand to his pouch, pulled out a red purse, whence he emptied an hundred golden dinars into the Fisherman's hand, saying, "Take

this gold in payment of thy fish and wend thy ways." So Khalifah, in high good humour, took the hundred ducats and the Caliph's one dinar and went his way and forgot the beating. Now as Allah willed it for the furthering of that which He had decreed, he passed by the mart of the hand-maidens, and seeing there a mighty ring where many folks were foregathering, said to himself, "What is this crowd?" So he brake through the merchants and others, who said, "Make wide the way for Skipper Rapscaillon,¹ and let him pass." Then he looked, and behold, he saw a chest, with an eunuch seated thereon and an old man standing by it, and the Shaykh was crying, "O merchants, O men of money, who will hasten and hazard his coin for this chest of unknown contents from the Palace of the Lady Zubaydah bint al-Kasim, wife of the Commander of the Faithful? How much shall I say for you, Allah bless you all?" Quoth one of the merchants, "By Allah, this is a risk! But I will say one word, and no blame to me. Be it mine for twenty dinars." Quoth another, "Fifty," and they went on bidding, one against other, till the price reached an hundred ducats. Then said the crier, "Will any of you bid more, O merchants?" And Khalifah the Fisherman said, "Be it mine for an hundred dinars and one dinar." The merchants, hearing these words, thought he was jesting and laughed at him, saying, "O Eunuch, sell it to Khalifah for an hundred dinars and one dinar!" Quoth the Eunuch, "By Allah, I will sell it to none but to him! Take it, O Fisherman, the Lord bless thee in it, and here with thy gold." So Khalifah pulled out the ducats and gave them to the Eunuch who, the bargain being duly made, delivered to him the chest and bestowed the price in alms on the spot; after which he returned to the palace and acquainted the Lady Zubaydah with what he had done, whereat she rejoiced. Meanwhile the Fisherman hove the chest on shoulder, but could not carry it on this wise for the excess of its weight; so he lifted it on to his head and thus bore it to the quarter where he lived. Here he set it down and, being weary, sat awhile, bemusing what had befallen him and saying in himself, "Would Heaven I knew what is in this chest!" Then he opened the door of his lodging and haled the chest till he got it into his closet; after which he strove to open it, but failed. Quoth he, "What folly possessed me to buy this chest? There is no help for it but to break it open and see what is herein." So he applied

¹ Arab. "Nákhúzah Zulayt." The former, from the Persian Nákhodá, or ship-captain, which is also used in a playful sense "a godless wight," one owning no (ná) God (Khudá). Zulayt = a low fellow, a blackguard.

himself to the lock, but could not open it, and said to himself, "I will leave it till to-morrow." Then he would have stretched him out to sleep, but could find no room; for the chest filled the whole closet. So he got upon it and lay him down; but, when he had lain awhile, behold, he felt something stir under him, whereat sleep forsook him and his reason fled.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Forty-third Night,

She pursued, It hath reached me, O auspicious King, that when Khalifah the Fisherman lay down upon the chest and thus tarried awhile, behold, something stirred beneath him; whereat he was affrighted and his reason fled. So he arose and cried, "Meseems there be Jinns in the chest. Praise to Allah who suffered me not to open it! For, had I done so, they had risen against me in the dark and slain me, and from them would have befallen me naught of good." Then he lay down again, when, lo! the chest moved a second time, more than before; whereupon he sprang to his feet and said, "There it goes again; but this is terrible!" And he hastened to look for the lamp, but could not find it, and had not the wherewithal to buy another. So he went forth and cried out, "Ho, people of the quarter!" Now the most part of the folk were asleep; but they awoke at his crying and asked, "What aileth thee, O Khalifah?" He answered, "Bring me a lamp, for the Jinn are upon me." They laughed at him and gave him a lamp, wherewith he returned to his closet. Then he smote the lock of the chest with a stone and broke it, and opening it, saw a damsel like a Hourii lying asleep within. Now she had been drugged with Bhang, but at that moment she threw up the stuff and awoke; then she opened her eyes, and feeling herself confined and cramped, moved. At this sight quoth Khalifah, "By Allah, O my lady, whence art thou?" and quoth she, "Bring me Jessamine and Narcissus.¹" And Khalifah answered, "There is naught here but Henna-flowers.²" Thereupon she came to herself, and considering Khalifah, said to him, "What art thou?" presently adding, "And where am I?" He said, "Thou art in my lodging." Quoth she, "Am I not in the

¹ Yásamín and Narjis, names of slave-girls or eunuchs.

² Arab. "Tamar-hanná," the cheapest of dyes used even by the poorest classes. Its smell, I have said, is that of newly mown hay, and is prized like that of the tea-rose.

Palace of the Caliph Harun al-Rashid?" And quoth he, "What manner of thing is Al-Rashid?"¹ O madwoman, thou art naught but my slave-girl: I bought thee this very day for an hundred dinars and one dinar, and brought thee home, and thou wast asleep here in this chest." When she heard these words she said to him, "What is thy name?" Said he, "My name is Khalifah. How cometh my star to have grown propitious, when I know my ascendent to have been otherwise?" She laughed and cried, "Spare me this talk! Hast thou anything to eat?" Replied he, "No, by Allah, nor yet to drink! I have not eaten these two days and am now in want of a morsel." She asked, "Hast thou no money?" and he answered, "Allah keep this chest which hath beggared me: I gave all I had for it and am become bankrupt." The damsel laughed at him and said, "Up with thee and seek of thy neighbours somewhat for me to eat, for I am hungry." So he went forth and cried out, "Ho, people of the quarter!" Now the folk were asleep; but they awoke and asked, "What aileth thee, O Khalifah?" Answered he, "O my neighbours, I am hungry and have nothing to eat." So one came down to him with a bannock and another with broken meats and a third with a bit of cheese and a fourth with a cucumber; and so on till his lap was full and he returned to his closet and laid the whole between her hands, saying, "Eat." But she laughed at him, saying, "How can I eat of this, when I have not a mug of water whereof to drink? I fear to choke with a mouthful and die." Quoth he, "I will fill thee this pitcher."² So he took the pitcher and going forth, stood in the midst of the street and cried out, saying, "Ho, people of the quarter!" Quoth they, "What calamity is upon thee to-night,³ O Khalifah!" And he said, "Ye gave me food and I ate; but now I am a-thirst; so give me to drink." Thereupon one come down to him with a mug and another with an ewer and a third with a gugglet; and he filled his pitcher and, bearing it back, said to the damsel, "O my lady, thou lackest nothing now." Answered she, "True, I want nothing more at this present." Quoth he, "Speak to me and say me thy story." And quoth she, "Fie upon thee! An thou knowest me not, I will tell thee who I am. I am Kut al-Kulub, the Caliph's handmaiden, and the Lady Zubaydah

¹ The formula (meaning, "What has he to do here?") is by no means complimentary.

² Arab. "Jarrah" (pron. "Garrah") a "jar." See Lane (M. E. chapt. v.) who was deservedly reproached by Baron von Hammer for his superficial notices. The "Jarrah" is of pottery, whereas the "Dist" is a large copper chauldron and the Khalkinah one of lesser size.

³ *i.e.* What a bother thou art, etc.

was jealous of me; so she drugged me with Bhang and set me in this chest," presently adding, "Alhamdolillah—praised be God—for that the matter hath come to easy issue and no worse! But this befel me not save for thy good luck, for thou wilt certainly get of the Caliph Al-Rashid money galore, that will be the means of thine enrichment." Quoth Khalifah, "Is not Al-Rashid he in whose Palace I was imprisoned?" "Yes," answered she; and he said, "By Allah, never saw I more niggardly wight than he, that Piper little of good and wit! He gave me an hundred blows with a stick yesterday and but one dinar, for all I taught him to fish and made him my partner; but he played me false." Replied she, "Leave this unseemly talk, and open thine eyes and look thou bear thyself respectfully, whenas thou seest him after this, and thou shalt win thy wish." When he heard her words, it was as if he had been asleep and awoke; and Allah removed the veil from his judgment, because of his good luck,¹ and he answered, "On my head and eyes!" Then said he to her, "Sleep, in the name of Allah."² So she lay down and fell asleep (and he afar from her) till the morning, when she sought of him ink-case³ and paper and, when they were brought, wrote to Ibn al-Kirnas, the Caliph's friend, acquainting him with her case and how at the end of all that had befallen her she was with Khalifah the Fisherman, who had bought her. Then she gave him the scroll, saying, "Take this and hie thee to the jewel-market and ask for the shop of Ibn al-Kirnas the Jeweller and give him this paper and speak not." "I hear and I obey," answered Khalifah, and going with the scroll to the market, enquired for the shop of Ibn al-Kirnas. They directed him thither and on entering it he saluted the merchant, who returned his salam with contempt and said to him, "What dost thou want?" Thereupon he gave him the letter and he took it, but read it not, thinking the Fisherman a beggar, who sought an alms of him, and said to one of his lads, "Give him half a dirham." Quoth Khalifah, "I

¹ This sudden transformation, which to us seems exaggerated and unnatural, appears in many Eastern stories and in the biographies of their distinguished men, especially students. A youth cannot master his lessons; he sees a spider climbing a slippery wall and after repeated falls succeeding. Allah opens the eyes of his mind, his studies become easy to him, and he ends with being an Allamah (doctissimus).

² Arab. "Bismillah, námí!" here it is not a blessing but a simple invitation, "Now please go to sleep."

³ The modern inkcase of the universal East is a lineal descendant of the wooden palette with writing reeds, used by the writers of the hieroglyphs. See an illustration of that of "Amásis, the good god and lord of the two lands" (circ. B.C. 1350) in the British Museum (p. 41, "The Dwellers on the Nile," by E. A. Wallis Bridge, London, 56, Paternoster Row, 1885).

want no alms ; read the paper." So Ibn al-Kirnas took the letter and read it ; and no sooner knew its import than he kissed it and laid it on his head—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Forty-fourth Night,

She resumed, It hath reached me, O auspicious King, that when Ibn al-Kirnas read the letter and knew its import, he kissed it and laid it on his head ; then he arose and said to Khalifah, "O my brother, where is thy house?" Asked Khalifah, "What wantest thou with my house? Wilt thou go thither and steal my slave-girl?" Ibn al-Kirnas answered, "Not so : on the contrary, I will buy thee somewhat whereof you may eat, thou and she." So he said, "My house is in such a quarter ;" and the merchant rejoined, "Thou hast done well. May Allah not give thee health, O unlucky one!"¹ Then he called out to two of his slaves and said to them, "Carry this man to the shop of Mohsin the Shroff and say to him :—O Mohsin, give this man a thousand dinars of gold ; then bring him back to me in haste." So they carried him to the money-changer, who paid him the money, and returned with him to their master, whom they found mounted on a dapple she-mule worth a thousand dinars, with } Mamelukes and pages about him, and by his side another mule like his own, saddled and bridled. Quoth the jeweller to Khalifah, "Bismillah, mount this mule." Replied he, "I won't ; for by Allah, I fear she throw me ;" and quoth Ibn al-Kirnas, "By God, needs must thou mount." So he came up and mounting her, face to crupper, caught hold of her tail and cried out ; whereupon she threw him on the ground and they laughed at him ; but he rose and said, "Did I not tell thee I would not mount this great jenny-ass?" Thereupon Ibn al-Kirnas left him in the market and repairing to the Caliph, told him of the damsel ; after which he returned and removed her to his own house. Meanwhile Khalifah went home to look after the handmaid and found the people of the quarter foregathering and saying, "Verily, Khalifah is to-day in a terrible² pickle! Would we knew whence he can have gotten this damsel!" Quoth one of them, "He is a mad rogue : haply he found her lying

¹ This is not ironical, as Lane and Payne suppose, but a specimen of inverted speech = Thou art in luck this time !

² Arab. "Marhúb" = terrible : Lane reads "Mar'úb" = terrified. But the former may also mean threatened with something terrible.

on the road drunken, and carried her to his own house, and his absence showeth that he knoweth his offence." As they were talking, behold, up came Khalifah, and they said to him, "What a plight is thine, O unhappy! knowest thou not what is come to thee?" He replied, "No, by Allah!" and they said, "But just now there came Mamelukes and took away thy slave-girl whom thou stolest, and sought for thee, but found thee not." Quoth Khalifah "And how came they to take my slave-girl?" and quoth one, "Had he fallen in their way, they had slain him." But he, so far from heeding them, returned running to the shop of Ibn al-Kirnas, whom he met riding, and said to him, "By Allah, 'twas not right of thee to wheedle me and meanwhile send thy Mamelukes to take my slave-girl!" Replied the jeweller, "O idiot, come with me and hold thy tongue." So he took him and carried him into a house handsomely builded, where he found the damsel seated on a couch of gold, with ten slave-girls like moons round her. Sighting her, Ibn al-Kirnas kissed ground before her, and she said, "What hast thou done with my new master, who bought me with all he owned?" He replied, "O my lady, I gave him a thousand golden dinars;" and related to her Khalifah's history from first to last, whereat she laughed, and said, "Blame him not, for he is but a common wight. These other thousand dinars are a gift from me to him and, Almighty Allah willing, he shall win of the Caliph what shall enrich him." As they were talking, there came an eunuch from the Commander of the Faithful, in quest of Kut al-Kulub for, when he knew that she was in the house of Ibn al-Kirnas, he could not endure the severance, but bade bring her forthwith. So she repaired to the Palace, taking Khalifah with her, and going into the presence, kissed ground before the Caliph, who rose to her, saluting and welcoming her, and asked her how she had fared with him who had bought her. She replied, "He is a man, Khalifah the Fisherman hight, and there he standeth at the door. He telleth me that he hath an account to settle with the Commander of the Faithful, by reason of a partnership between him and the Caliph in fishing." Asked Al-Rashid, "Is he at the door?" and she answered, "Yes." So the Caliph sent for him and he kissed ground before him and wished him endurance of glory and prosperity. The Caliph marvelled at him and laughed at him, and Khalifah repeated to him all that had befallen him since he last saw him,¹ whereat the Caliph laughed and his breast broadened and he said to Khalifah, "Ask of us what thou wilt, O thou who bringest

¹ In the text he tells the whole story, beginning with the Eunuch and the hundred dinars, the chest, etc.; but—"of no avail is a twice-told tale."

to owners their own!" But he was silent; so the Caliph ordered him fifty thousand dinars of gold and a costly dress of honour such as great Sovrans don, and a she-mule, and gave him black slaves of the Súdán to serve him, so that he became as he were one of the Kings of that time. The Caliph was rejoiced at the recovery of his favourite and knew that all this was the doing of his cousin-wife, the Lady Zubaydah;—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Forty-fifth Night,

She said, It hath reached me, O auspicious King, that the Caliph rejoiced at the recovery of Kut al-Kulub and knew that all this was the doing of the Lady Zubaydah, his cousin-wife; wherefore he was sore enraged against her and held aloof from her a great while, visiting her not, neither inclining to pardon her. When she was certified of this, she was sore concerned for his wrath, and her face, that was wont to be rosy, waxed pale and wan till, when her patience was exhausted, she sent a letter to her cousin, the Commander of the Faithful, making her excuses to him and confessing her offences, and ending with these verses:—

I long once more the love that was between us to regain, * That I may quench
the fire of grief and bate the force of bane.

O lords of me, have ruth upon the stress my passion deals, * Enough to me is
what you doled of sorrow and of pain.

'Tis life to me an deign you keep the troth you deigned to plight; * 'Tis death to
me an troth you break and fondest vows profane:

Given I've sinned a sorry sin, yet grant me ruth, for naught, * By Allah, sweeter
is than friend who is of pardon fain.

When the Lady Zubaydah's letter reached the Caliph, and reading it, he saw that she confessed her offence and sent her excuses to him therefor, he said to himself, "Verily, all sins doth Allah forgive; aye, Gracious, Merciful is He!"¹ And he returned her an answer, expressing satisfaction and pardon and forgiveness for what was past, whereat she rejoiced greatly. As for Khalifah, the Fisherman, the Caliph assigned him a monthly pay of fifty dinars, and took him into especial favour, which would lead to rank and dignity, honour and worship. Then he kissed ground before the Commander of the Faithful, and went forth with stately gait. When he came to the

¹ Koran xxxix. 54. I have quoted Mr. Rodwell, who affects the Arabic formula, omitting the normal copulatives.

door, the Eunuch Sandal, who had given him the hundred dinars, saw him and, knowing him, said to him, "O Fisherman, whence all this?" So he told him all that had befallen him, first and last, whereat Sandal rejoiced, because he had been the cause of his enrichment, and said to him, "Wilt thou not give me largesse of this wealth which is now become thine?" So Khalifah put hand to pouch and, taking out a purse containing a thousand dinars, gave it to the Eunuch, who said, "Keep thy coins and Allah bless thee therein:" and marvelled at his manliness and at the liberality of his soul, for all his late poverty.¹ Then, leaving the Eunuch, Khalifah mounted his she-mule and rode, with the slaves' hands on her crupper, till he came to his lodging at the Khan, whilst the folk stared at him in surprise for that which had betided him of advancement. When he alighted from his beast they accosted him and enquired the cause of his change from poverty to prosperity, and he told them all that had happened to him from incept to conclusion. Presently he bought a fine mansion and laid out thereon much money, till it was perfect in all points. And he took up his abode therein and was wont to recite thereon these two couplets:—

Behold a house that's like the Dwelling of Delight ;² * Its aspect heals the sick
and banishes despite.

Its sojourn for the great and wise appointed * And Fortune fair therein
abideth day and night.

Then, as soon as he was settled in his house, he sought him in marriage the daughter of one of the chief men of the city, a handsome girl, and wedded her, and led a life of solace and satisfaction, joyaunce and enjoyment ; and he rose to passing affluence and exceeding prosperity. So, when he found himself in this fortunate condition, he offered up thanks to Allah (extolled and excelled be He !) for what He had bestowed on him of wealth exceeding and of favours ever succeeding, praising his Lord with the praise of the grateful and chanting the words of the poet :—

To Thee be praise, O Thou who showest unremitting grace ; * O Thou whose
universal bounties high and low embrace !

¹ Easterns find it far easier to "get the chill of poverty out of their bones" than Westerns.

² Arab. "Dar al-Na'im." Name of one of the seven stages of the Moslem heaven. This style of inscription dates from the days of the hieroglyphs. A papyrus describing the happy town of Raamses ends with these lines :—

Daily is there a supply of food ;
Within it gladness doth ever brood
* * * *

Prolonged, increased ; abides there Joy, etc., etc.

To Thee be praise from me ! Then deign accept my praise for I * Accept Thy
 boons and gifts with grateful soul in every case.
 Thou hast with favours overwhelmed me, benefits and largesse * And gracious
 doles my memory ne'er ceaseth to retrace.
 All men from mighty main, Thy grace and goodness, drain and drink ; * And in
 their need Thou, only Thou, to them art refuge-place !
 Thou heapest up, O Lord, Thy mercy-signs on mortal men ; * Thou pardonest
 man's every sin though he be high or base :
 So for the sake of him who came to teach mankind in ruth, * Prophet, pure,
 truthful-worded scion of the noblest race ;
 Ever be Allah's blessing and His peace on him and all * His aids¹ and kin while
 pilgrims fare his noble tomb to face !
 And on his helpmates² one and all, companions great and good, * Through time
 eternal while the bird shall sing in shady wood !

And thereafter Khalifah continued to pay frequent visits to the Caliph Harun al-Rashid, with whom he found acceptance and who ceased not to overwhelm him with boons and bounty ; and he abode in the enjoyment of the utmost honour and happiness and joy and gladness and in riches more than sufficing and in rank ever rising ; brief, a sweet life and a savoury, pure as pleasurable, till there came to him the Destroyer of delights and the Sunderer of societies ; and extolled be the perfection of Him to whom belong glory and permanence, and He is the Living, the Eternal, who shall never die !

NOTE. I have followed the example of Mr. Payne and have translated in its entirety the Tale of Khalifah the Fisherman from the Breslau Edit. (vol. iv. pp. 315-365, Night cccxxi.-ccccxxii.) in preference to the unsatisfactory process of amalgamating it with that of the Mac. Edit. given above.

KHALIF THE FISHERMAN OF BAGHDAD.

THERE was once, in days of yore and in ages and times long gone before, in the city of Baghdad, a Fisherman, by name Khalíf, a man of much talk and little luck. One day, as he sat in his cell,³ he bethought himself and said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great ! Would Heaven I knew what is my offence in the sight of my Lord, and what caused the blackness of my fortune and my littleness of luck among the fishermen, albeit (and I say it who should not) in the city of Bagh-

¹ Arab. "Ansár" = auxiliaries, the men of Al-Medinah (Pilgrimage ii. 130, etc.).

² Arab. "Asháb" = the companions of the Prophet, who may number 5,000 (Pilgrimage ii. 81, etc.).

³ Arab. "Hásilah," prob. a corner of a "Godown" in some Khan or Caravanserai.

dad there is never a fisherman like myself." Now he lodged in a ruined place called a Khan, to wit, an inn,¹ without a door, and when he went forth to fish, he would shoulder the net, without basket or fish-slicers,² and when the folk would stare at him and say to him, "O Khalif, why not take with thee a basket, to hold the fish thou catchest?" he would reply, "Even as I carry it forth empty, so would it come back, for I never manage to catch aught." One night he arose, in the darkness before dawn, and taking his net on his shoulder, raised his eyes to heaven and said, "Allah mine, O Thou who subjectedst the sea to Moses son of Imrán, give me this day my daily bread, for Thou art the best of bread-givers!" Then he went down to the Tigris and spreading his net, cast it into the river and waited till it had settled down, when he haled it in and drew it ashore, but behold, it held naught save a dead dog. So he cast away the carcase, saying, "O morning of ill doom! What a handsel is this dead hound, after I had rejoiced in its weight!"³ Then he mended the rents in the net, saying, "Needs must there after this carrion be fish in plenty, attracted by the smell," and made a second cast. After awhile, he drew up and found in the net the hough⁴ of a camel, that had caught in the meshes and rent them right and left. When Khalif saw his net in this state, he wept and said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! I wonder what is my offence and the cause of the blackness of my fortune and the littleness of my luck, of all folk, so that I catch neither cat-fish nor sprat,⁵ that I may broil on the embers and eat, for all I dare say there is not in the city of Baghdad a fisherman like me." Then with a Bismillah he cast his net a third time, and presently drawing it ashore found therein an ape, scurvy and one-eyed, mangy, and limping, hending an ivory rod

¹ Arab. "Funduk" from the Gr. *πανδοχείον*, whence the Italian Fondaco, e.g. at Venice the Fondaco de' Turchi.

² Arab. "Astár," plur. of Satr: in the Mac. Edit. Sátúr, both (says Dozy) meaning "Couperet" (a hatchet). Habicht translates it "a measure for small fish," which seems to be a shot and a bad shot, as the text talks only of means of carrying fish. Nor can we accept Dozy's emendation Astál (plur. of Satl.) pails, situlæ. In Petermann's Reisen (i. 89) Satr = assiette.

³ Which made him expect a heavy haul.

⁴ Arab. "Urkúb" = tendon Achilles in man, hough or pastern in beast, etc. It is held to be an incrementative form of 'Akab (heel); as Kur'úb of Ka'b (heel) and Khurtúm of Khatm (snout).

⁵ Arab. "Karmút" and "Zakzúk." The former (pronounced Garmút) is one of the many Siluri (S. Carmouth Niloticus) very common and resembling the Shál. It is smooth and scaleless, with fleshy lips and soft meat, and as it haunts muddy bottoms it was forbidden to the ancient Egyptians. The Zakzúk is the young of the Shál (Synodontis Schal: Seetzen); its plural form Zakázik (pronounced Zigázig) gave a name to the flourishing town which has succeeded to old Bubastis and of which I have treated in "Midian" and "Midian Revisited."

in forehand. When Khalif saw this, he said, "This is indeed a blessed opening! What art thou, O ape?" "Dost thou not know me?" "No, by Allah, I have no knowledge of thee!" "I am thine ape!" "What use is there in thee, O my ape?" "Every day I give thee good-morrow, so Allah may not open to thee the door of daily bread." "Thou failest not of this, O one-eye of ill-omen! May Allah never bless thee! Needs must I pluck out thy sound eye and cut off thy whole leg, so thou mayst become a blind cripple and I be quit of thee. But what is the use of that rod thou hendeest in hand?" "O Khalif, I scare the fish therewith, so they may not enter thy net." "Is it so? then this very day will I punish thee with a grievous punishment and devise thee all manner torments and strip thy flesh from thy bones and be at rest from thee, sorry bit of goods that thou art!" So saying, Khalif the Fisherman unwound from his middle a strand of rope and binding him to a tree by his side, said, "Looke, O dog of an ape! I mean to cast the net again and if aught come up therein, well and good; but, if it come up empty, I will verily and assuredly make an end of thee, with the cruellest tortures and be quit of thee, thou fulsome lot." So he cast the net and drawing it ashore, found in it another ape and said, "Glory be to God the Great! I was wont to pull naught but fish out of this Tigris, but now it yieldeth nothing but apes." Then he looked at the second ape and saw him fair of form and round of face, with pendants of gold in his ears and a blue waistcloth about his middle, and he was like unto a lighted taper. So he asked him, "What art thou, thou also, O ape?" and he answered, saying, "O Khalif, I am the ape of Abú al-Sa'ádát the Jew, the Caliph's Shroff. Every day, I give him good-morrow, and he maketh a profit of ten gold pieces." Cried the Fisherman, "By Allah, thou art a fine ape, not like this ill-omened monkey o' mine!" So saying, he took a stick¹ and came down upon the sides of the ape, till he broke his ribs and he jumped up and down. And the other ape, the handsome one, answered him, saying, "O Khalif, what will it profit thee to beat him, though thou belabour him till he die?" Khalif replied, "How shall I do? Shall I let him wend his ways that he may scare me the fish with his hang-dog face and give me good-even and good-morrow every day, so Allah may not open to me the door of daily bread? Nay, I will kill him and be quit of him and I will take thee in his stead; so shalt thou give me good-morrow and I shall gain ten golden dinars a day." Thereupon the comely ape made answer, "I will tell thee a better way than that,

¹ Arab. "Nabbút" = a quarterstaff.

and if thou hearken to me, thou shalt be at rest and I will become thine ape in lieu of him." Asked the Fisherman, "And what dost thou counsel me?" and the ape answered, saying, "Cast thy net and thou shalt bring up a noble fish, never saw any its like, and I will tell thee how thou shalt do with it." Replied Khalif, "Looke, thou too! An I throw my net and there come up therein a third ape, be assured that I will cut the three of you into six bits." And the second ape rejoined, "So be it, O Khalif. I agree to this thy condition." Then Khalif spread the net and cast it and drew it up, when behold, in it was a fine young barbel¹ with a round head, as it were a milking-pail, which when he saw, his wits fled for joy and he said, "Glory be to God! What be this noble creature? Were yonder apes in the river, I had not brought up this fish." Quoth the seemingly ape, "O Khalif, an thou give ear to my rede, 'twill bring thee good fortune;" and quoth the Fisherman, "May God unbless him who would gainsay thee henceforth!" Thereupon the ape said, "O Khalif, take some grass and lay the fish thereon in the basket² and cover it with more grass and take also somewhat of basil³ from the greengrocer's and set it in the fish's mouth. Cover it with a kerchief and push thee through the bazar of Baghdad. Whosoever bespeaketh thee of selling it, sell it not but fare on, till thou come to the market-street of the jewellers and money-changers. Then count five shops on the right-hand side and the sixth shop is that of Abu al-Sa'adat the Jew, the Caliph's Shroff. When thou standest before him, he will say to thee, What seekest thou? and do thou make answer, I am a fisher-wight; I threw my net in thy name and took this noble barbel, which I have brought thee as a present. If he give thee aught of silver, take it not, be it little or mickle, for it will spoil that which thou wouldst do, but say to him, I want of thee naught save one word, that thou say to me, I sell thee my ape for thine ape and my luck for thy luck. An the Jew say this, give him the fish and I shall become thine ape and this crippled, mangy and one-eyed ape will be his ape." Khalif replied, "Well said, O ape;" nor did he cease faring Baghdad-wards and observing that which the ape had said to him, till he came to the Jew's shop and saw the Shroff seated, with eunuchs and pages about him, bidding

¹ Arab. "Banní," vulg. Benni and in Lane (Lex. Bunni) the *Cyprinus Bynni* (Forsk.), a fish, somewhat larger than a barbel with lustrous silvery scales and delicate flesh, which Sonnini believes may be the "*Lepidotes*" (smooth-scaled) mentioned by Athenæus. I may note that the Bresl. Edit. (iv. 332) also affects the Egyptian vulgarism "Farkh-Banni" of the Mac. Edit. (Night dccccxxii.)

² The story-teller forgets that Khalif had neither basket nor knife.

³ Arab. "Rayhán," which may here mean any scented herb.

and forbidding and giving and taking. So he set down his basket, saying, "O Sultan of the Jews, I am a fisher-wight and went forth to-day to the Tigris and casting my net in thy name, cried :—This is for the luck of Abu al-Sa'adat ; and there came up to me this Banni which I have brought thee by way of present." Then he lifted the grass and discovered the fish to the Jew, who marvelled at its make and said, "Extolled be the perfection of the most excellent Creator!" Then he gave the fisherman a dinar, but he refused it and he gave him two. This also he refused and the Jew stayed not adding to his offer, till he made it ten dinars ; but he still refused and Abu al-Sa'adat said to him, "By Allah, thou art a greedy one. Tell me what thou wouldst have, O Moslem!" Quoth Khalif, "I would have of thee but a single word.¹" When the Jew heard this, he changed colour and said, "Wouldst thou oust me from my faith? Wend thy ways;" and Khalif said to him, "By Allah, O Jew naught mattereth an thou become a Moslem or a Nazarene!" Asked the Jew, "Then what wouldst thou have me say?" and the fisherman answered, "Say, I sell thee my ape for thy ape and my luck for thy luck." The Jew laughed, deeming him little of wit, and said by way of jest, "I sell thee my ape for thy ape and my luck for thy luck. Bear witness against him, O merchants! By Allah, O unhappy, thou art debarred from further claim on me!" So Khalif turned back, blaming himself and saying, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Alas that I did not take the gold!" and fared on blaming himself in the matter of the money till he came to the Tigris, but found not the two apes, whereupon he wept and slapped his face and strewed dust on his head, saying, "But that the second ape wheedled me and put a cheat on me, the one-eyed ape had not escaped!" And he gave not over wailing and weeping, till heat and hunger grew sore on him : so he took the net, saying, "Come, let us make a cast, trusting in Allah's blessing ; belike I may catch a cat-fish or a barbel which I may boil and eat." So he threw the net and waiting till it had settled, drew it ashore and found it full of fish, whereat he was consoled and rejoiced and busied himself with unmeshing the fish and casting them on the earth. Presently, up came a woman seeking fish and crying out, "Fish is not to be found in the town." She caught sight of Khalif, and said to him, "Wilt thou sell this fish, O master?" Answered Khalif, "I am going to turn it into clothes,

¹ In the text, "Fard Kalmah," a vulgarism. The Mac. Edit. (Night dccccxxv.) more aptly says, "Two words" (Kalmatáni, vulg. Kalmatayn), the Twofold Testimonies to the Unity of Allah and the Mission of His Messenger.

'tis all for sale, even to my beard.¹ Take what thou wilt." So she gave him a dinar and he filled her basket. Then she went away and behold, up came another servant, seeking a dinar's worth of fish; nor did the folk cease till it was the hour of mid-afternoon prayer and Khalif had sold ten golden dinars' worth of fish. Then, being faint and famisht, he folded and shouldered his net and, repairing to the market, bought himself a woollen gown, a calotte with a plaited border and a honey-coloured turband for a dinar, receiving two dirhams by way of change, wherewith he purchased fried cheese and a fat sheep's tail and honey and, setting them in the oilman's platter, ate till he was full and his ribs felt cold² from the mighty stuffing. Then he marched off to his lodgings in the magazine, clad in the gown and the honey-coloured turband, and with the nine golden dinars in his mouth, rejoicing in what he had never in his life seen. He entered and lay down, but could not sleep for anxious thoughts and abode playing with the money half the night. Then said he in himself, "Haply the Caliph may hear that I have gold and say to Ja'afar:—Go to Khalif the Fisherman and borrow us some money of him. If I give it him, it will be no light matter to me, and if I give it not, he will torment me; but torture is easier to me than the giving up of the cash.³ However, I will arise and make trial of myself if I have a skin proof against stick or not." So he put off his clothes and, taking a sailor's plaited whip, of an hundred and sixty strands, ceased not beating himself till his sides and body were all bloody, crying out at every stroke he dealt himself and saying, "O Moslems, I am a poor man! O Moslems, I am a poor man! O Moslems, whence should I have gold, whence should I have coin?" till the neighbours, who dwelt with him in that place, hearing him crying and saying, "Go to men of wealth and take of them," thought that thieves were torturing him to get money from him, and that he was praying for aidance. Accordingly they flocked to him, each armed with some weapon and, finding the door of his lodging locked

¹ The lowest Cairene chaff, which has no respect for itself or others.

² Arab. "Karrat azlá' hú"; alluding to the cool skin of healthy men when digesting a very hearty meal.

³ This is the true Fellah idea. A peasant will go up to his proprietor with the "rint" in gold pieces behind his teeth and undergo an immense amount of flogging before he spits them out. Then he will return to his wife and boast of the number of sticks he has eaten, instead of paying at once, and his spouse will say, "Verily thou art a man." Europeans know nothing of the Fellah. Napoleon Buonaparte, for political reasons, affected great pity for him and horror of his oppressors, the Beys and Pashas; but this affectation gradually became public opinion. The Fellah must either tyrannise or be tyrannised over; he is never happier than under a strong-handed despotism and he has never been more miserable than under British rule, or rather misrule. Our attempts to constitutionalise him have made us the laughing-stock of Europe.

and hearing him roaring out for help, deemed that the robbers had come down upon him from the terrace-roof; so they fell upon the door and burst it open. Then they entered and found him bare-headed with body dripping blood and altogether in a sad pickle; so they asked him, "What is this case in which we find thee? Hast thou lost thy wits and hath Jinn-madness betided thee this night?" And he answered them, "Nay; but I have gold with me and I feared lest the Caliph send to borrow of me and it were no light matter to give him aught; yet, an I gave not to him, 'tis only too sure that he would put me to the torture; wherefore I arose to see if my skin were stick-proof or not." When they heard these words, they said to him, "May Allah not assain thy body, unlucky madman that thou art! Of a surety thou art fallen mad to-night! Lie down to sleep, may Allah never bless thee! How many thousand dinars hast thou, that the Caliph should come and borrow of thee?" He replied, "By Allah, I have naught but nine dinars." And they all said, "By Allah, he is not otherwise than passing rich!" Then they left him, wondering at his want of wit, and Khalif took his cash and wrapped it in a rag, saying to himself, "Where shall I hide all this gold? An I bury it, they will take it, and if I put it out on deposit, they will deny that I did so, and if I carry it on my head,¹ they will snatch it, and if I tie it to my sleeve, they will cut it away." Presently, he espied a little breast-pocket in the gown and said, "By Allah, this is fine! 'Tis under my throat and hard by my mouth; if any put out his hand to hend it, I can come down on it with my mouth and hide it in my throttle." So he set the rag containing the gold in the pocket and lay down, but slept not that night for suspicion and trouble and anxious thought. On the morrow, he fared forth of his lodging on fishing intent and, betaking himself to the river, went down into the water, up to his knees. Then he threw the net and shook it with might and main; whereupon the purse fell down into the stream. So he tore off gown and turband and plunged in after it, saying, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" Nor did he give over diving and searching the stream-bed, till the day was half spent, but found not the purse. Now one saw him from afar diving and plunging and his gown and turband lying in the sun at a distanee from him, with no one by them; so he watched him, till he dived again when he dashed at the clothes and

¹ The turband is a common substitute for a purse with the lower classes of Egyptians; and allusion to the still popular practice of turband-snatching has already been made.

made off with them. Presently, Khalif came ashore and, missing his gown and turband, was chagrined for their loss with passing cark and care and ascended a mound, to look for some passer-by, of whom he might enquire concerning them, but found none. Now the Caliph Harun al-Rashid had gone a-hunting and chasing that day ; and, returning at the time of the noon heat, was oppressed thereby and thirsted ; so he looked for water from afar and seeing a naked man standing on the mound said to Ja'afar, "Seest thou what I see?" Replied the Wazir, "Yes, O Commander of the Faithful ; I see a man standing on a hillock." Al-Rashid asked, "What is he?" and Ja'afar answered, "Haply he is the guardian of a cucumber-plot." Quoth the Caliph, "Perhaps he is a pious man¹ ; I would fain go to him alone, and desire of him his prayers ; and abide ye where you are." So he went up to Khalif and saluting him with the salam said to him, "What art thou, O man?" Replied the Fisherman, "Dost thou not know me? I am Khalif the Fisherman ;" and the Caliph rejoined, "What? The fisherman with the woollen gown and the honey-coloured turband?"² When Khalif heard him name the clothes he had lost, he said in himself, "This is he who took my duds : belike he did but jest with me." So he came down from the knoll and said, "Can I not take a noontide nap³ but thou must trick me this trick? I saw thee take my gear and knew that thou wast joking with me." At this, laughter got the better of the Caliph and he said, "What clothes hast thou lost? I know nothing of that whereof thou speakest, O Khalif." Cried the Fisherman, "By God the Great, except thou bring me back the gear, I will smash thy ribs with this staff!" (for he always carried a quarterstaff). Quoth the Caliph, "By Allah, I have not seen the things whereof thou speakest!" and quoth Khalif, "I will go with thee and take note of thy dwelling-place and complain of thee to the Chief of Police, so thou mayst not trick me this trick again. By Allah, none took my gown and turband but thou, and except thou give them back to me at once, I will throw thee off the back of that she-ass thou ridest and come down on thy pate with this quarterstaff, till thou canst not stir!" Thereupon he tugged at the bridle of the mule so that she reared up on her hind legs and the Caliph said to himself, "What calamity

¹ Arab. "Sálih," a devotee ; here, a naked Dervish.

² Here Khalif is made a conspicuous figure in Baghdad like Boccaccio's Calandrino and Co. He approaches in type the old Irishman now extinct, destroyed by the reflux action of Anglo-America (U.S.) upon the miscalled "Emerald Isle." He blunders into doing and saying funny things whose models are the Hibernian "bulls," and acts purely upon the impulse of the moment, never reflecting till (possibly) after all is over.

³ Arab. "Kaylúláh," before explained.

is this I have fallen into with this madman?" Then he pulled off a gown he had on, worth an hundred dinars, and said to Khalif, "Take this gown in lieu of thine own." He took it and donning it saw it was too long; so he cut it short at the knees and turbanded his head with the cut-off piece; then said he to the Caliph, "What art thou and what is thy craft? But why ask? Thou art none other than a trumpeter." Al-Rashid asked, "What showed thee that I was a trumpeter by trade?" and Khalif answered, "Thy big nostrils and little mouth." Cried the Caliph, "Well guessed! Yes, I am of that craft." Then said Khalif, "An thou wilt hearken to me, I will teach thee the art of fishing: 'twill be better for thee than trumpeting and thou wilt eat lawfully."¹ Replied the Caliph, "Teach it me so that I may see whether I am capable of learning it." And Khalif said, "Come with me, O Trumpeter." So the Caliph followed him down to the river and took the net from him, whilst he taught him how to throw it. Then he cast it and drew it up, when, behold, it was heavy, and the fisherman said, "O Trumpeter, an the net be caught on one of the rocks, drag it not too hard, or 'twill break and by Allah, I will take thy she-ass in payment thereof!" The Caliph laughed at his words and drew up the net little by little, till he brought it ashore and found it full of fish; which when Khalif saw, his reason fled for joy and presently he cried, "By Allah, O Trumpeter, thy luck is good in fishing! Never in my life will I part with thee! But now I mean to send thee to the fish-bazar, where do thou enquire for the shop of Humayd the fisherman and say to him:—My master Khalif saluteth thee and biddeth thee send him a pair of frails and a knife, so he may bring thee more fish than yesterday. Run and return to me forthright!" The Caliph replied (and indeed he was laughing), "On my head, O master!" and, mounting his mule, rode back to Ja'afar, who said to him, "Tell me what hath betided thee." So the Caliph told him all that had passed between Khalif the Fisherman and himself, from first to last, adding, "I left him awaiting my return to him with the baskets and I am resolved that he shall teach me how to scale fish and clean them." Quoth Ja'afar, "And I will go with thee to sweep up the scales and clean out the shop." And the affair abode thus, till presently the Caliph cried, "O Ja'afar, I desire of thee that thou despatch the young Mamelukes, saying to them:—Whoso bringeth me a fish from 'before yonder Fisherman, I will give him a dinar; for I love to eat of my own fishing." Accordingly Ja'afar repeated to

¹ *i.e.* thy bread lawfully gained. The "Bawwák" (trumpeter) like the "Zammár" (piper of the Mac. Edit.) are discreditable craftsmen.

the young white slaves what the Caliph had said and directed them where to find the man. They came down upon Khalif and snatched the fish from him; and when he saw them and noted their goodliness, he doubted not but that they were of the black-eyed Houris of Paradise: so he caught up a couple of fish and ran into the river, saying, "O Allah mine, by the secret virtue of these fish, forgive me!" Suddenly, up came the Chief Eunuch, questing fish, but he found none; so seeing Khalif ducking and rising in the water, with the two fish in his hands, called out to him, saying, "O Khalif, what hast thou there?" Replied the Fisherman, "Two fish," and the Eunuch said, "Give them to me and take an hundred dinars for them." Now when Khalif heard speak of an hundred dinars, he came up out of the water and cried, "Hand over the hundred dinars." Said the Eunuch, "Follow me to the house of Al-Rashid and receive thy gold, O Khalif;" and, taking the fish, made off to the palace of the Caliphate. Meanwhile Khalif betook himself to Baghdad, clad as he was in the Caliph's gown, which reached only to above his knees, turbanded with the piece he had cut off therefrom and girt about his middle with a rope, and he pushed through the centre of the city. The folk fell a-laughing and marvelling at him and saying, "Whence hadst thou that robe of honour?" But he went on, asking, "Where is the house of Al-Rashád?"¹ and they answered, "Say:—The house of Al-Rashíd;" and he rejoined, "'Tis all the same," and fared on, till he came to the palace of the Caliphate. Now he was seen by the tailor, who had made the gown and who was standing at the door, and when he noticed it upon the Fisherman, he said to him, "For how many years hast thou had admission to the palace?" Khalif replied, "Ever since I was a little one;" and the tailor asked, "Whence haddest thou that gown thou hast spoilt on this wise?" Khalif answered, "I had it of my apprentice the Trumpeter." Then he went up to the door, where he found the Chief Eunuch sitting with the two fishes by his side: and seeing him sable-black of hue, said to him, "Wilt thou not bring the hundred dinars, O uncle Tulip?" Quoth he, "On my head, O Khalif;" when behold, out came Ja'afar from the presence of the Caliph and seeing the Fisherman talking with the Eunuch and saying to him, "This is the reward of goodness, O nuncle Tulip," went in to Al-Rashid and said to him, "O Commander of the Faithful, thy master the Fisherman is with the Chief Eunuch, dunning him for an hundred dinars." Cried the Caliph, "Bring him to me, O Ja'afar;" and the Minister answered, "Hearing and

¹ Rashád would be=garden-cresses or stones: Rashíd the heaven-directed.

obeying." So he went out to the Fisherman and said to him, "O Khalif, thine apprentice the Trumpeter biddeth thee to him." Then he walked on, followed by the other till they reached the presence-chamber, where he saw the Caliph seated, with a canopy over his head. When he entered, Al-Rashid wrote three scrolls and set them before him, and the Fisherman said to him, "So thou hast given up trumpeting and turned astrologer!" Quoth the Caliph to him, "Take thee a scroll." Now in the first he had written, "Let him be given a gold piece," in the second, "An hundred dinars," and in the third, "Let him be given an hundred blows with a whip." So Khalif put out his hand and by the decree of the Predestinator, it lighted on the scroll wherein was written, "Let him receive an hundred lashes," and Kings, whenas they ordain aught, go not back therefrom. So they threw him prone on the ground and beat him an hundred blows, whilst he wept and roared for succour, but none succoured him, and said, "By Allah, this is a good joke, O Trumpeter! I teach thee fishing and thou turnest astrologer and drawest me an unlucky lot. Fie upon thee,¹ in thee is naught of good!" When the Caliph heard his speech, he fell fainting in a fit of laughter and said, "O Khalif, no harm shall betide thee: fear not. Give him an hundred gold pieces." So they gave him an hundred dinars, and he went out, and ceased not faring forth till he came to the trunk-market, where he found the folk assembled in a ring about a broker, who was crying out and saying, "At an hundred dinars, less one dinar! a locked chest!" So he pressed on and pushed through the crowd and said to the broker, "Mine for an hundred dinars!" The broker closed with him and took his money, whereupon there was left him nor little nor much. The porters disputed awhile about who should carry the chest and presently all said, "By Allah, none shall carry this chest but Zurayk!"² And the folk said, "Blue-eyes hath the best right to it." So Zurayk shouldered the chest after the goodliest fashion, and walked a-rear of Khalif. As they went along, the Fisherman said in himself, "I have nothing left to give the porter; how shall I rid myself of him? Now I will traverse the main streets with him and lead him about, till he be weary and set it down and leave it, when I will take it up and carry it to my lodging." Accordingly, he went round about the city with the porter from

¹ Arab. "Uff 'alayka" = fie upon thee! To the English reader the blows administered to Khalif appear rather hard measure. But a Fellah's back is thoroughly broken to the treatment and he would take ten times as much punishment for a few piastres.

² Arab. "Zurayk," dim. of Azrak = blue-eyed.

noontide to sundown, till the man began to grumble and said, "O my lord, where is thy house?" Quoth Khalif, "Yesterday I knew it, but to-day I have forgotten it." And the porter said, "Give me my hire and take thy chest." But Khalif said, "Go on at thy leisure, till I bethink me where my house is," presently adding, "O Zurayk, I have no money with me. 'Tis all in my house and I have forgotten where it is." As they were talking, there passed by them one who knew the Fisherman and said to him, "O Khalif, what bringeth thee hither?" Quoth the porter, "O uncle, where is Khalif's house?" and quoth he, "'Tis in the ruined Khan in the Rawásín Quarter."¹ Then said Zurayk to Khalif, "Go to; would Heaven thou hadst never lived nor been!" And the Fisherman trudged on, followed by the porter, till they came to the place when the Hammal said, "O thou whose daily bread Allah cut off in this world, have we not passed this place a score of times? Hadst thou said to me, 'Tis in such a stead, thou hadst spared me this great toil; but now give me my wage and let me wend my way." Khalif replied "Thou shalt have silver, if not gold. Stay here, till I bring thee the same." So he entered his lodging and taking a mallet he had there, studded with forty nails (wherewith an he smote a camel, he had made an end of it), rushed upon the porter and raised his forearm to strike him therewith; but Zurayk cried out at him, saying, "Hold thy hand! I have no claim on thee," and fled. Now having got rid of the Hammal, Khalif carried the chest into the Khan, whereupon the neighbours came down and flocked about him saying, "O Khalif, whence hadst thou this robe and this chest?" Quoth he, "From my apprentice Al-Rashid who gave them to me," and they said, "The rogue is mad! Al-Rashid, will assuredly hear of his talk and hang him over the door of his lodging and hang all in the Khan on account of the droll. This is a fine farce!" Then they helped him to carry the chest into his lodging and it filled the whole closet.² Thus far concerning Khalif; but as for the history of the chest, it was as follows: The Khalif had a Turkish slave-girl, by name Kut al-Kulúb, whom he loved with love exceeding, and the Lady Zubaydah came to know of this from himself and was passing jealous of her and secretly plotted mischief against her. So, whilst the Commander of the Faithful was absent a-sporting and a-hunting, she sent for Kut al-Kulub and, inviting her to a banquet, set before her meat and wine, and she ate and drank. Now the

¹ Of Baghdad.

² Arab. "Hásil," *i.e.* cell in a Khan for storing goods: elsewhere it is called a Makhzan (magazine) with the same sense.

wine was drugged with Bhang so ; she slept, and Zubaydah sent for her Chief Eunuch and putting her in a great chest, locked it and gave it to him, saying, "Take this chest and cast it into the river." Thereupon he took it up before him on a he-mule and set out with it for the sea, but found it unfit to carry ; so, as he passed by the trunk-market, he saw the Shaykh of the brokers and salesmen and said to him, "Wilt thou sell me this chest, O uncle?" The broker replied, "Yes, we will do this much." "But," said the Eunuch, "look thou sell it not except locked ;" and the other, "Tis well ; we will do that also."¹ So he set down the chest, and they cried it for sale, saying, "Who will buy this chest for an hundred dinars?" and behold, up came Khalif the Fisherman and bought the chest, after turning it over right and left ; and there passed between him and the porter that which hath been before set out. Now as regards Khalif the Fisherman ; he lay down on the chest to sleep, and presently Kut al-Kulub awoke from her Bhang and finding herself in the chest, cried out and said, "Alas !" Whereupon Khalif sprang off the chest-lid and cried out and said, "Ho, Moslems ! Come to my help ! There are Ifrits in the chest." So the neighbours awoke from sleep and said to him, "What mattereth thee, O madman?" Quoth he, "The chest is full of Ifrits ;" and quoth they, "Go to sleep ; thou hast troubled our rest this night, may Allah not bless thee ! Go in and sleep, without madness." He ejaculated, "I cannot sleep ;" but they abused him and he went in and lay down once more. And behold, Kut al-Kulub spoke and said, "Where am I ?" Upon which Khalif fled forth the closet and said, "O neighbours of the hostelry, come to my aid !" Quoth they, "What hath befallen thee ? Thou troublest the neighbours' rest." "O folk, there be Ifrits in the chest, moving and speaking." "Thou liest : what do they say ?" "They say, Where am I ?" "Would Heaven thou wert in Gehenna ! Thou disturbest the neighbours and hinderest them of sleep. Go to sleep, would thou hadst never lived nor been !" So Khalif went in, fearful because he had no place wherein to sleep save upon the chest-lid, when lo ! as he stood, with ears listening for speech, Kut al-Kulub spake again and said, "I'm hungry." Then in sore affright he fled forth and cried out, "Ho neighbours ! ho dwellers in the Khan, come aid me !" Said they, "What is thy calamity now ?"² And he answered, "The Ifrits in

¹ The Bresl. text (iv. 347) abbreviates, or rather omits ; so that in translation details must be supplied to make sense.

² Arab. "Kamán," vulgar Egyptian, a contraction from Kamá (as) + anna (since, because). So "Kamán shuwayh" = wait a bit ; "Kamán marrah" = once more and "Wa kamána-ka" = that is why.

the chest say, We are hungry." Quoth the neighbours one to other, " 'Twould seem Khalif is hungry ; let us feed him and give him the supper-orts ; else he will not let us sleep to-night." So they brought him bread and meat and broken victuals and radishes and gave him a basket full of all kinds of things, saying, " Eat till thou be full and go to sleep and talk not, else will we break thy ribs and beat thee to death this very night." Accordingly he took the basket with the provant and entered his lodging. Now it was a moonlight night and the moon shone in full sheen upon the chest and lit up the closet with its light ; and seeing this he sat down on his purchase and fell to eating of the food with both hands. Presently Kut al-Kulub spake again and said, " Open to me and have mercy upon me, O Moslems ! " So Khalif arose and taking a stone he had by him, broke the chest open and behold, therein lay a young lady as she were the sun's shining light with brow flower-white, face moon-bright, cheeks of rose-hue exquisite and speech sweeter than sugar-bite, and in dress worth a thousand dinars and more bedight. Seeing this his wits flew from his head for joy and he said, " By Allah, thou art of the fair ! " She asked him, " What art thou, O fellow ? " and he answered, " O my lady, I am Khalif the Fisherman." Quoth she, " Who brought me hither ? " and quoth he, " I bought thee, and thou art my slave-girl." Thereupon said she, " I see on thee a robe of the raiment of the Caliph." So he told her all that had betided him, from first to last, and how he had bought the chest ; wherefore she knew that the Lady Zubaydah had played her false ; and she ceased not talking with him till the morning, when she said to him, " O Khalif, seek me from someone inkcase and reed-pen and paper and bring them to me." So he found with one of the neighbours what she sought and brought it to her, whereupon she wrote a letter and folded it and gave it to him, saying, " O Khalif, take this paper and carry it to the jewel-market, where do thou enquire for the shop of Abu al-Hasan the jeweller and give it to him." Answered the Fisherman, " O my lady, this name is difficult to me ; I cannot remember it." And she rejoined, " Then ask for the shop of Ibn al-'Ukáb." ¹ Quoth he, " O my lady, what is an 'Ukab ? " and quoth she, " 'Tis a bird which folk carry on fist with eyes hooded." And he exclaimed, " O my lady, I know it." Then he went forth from her and fared on, repeating the name, lest it fade from his memory ; but, by the time he reached the jewel-market, he had forgotten it. So he accosted one of the merchants and said to him, " Is there any here

¹ *i.e.* Son of the Eagle. Here, however, as the context shows, it is hawk or falcon. The name is purely fanciful and made mnemonically singular.

named after a bird?" Replied the merchant, "Yes, thou meanest Ibn al-'Ukab." Khalif cried, "That's the man I want," and making his way to him, gave him the letter, which when he read and knew the purport thereof, he fell to kissing it and laying it on his head; for it is said that Abu al-Hasan was the agent of the Lady Kut al-Kulub and her intendant over all her property in lands and houses. Now she had written to him, saying, "From her Highness the Lady Kut al-Kulub to Master Abu al-Hasan the jeweller. The instant this letter reacheth thee, set apart for us a saloon completely equipped with furniture and vessels and negro-slaves and slave-girls and what not else is needful for our residence and seemly, and take the bearer of the missive and carry him to the bath. Then clothe him in costly apparel and do with him thus and thus." So he said "Hearing and obeying," and locking up his shop, took the Fisherman and bore him to the bath, where he committed him to one of the bathmen, that he might serve him, according to custom. Then he went forth to carry out the Lady Kut al-Kulub's orders. As for Khalif, he concluded, of his lack of wit and stupidity, that the bath was a prison and said to the bathman, "What crime have I committed that ye should lay me in limbo?" They laughed at him and made him sit on the side of the tank, whilst the bathman took hold of his legs, that he might shampoo them. Khalif thought he meant to wrestle with him and said to himself, "This is a wrestling-place¹ and I knew naught of it." Then he arose and seizing the bathman's legs, lifted him up and threw him on the ground and broke his ribs. The man cried out for help, whereupon the other bathmen came in a crowd and fell upon Khalif and overcoming him by dint of numbers, delivered their comrade from his clutches and tunded him till he came to himself. Then they knew that the Fisherman was a simpleton and served him till Abu al-Hasan came back with a dress of rich stuff and clad him therein; after which he brought him a handsome she-mule, ready saddled, and taking him by the hand, carried him forth of the bath and said to him, "Mount." Quoth he, "How shall I mount? I fear lest she throw me and break my ribs into my belly." Nor would he back the mule save after much travail and trouble; and they stinted not faring on till they came to the place which Abu al-Hasan had set apart for the Lady Kut al-Kulub. Thereupon Khalif entered and found

¹ The Egyptian Fellah knows nothing of boxing like the Hausá man; but he is fond of wrestling after a rude and uncultivated fashion, which would cause shouts of laughter in Cumberland and Cornwall. And there are champions in this art.

her sitting, with slaves and eunuchs about her and at the door, staff in hand, the porter who, when he saw the Fisherman, sprang up and, kissing his hand, went before him till he brought him within the saloon. Here the Fisherman saw what amazed his wit, and his eye was dazzled by that which he beheld of riches past count and slaves and servants, who kissed his hand and said, "May the bath be a blessing to thee!"¹ When he entered the saloon and drew near unto Kut al-Kulub, she sprang up to him and taking him by the hand, seated him on a high-mattressed divan. Then she brought him a vase of sherbet of sugar, mingled with rose-water and willow-water, and he took it and drank it off and left not a single drop. Moreover, he ran his finger round the inside of the vessel² and would have licked it, but she forbade him, saying, "That is foul." Quoth he, "Silence; this is naught but good honey;" and she laughed at him and set before him a tray of meats, whereof he ate his sufficiency. Then they brought an ewer and basin of gold, and he washed his right hand and abode in the gladdest of life and the most honourable. Now hear what befel the Commander of the Faithful. When he came back from his journey and found not Kut al-Kulub, he questioned the Lady Zubaydah of her and she said, "She is verily dead, may thy head live, O Prince of True Believers!" But she had bidden dig a grave amiddlemost the Palace and had built over it a mock tomb, for her knowledge of the love the Caliph bore to Kut al-Kulub: so she said to him, "O Commander of the Faithful, I made her a tomb amiddlemost the Palace and buried her there." Then she donned black,³ a mere sham and pure pretence; and feigned mourning a great while. Now Kut al-Kulub knew that the Caliph was returned from his hunting excursion; so she turned to Khalif and said to him, "Arise; hie thee to the bath and come back." So he rose and went to the Hammam-bath, and when he returned, she clad him in a dress worth a thousand dinars and taught him manners and respectful bearing to superiors. Then said she to him, "Go hence to the Caliph and say to him:—O Commander of the Faithful, 'tis my desire that this night thou deign be my guest." So Khalif arose and mounting his she-mule, rode, with pages and black slaves before him, till he came to the Palace of the Caliphate.

¹ The usual formula.

² As the Fellah still does after drinking a cuplet ("fingán" he calls it) of sugared coffee.

³ He should have said "white," the mourning colour under the Abbassides.

Quoth the wise, "Dress up a stick and 'twill look *chique*."¹ And indeed his comeliness was manifest and his goodliness, and the folk marvelled at this. Presently, the Chief Eunuch saw him, the same who had given him the hundred dinars that had been the cause of his good fortune; so he went in to the Caliph and said to him, "O Commander of the Faithful, Khalif the Fisherman is become a King, and on him is a robe of honour worth a thousand dinars." The Prince of True Believers bade admit him: so he entered and said, "Peace be with thee, O Commander of the Faithful and Vice-regent of the Lord of the three Worlds and Defender of the folk of the Faith! Allah Almighty prolong thy days and honour thy dominion and exalt thy degree to the highest height!" The Caliph looked at him and marvelled at him and how fortune had come to him at unawares; then he said to him, "O Khalif, whence hadst thou that robe which is upon thee?" He replied, "O Commander of the Faithful, it cometh from my house." Quoth the Caliph, "Hast thou then a house?" and quoth Khalif, "Yea, verily! and thou, O Commander of the Faithful, art my guest this day." Al-Rashid said, "I alone, O Khalif, or I and those who are with me?" and he replied, "Thou and whom thou willest." So Ja'afar turned to him and said, "We will be thy guests this night;" whereupon he kissed ground again and withdrawing, mounted his mule and rode off, attended by his servants and suite of Mamelukes leaving the Caliph marvelling at this and saying to Ja'afar, "Sawest thou Khalif, with his mule and dress, his white slaves and his dignity? But yesterday I knew him for a buffoon and a jester." And they marvelled at this much. Then they mounted and rode, till they drew near Khalif's house, when the Fisherman alighted and, taking a bundle from one of his attendants opened it and pulled out therefrom a piece of tabby silk² and spread it under the hooves of the Caliph's she-mule; then he brought out a piece of velvet-Kimcob³ and a third of fine satin and did with them likewise; and thus he spread well nigh twenty pieces of rich stuffs, till Al-Rashid and his

¹ Anglicè, "Fine feathers make fine birds;" and in Eastern parlance, "Clothe the reed and it will become a bride." (Labbis al-Bûsah tabkî 'Arûsah, Spitta Bey, No. 275.) I must allow myself a few words of regret for the loss of this Savant, one of the most single-minded men known to me. He was vilely treated by the Egyptian Government, under the rule of the Jew-Moslem Riyâz; and, his health not allowing him to live in Austria, he died shortly after return home.

² Arab. "Saub (Tobe) 'Atâbi."

³ In text "Kimkhâ," which Dozy also gives Kumkh = chenille, tissu de soie veloutée; Damasquète de soie or et argent de Venise, du Levant, à fleurs, etc. It comes from Kamkhâb or Kimkhâb, a cloth of gold, the well-known Indian "Kimcob."

suite had reached the house; when he came forward and said, "Bismillah,¹ O Commander of the Faithful!" Quoth Al-Rashid to Ja'afar, "I wonder to whom this house may belong;" and quoth he, "It belongeth to a man hight Ibn al-Ukab, Syndic of the Jewellers." So the Caliph dismounted and entering, with his courtiers, saw a high-built saloon, spacious and boon, with couches on daïs and carpets and divans strown in place. So he went up to the couch that was set for himself on four legs of ivory, plated with glittering gold and covered with seven carpets. This pleased him and behold, up came Khalif, with eunuchs and little white slaves, bearing all manner sherbets, compounded with sugar and lemon and perfumed with rose and willow-water and the purest musk. The Fisherman advanced and drank and gave the Caliph to drink, and the cup-bearers came forward and served the rest of the company with the sherbets. Then Khalif brought a table spread with meats of various colours and geese and fowls and other birds, saying, "In the name of Allah!" So they ate their fill; after which he bade remove the tables, and kissing the ground three times before the Caliph, craved his royal leave to bring wine and music. He granted him permission for this and turning to Ja'afar, said to him, "As my head liveth, the house and that which is therein is Khalif's: for that he is ruler over it and I am in admiration at him whence there came to him this passing prosperity and exceeding felicity! However, this is no great matter to Him who saith to a thing 'Be!' and it becometh; what I most wonder at is his understanding, how it hath increased, and whence he hath gotten this loftiness and this lordliness; but when Allah willeth weal unto a man, He amendeth his intelligence before bringing him to worldly affluence." As they were talking, behold, up came Khalif, followed by cup-bearer lads like moons, belted with zones of gold, who spread a cloth of siglaton² and set thereon flagons of chinaware and tall flasks of glass and cups of crystal and bottles and hanaps³ of all colours; and those flagons they filled with pure clear and old wine, whose scent was as the fragrance of virgin musk and it was even as saith the poet:—

Ply me and also my mate be plied * With pure wine prest in the olden tide.⁴

¹ Here meaning = Enter in Allah's name!

² Arab. "Jokh al-Saklât," rich kind of brocade on broadcloth.

³ Arab. "Hanabât," which Dozy derives from O. German Hnapf, Hnap now Napf; thence too the Lat. Hanapus and Hanaperium: Ital. Anappo, Nappo; Provenc. Enap and French and English "Hanap" = rich bowl, basket, bag. But this is known even to the dictionaries.

⁴ Arab. "Kirám," nobles, and "Kurúm," vines, a word which appears in Carmel = Karam-El (God's vineyard).

Daughter of nobles¹ they lead her forth² * In raiment of goblets beautified :
 They belt her round with the brightest gems, * And pearls and unions, the
 Ocean's pride ;
 So I by these signs and signets know * Wherefore the Wine is entitled
 "Bride."³

And round about these vessels were confections and flowers, such as may not be surpassed. When Al-Rashid saw this from Khalif, he inclined to him and smiled upon him and invested him with an office ; so Khalif wished him continuance of honour and endurance of days and said, "Will the Commander of the Faithful deign give me leave to bring him a singer, a lute-player, her like was never heard among mortals ever?" Quoth the Caliph, "Thou art permitted!" So he kissed ground before him and going to a secret closet, called Kut al-Kulub, who came after she had disguised and falsed and veiled herself, tripping in her robes and trinkets ; and she kissed ground before the Commander of the Faithful. Then she sat down and tuning the lute, touched its strings and played upon it, till all present were like to faint for excess of delight ; after which she improvised these verses :—

Would Heaven I wot, will Time e'er bring our lovers back again ? * And, ah !
 will Union and its bliss to bless two lovers deign ?
 Will Time assure to us united days and joined joy, * While from the storms and
 stowres of life in safety we remain ?
 Then O Who bade this pleasure be, our parting past and gone, * And made one
 house our meeting-stead throughout the Days contain ;
 By Him, draw near me, love, and closest cling to side of me * Else were my
 wearied wasted life, a vanity, a bane.

When the Caliph heard this, he could not master himself, but rent his raiment and fell down a-swoon ; whereupon all who were present hastened to doff their dress and throw it over him, whilst Kut al-Kulub signed to Khalif and said to him, "Hie to yonder chest and bring us what is therein ;" for she had made ready therefor a suit of the Caliph's wear against the like of such hour as this. So Khalif brought it to her and she threw it over the Commander of the Faithful, who came to himself and knowing her for Kut al-Kulub, said, "Is this the Day of Resurrection and hath Allah quickened those who are in the tombs ; or am I asleep and is this an imbroglio of dreams?" Quoth Kut al-Kulub, "We are on

¹ Arab. "Suláf al-Khandarísí," a contradiction. Suláf = the ptisane of wine. Khandarísí, from Greek *χόνδρος*, lit. gruel, applies to old wine.

² *i.e.* in bridal procession.

³ Arab. "Al-'Arús, one of the innumerable tropical names given to wine by the Arabs. Mr. Payne refers to Grangeret de la Grange, *Anthologie Arabe*, p. 190.

wake, not in sleep, and I am alive, nor have I drained the cup of death." Then she told him all that had befallen her, and indeed, since he lost her, life had not been light to him nor had sleep been sweet, and he abode now wondering, then weeping and anon afire for longing. When she had made an end of her story, the Caliph rose and took her by the hand, intending for her palace, after he had kissed her and had strained her to his bosom; whereupon Khalif rose and said, "By Allah, O Commander of the Faithful! thou hast already wronged me once, and now thou wrongest me again." Quoth Al-Rashid, "Indeed thou speakest sooth, O Khalif," and bade the Wazir Ja'afar give him what should satisfy him. So he straightway gifted him with all for which he wished and assigned him a village, the yearly revenues whereof were twenty thousand dinars. Moreover Kut al-Kulub generously presented him with the house and all that was therein of furniture and hangings and white slaves and slave-girls and eunuchs great and small. So Khalif became possessed of this passing affluence and exceeding wealth and took him a wife, and prosperity taught him gravity and dignity, and good fortune overwhelmed him. The Caliph enrolled him among his equerries and he abode in all solace of life and its delights till he deceased and was admitted to the mercy of Allah. Furthermore they relate a tale anent

MASRUR AND ZAYN AL-MAWASIF¹

THERE was once in days of yore and in ages and times long gone before, a man and a merchant Masrúr hight, who was of the comeliest of the folk of his tide, a wight of wealth galore and in easiest case; but he loved to take his pleasure in vergiers and flower-gardens and to divert himself with the love of the fair. Now it fortunéd one night, as he lay asleep, he dreamt that he was in a garth of the loveliest, wherein were four birds, and amongst them a dove, white as polished silver. That dove pleased him and for her grew up in his heart an exceeding love. Presently, he beheld a great bird swoop down on him and snatch the dove from his hand, and this was grievous to him. After which he awoke and not finding the bird, he strave with his yearnings till morning, when he said in himself,

¹ *i.e.* "Adornment of (good) Qualities." See the name punned on in Night dcccli. The text has been taken from the Mac. and the Bresl. Edits., x. 72, etc. In many parts the former is a mere epitome.

"There is no help but that I go to-day to someone who will expound to me this vision."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Forty-sixth Night,

She continued, It hath reached me, O auspicious King, that when the merchant awoke, he strave with his yearnings till morning, when he said to himself, "There is no help but that I go this day to someone who will expound to me this vision." So he went forth and walked right and left, till he was far from his dwelling-place, but found none to interpret the dream to him. Then he would have returned, but on his way behold, the fancy took him to turn aside to the house of a certain trader, a man of the wealthiest, and when he drew near to it, suddenly he heard from within a plaintive voice from a sorrowful heart reciting these couplets:—

The breeze o'Morn blows uswards from her trace * Fragrant, and heals the love-sick lover's case.

I stand like captive on the mounds and ask * While tears make answer for the ruined place :

Quoth I, "By Allah, Breeze o'Morning, say * Shall Time and Fortune aye this stead retrace ?

Shall I enjoy a fawn whose form bewitched * And languorous eyelids wasted frame and face ?"

When Masrur heard this, he looked in through the doorway and saw a garden of the goodliest of gardens, and at its farther end a curtain of red brocade, purfled with pearls and gems, behind which sat four damsels, and amongst them a young lady over four feet and under five in height, as she were the rondure of the lune and the full moon shining boon : she had eyes kohl'd with nature's dye and joined eyebrows, a mouth as it were Solomon's seal, and lips and teeth bright with pearls' and corals' light ; and indeed she ravished all wits with her beauty and loveliness and symmetry and perfect grace. When Masrur espied her, he entered the porch and went on entering till he came to the curtain : whereupon she raised her head and glanced at him. So he saluted her and she returned his salam with sweetest speech ; and, when he considered her more straitly, his reason was dazed and his heart amazed. Then he looked at the garden and saw that it was full of jessamine and gilly-flowers and violets and roses and orange blossoms and all manner sweet-scented blooms and herbs. Every tree was girt about with fruits and there coursed down water from four daïses, which faced

one another and occupied the four corners of the garden. He looked at the first *Líwán* and found written around it with vermillion these two couplets :—

Ho thou the House ! Grief never home in thee ; * Nor Time work treason on
thine owner's head :
All good betide the House which every guest * Harbours, when sore distress for
way and stead !

Then he looked at the second *daís* and found written thereon in red gold these couplets :—

Robe thee, O House, in richest raiment Time, * Long as the birdies on the
branchlets chime !
And sweetest perfumes breathe within thy walls * And lover meet beloved in
bliss sublime :
And dwell thy dwellers all in joy and pride * Long as the wandering stars
Heaven-hill shall climb.

Then he looked at the third, whereon he found written in ultramarine these two couplets :—

Ever thy pomp and pride, O House ! display * While starker Night and
shineth sheeny Day !
Boon Fortune bless all entering thy walls, * And whomso dwell in thee, for ever
and aye !

Then he looked at the fourth and saw painted in yellow characters this couplet :—

This garden and this lake in truth * Are fair sitting-steads, by the Lord of
Ruth !

Moreover, in that garth were birds of all breeds, ring-dove and cushat and nightingale and culver, each singing his several song, and amongst them the lady, swaying gracefully to and fro in her beauty and grace and symmetry and loveliness and ravishing all who saw her. Presently quoth she to Masrur, "Hola man ; what bringeth thee into a house other than thy house and wherefore comest thou before women other than thy women, without leave of their owner ?" Quoth he, "O my lady, I saw this garden, and the goodliness of its greenery pleased me and the fragrance of its flowers and the carolling of its birds ; so I entered, thinking to gaze on it awhile and wend my way." Said she, "With love and gladness !" and Masrur was amazed at the sweetness of her speech and the coquetry of her glances and the straightness of her shape, and was transported by her beauty and seemlihead and the pleasantness of the garden and the birds. So in the disorder of his spirits he recited these couplets :—

As a crescent-moon in the garth her form * 'Mid Basil and Jasmine and Rose
I scan ;

And Violet faced by the Myrtle-spray * And Nu'umán's bloom and Myrobalan :
By her perfume the Zephyrs perfumèd breathe * And with scented sighings the
branches fan.

O Garden, thou perfect of beauty art * All charms comprising in perfect plan ;
And melodious birdies sing madrigals * And the full Moon¹ shineth in branch-
shade wan ;

Its ring-dove, its culver, its mocking-bird * And its Philomel sing my soul t'
unman ;

And the longing of love all my wits confuseth * For her charms, as the man
whom his wine bemuseth.

Now when Zayn al-Mawásif heard his verse, she glanced at him
with eyes which bequeathed a thousand sighs and utterly ravished
his wisdom and wits and replied to him in these lines :—

Now cease thy longing ; thou canst not win * The love of the Fair thou'rt fain
t' essay,

My glances to lovers are baleful, and naught * I reckon of thy speech : I have said
my say !

“Ho, thou ! Begone about thy business.” And he answered, “O
my lady, I said nothing ill.” Quoth she, “Thou soughtest to divert
thyself² and thou hast had thy diversion ; so wend thy ways.”
Quoth he, “O my lady, belike thou wilt give me a draught of water,
for I am athirst.” Whereupon she cried, “How canst thou drink of
a Jew's water, and thou a Nazarene ?” But he replied, “O my
lady, your water is not forbidden to us nor ours unlawful to you, for
we are all as one creation.” So she said to her slave-girl, “Give
him to drink ;” and she did as she was bidden. Then she called
for the table of food, and there came four damsels, high-bosomed
maids, bearing four trays of meats and four gilt flagons full of strong
old wine, as it were the tears of a slave of love for clearness, and
a table around whose edge were graven these couplets :—

For eaters a table they brought and set * In the banquet-hall and 'twas dight
with gold :

Like th' Eternal Garden that gathers all * Man wants of meat and wines mani-
fold.

And when the high-breasted maids had set all this before him,
quoth she, “Thou soughtest to drink of our drink ; so up and
at our meat and drink !” He could hardly credit what his ears

¹ The face of her who owns the garden.

² *i.e.* with the sight of the garden and its mistress—purposely left vague.

had heard and sat down at the table forthright ; whereupon she bade her nurse¹ give him a cup, that he might drink. Now her slave-girls were called, one Hubúb, another Khutúb and the third Sukúb,² and she who gave him the cup was Hubub. So he took the cup and looking at the outside there saw written these couplets :—

Drain not the bowl but with lovely wight * Who loves thee and wine makes
brighter bright.
And 'ware her Scorpions³ that o'er thee creep * And guard thy tongue lest thou
vex her sprite.

Then the cup went round and when he emptied it he looked inside and saw written :—

And 'ware her Scorpions when pressing them, * And hide her secrets from foes'
despight.

Whereupon Masrur laughed her-wards and she asked him, "What causeth thee to laugh?" "For the fulness of my joy," quoth he. Presently, the breeze blew on her and the scarf⁴ fell from her head and discovered a fillet⁵ of glittering gold, set with pearls and gems and jacinths ; and on her breast was a necklace of all manner ring-jewels and precious stones, to the centre of which hung a sparrow of red gold, with feet of pink coral and bill of white silver and body full of Nadd-powder and pure ambergris and odoriferous musk. Then Masrur looked at the breast of her gown and behold, thereon lay wroughten in red gold this verse :—

The fragrance of musk from the lips of the fair * Zephyr borrows, to sweeten the
morning air.

Masrur marvelled at this with exceeding wonder and was dazed by her charms, and amazement gat hold upon him. Then said Zayn al-Mawasif to him, "Begone from us and go about thy business, lest the neighbours hear of us and even us with the evil." He replied, "By Allah, O my lady, suffer my sight to enjoy the view of thy beauty and loveliness." With this she was wroth with him

¹ Arab. "Dádat." Night dclxxvi.

² Meaning respectively "Awaking" (or blowing hard), "Affairs" (or Misfortunes) and "Flowing" (blood or water). They are evidently intended for the names of Jewish slave-girls.

³ *i.e.* the brow-curls, or accroche-cœurs.

⁴ Arab. "Wisháh," usually applied to a woman's broad belt, stomacher (Al-Hariri, Ass. of Rayy).

⁵ The old Greek "Stephane."

and leaving him, walked in the garden, and he looked at her sleeve and saw upon it embroidered these lines :—

The weaver-wight wrote with gold-ore bright * And her wrists on brocade
rained a brighter light :

Her palms are adorned with a silvern sheen ; * And favour her fingers the
ivory's white ;

For their tips are rounded like priceless pearl, * And her charms would
enlighten the nightiest night.

And, as she paced the garth, Masrur gazed at her slippers and saw
written upon them these pleasant lines :—

The slippers that carry these fair young feet * Cause her form to bend in its
gracious bloom :

When she paces and waves in the breeze she owns, * She shines fullest moon in
the murkiest gloom.

She was followed by her women leaving Hubub with Masrur by the
curtain, upon whose edge were embroidered these couplets :—

Behind the veil a damsel sits with gracious beauty dight, * Praise to the Lord
who decked her with these inner gifts of sprite !

Guards her the garden and the bird fain bears her company ; * Gladden her
wine-draughts and the bowl but makes her brighter bright.

Apple and Cassia-blossom show their envy of her cheeks ; * And borrows Pearl
resplendency from her resplendent light.

So Masrur entered into a long discourse with Hubub and presently said to her, " O Hubub, hath thy mistress any men-folk or not ? " She replied, " My lady hath a husband ; but he is actually abroad on a journey with merchandise of his." Now whenas he heard that her husband was abroad on a journey, he said, " O Hubub, glorified be He who created this damsel and fashioned her ! How sweet is her beauty and her loveliness and her symmetry and perfect grace ! Verily, into my heart is fallen sore travail for her. O Hubub, so do that I come to win her, and thou shalt have of me what thou wilt of wealth and what not else." Replied Hubub, " O Nazarene, if she heard thee speak thus, she would slay thee, or else she would kill herself, for she is the daughter of a Zealot¹ of the Jews, nor is there her like amongst them : she hath no need of money and she keepeth herself ever cloistered, discovering not her case to any." Quoth Masrur, " O Hubub, an thou wilt but bring me to win her, I will be to thee slave and foot page, and will serve thee all my life and give thee whatsoever thou seekest of me." But quoth she, " O Masrur,

¹ Arab. " Ghází " = one who fights for the faith.

in very sooth this woman hath no need for money, because my lady Zayn al-Mawasif is of the cloistered, going not forth her house-door in fear lest folk see her : and but that she bore with thee by reason of thy strangerhood, she had not permitted thee to pass her threshold ; no, not though thou wert her brother." He replied, "O Hubub, be thou our go-between and thou shalt have of me an hundred gold dinars and a dress worth as much more, for that the love of her hath gotten hold of my heart." Hearing this she said, "O man, let me go about with her in talk and I will return thee an answer and acquaint thee with what she saith. Indeed, she loveth those who berhyme her and she affecteth those who set forth her charms and beauty and loveliness in verse ; and we may not prevail over her save by wiles and soft speech and beguilement." Thereupon Hubub rose and going up to her mistress, accosted her with privy talk of this and that, and presently said to her, "O my lady, look at yonder young man, the Nazarene ; how sweet is his speech and how shapely his shape !" When Zayn al-Mawasif heard this, she turned to her and said, "An thou like his comeliness love him thyself. Art thou not ashamed to address the like of me with these words ? Go, bid him begone about his business ; or I will make it the worse for him." So Hubub returned to Masrur, but acquainted him not with that which her mistress had said. Then the lady bade her hie to the door and look if she saw any of the folk, lest foul befall them. So she went and returning, said, "O my lady, without are people in plenty and we cannot let him go forth this night." Quoth Zayn al-Mawasif, "I am in dole because of a dream I have seen and am fearful therefrom." And Masrur said, "What sawest thou ? Allah never trouble thy heart !" She replied, "I was asleep in the middle of the night, when suddenly an eagle swooped down upon me from the highest of the clouds and would have carried me off from behind the curtain, wherefore I was affrighted at him. Then I awoke from sleep and bade my women bring me meat and drink, so haply, when I had drunken, the dolour of the dream would cease from me." Hearing this, Masrur smiled and told her his dream from first to last, and how he had caught the dove, whereat she marvelled with exceeding marvel. Then he went on to talk with her at great length and said, "I am now certified of the truth of my dream, for thou art the dove and I the eagle, and there is no hope but that this must be, for the moment I cast eyes on thee, thou settest my heart a-fire for love of thee !" Thereupon Zayn al-Mawasif became wroth with exceeding wrath and said to him, "I take refuge with Allah from this ! Allah upon thee, begone about thy business ere the neighbours espy thee and there betide us sore reproach," adding, "Harkye, man ! Let

not thy soul covet that it shall not obtain. Thou weariest thyself in vain ; for I am a merchant's wife and a merchant's daughter and thou art a druggist ; and when sawest thou a druggist and a merchant's daughter conjoined by such sentiment ?" He replied, "O my lady, never lacked love between folk ;¹ so cut thou not off from me hope of this and whatsoever thou seekest of me of money and raiment and ornaments and what not else, I will give thee." Then he abode with her in discourse and mutual blaming whilst she still redoubled in anger, till it was black night, when he said to her, "O my lady, take this gold piece and fetch me a little wine, for I am athirst and heavy hearted." So she said to the slave-girl Hubub, "Fetch him wine and take naught from him, for we have no need of his dinar." Accordingly she went whilst Masrur held his peace and bespake not the lady, who suddenly improvised these lines :—

Leave this thy design and depart, O man ! * Nor tread paths where rashness and crime trepan !

Love is a net shall enmesh thy sprite, * Make thee rise a-morning sad, weary, and wan :

For our spy thou shalt eke be the cause of talk ; * And for thee shall blame me my tribe and clan :

Yet scant I marvel thou lovest a Fair :— * Gazelles hunting lions we aye shall scan !

And he answered her with these :—

Joy of boughs, bright branch of Myrobalan ! Have ruth on the heart all thy charms unman :

Death-cup to the dregs thou garrest me drain * And don weed of Love with its bane and ban ;

How can soothe I a heart which for stress of pine * Burns with living coals which my longings fan ?

Hearing these lines she exclaimed, "Away from me ! Quoth the saw, 'Whoso loseth his sight wearieth his sprite.' By Allah, I am tired of discourse with thee and chiding, and indeed thy soul seeketh that shall never become thine ; nay, though thou gave me my weight in gold, thou shouldst not get my love ; for I know naught of the things of the world save pleasant life, by the boon of Allah Almighty !" He answered, "O my lady Zayn al-Mawasif, ask of me what thou wilt of the goods of the world." Quoth she, "What shall I ask of thee ? For sure thou wilt fare forth and prate of me in the highway and I shall become a laughing-stock among the folk and they will make a byword of me in verse, me who am the

¹ *i.e.* people of different conditions.

daughter of the chief of the merchants and whose father is known of the notables of the tribe. I have no need of money or raiment and such love will not be hidden from the people and I shall be brought to shame, I and my kith and kin." Quoth he, "An thou sought of me the world and all its regions contain from its East to its West, 'twere but a little thing, compared with thy love;" and quoth she, "I will have of thee three suits, each worth a thousand Egyptian dinars, and adorned with gold and fairly purfled with pearls and jewels and jacinths, the best of their kind. Furthermore, I require that thou swear to me thou wilt keep my secret nor discover it to any and that thou wilt company with none but me; and I in turn will swear to thee a true oath that I will never false thee in love." So he sware to her the oath she required and she sware to him, and they agreed upon this; after which she said to her nurse Hubub, "To-morrow go thou with Masrur to his lodging and seek somewhat of musk and ambergris and Nadd and rose-water and see what he hath. If he be a man of condition, we will take him into favour; but an he be otherwise we will leave him." Then said she to him, "O Masrur, I desire somewhat of musk and ambergris and aloes-wood and Nadd; so do thou send it me by Hubub;" and he answered, "With love and gladness; my shop is at thy disposal!" Then the wine went round between them and their séance was sweet; but Masrur's heart was troubled for the passion and pining which possessed him; and when Zayn al-Mawasif saw him in this plight she said to her slave-girl Sukub, "Arouse Masrur from his stupor; mayhap he will recover." Answered Sukub, "Hearkening and obedience," and sang these couplets:—

Bring gold and gear an a lover thou, * And hymn thy love so success shalt
trow;
Joy the smiling fawn with the black-edged eyne * And the bending lines of the
Cassia-bough:
On her look, and a marvel therein shalt sight, * And pour out thy life ere thy
life-term show:
Love's effect be this, an thou weet the same; * But, an gold deceive thee, leave
gold and go!

Hereupon Masrur understood her and said, "I hear and apprehend. Never was grief but after came relief, and after affliction dealing He will order the healing." Then Zayn al-Mawasif recited these couplets:—

From Love-stupor awake, O Masrur, 'twere best; * For this day I dread my
love rend thy breast;
And to-morrow I fear me folks' marvel-tale * Shall make us a byword from East
to West

Leave love of my like or thou'lt gain thee blame ; * Why turn the us-wards ?
Such love's unblest !

For one strange of lineage whose kin repel * Thou shalt wake ill-famed, of friends
dispossest ;

I'm a Zealot's child and affright the folk ; * Would my life were ended and I at
rest !

Then Masrur answered her improvisation and began to say these
lines :—

To grief leave a heart that to love ne'er ceased ; * Nor blame, for your blame
ever love increased :

You misrule my spirit in tyrant-guise ; * Morn and Eve I wend not or West or
East ;

Love's law forbiddeth me do me die ; * They say Love's victim is ne'er
released :

Well-away ! Could I find in Love's Court a judge * I'd 'plain and win to my
rights at least.

They ceased not from mutual chiding till morning morrowed, when
Zayn al-Mawasif said, "O Masrur, 'tis time for thee to depart, lest
one of the folk see thee and foul befall us twain." So he arose and,
accompanied by nurse Hubub, fared on till they came to his lodging,
where he talked with her and said to her, "All thou seekest of me is
ready for thee, so but thou wilt bring me to win her." Hubub
replied, "Hearten thy heart ;" whereupon he rose and gave her
an hundred dinars, saying, "O Hubub, I have by me a dress worth
an hundred gold pieces." Answered she, "O Masrur, make haste
with the trinkets and other things promised her, ere she change her
mind, for we may not take her, save with wile and guile, and she
loveth the saying of verse." Quoth he, "Hearing and obeying," and
bringing her the musk and ambergris and lign-aloes and rose-water,
returned with her to Zayn al-Mawasif and saluted her. She returned
his salam with the sweetest speech, and he was dazed by her beauty
and improvised these lines :—

O thou sheeniest Sun who in night dost shine ! * O who stole my soul with those
large black eyne !

O slim-shaped fair with the graceful neck ! * O who shamest Rose wi' those
cheeks o' thine !

Blind not our sight wi' thy fell disdain, * Disdain, that shall load us with pain
and pine ;

Your love has housèd in heart of me * And of issue but you see I ne'er a sign :

Then haply you'll pity this hapless wight, * Thy sad lover, and then—O the
Morn divine !

When Zayn al-Mawasif heard his verses, she cast at him a glance
of eyes that bequeathed him a thousand regrets and sighs and his

wits and soul were ravished in such wise, and answered him with these couplets¹ :—

Think not of her, of whom thou art enamoured aye, Among the fair, in vain is
all thou canst essay.

My looks to lovers bring discomfiture and woe : Indeed, I make no count of
that which thou dost say.

When Masrur heard this, he heartened his heart and took patience, concealing his case and saying in himself, "There is nothing for it against calamity save long-suffering ;" and after this fashion they abode till nightfall, when Zayn al-Mawasif called for food and they set before her a tray, wherein were all manner of dishes, quails and pigeons and mutton and so forth, whereof they ate their sufficiency. Then she bade take away the tables, and they did so and fetched the lavatory gear ; and they washed their hands, after which she ordered her women to bring the candlesticks, and they set on candelabra and candles therein of camphorated wax. Thereupon quoth Zayn al-Mawasif, "By Allah, my breast is straitened this night and I am a-fevered ;" and quoth Masrur, "Allah broaden thy breast and banish thy bane !" Then said she, "O Masrur, I am used to play at chess : say me, knowest aught of the game ?" He replied, "Yes, I am skilled therein ;" whereupon she commanded her handmaid Hubub fetch her the chessboard. So she went away and, presently returning with the board, set it before her, and, behold, it was of ivory-marquetried ebony with squares marked in glittering gold, and its pieces of pearl and ruby.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Forty-seventh Night,

She said, It hath reached me, O auspicious King, that when Zayn al-Mawasif bade the chessboard be brought, they set it between her hands ; and Masrur was amazed at this, when she turned to him and said, "Wilt have red or white ?" He replied, "O Princess of the fair and adornment of morning air, do thou take the red for they fairer are and fitter for the like of thee to bear and leave the white to my care." Answered she, "So be it ;" and, taking the red pieces, ranged them opposite the white, then put out her hand to a piece purposing the first pass into the battle-plain. Masrur con-

¹ These lines have occurred in the earlier part of the Night : I quote Mr. Payne for variety.

sidered her fingers, which were white as paste, and was confounded at their beauty and shapely shape ; whereupon she turned to him and said, "O Masrur, be not bedazed, but take patience and calm thyself." He rejoined, "O thou whose beauty shameth the moon, how shall a lover look on thee and have patience-boon?" And while this was doing she cried, "Checkmate!"¹ and beat him ; wherefore she knew that he was Jinn-mad for love of her and said to him, "O Masrur, I will not play with thee save for a set stake." He replied, "I hear and obey," and she rejoined, "Swear to me and I will swear to thee that neither of us will cheat ²the adversary." So both swore this and she said, "O Masrur, an I beat thee, I will have ten dinars of thee, but an thou beat me, I will give thee a mere nothing." He expected to win, so he said, "O my lady, be not false to thine oath, for I see thou art an overmatch for me at this game!" "Agreed," said she, and they ranged their men and fell again to playing and pushing on their pawns and catching them up with the queens and aligning and matching them with the castles and solacing them with the onslaught of the knights. Now the "Adornment of Qualities" wore on her head a kerchief of blue brocade, so she loosed it off and tucking up her sleeve, showed a wrist like a shaft of light and passed her palm over the red pieces, saying to him, "Look to thyself." But he was dazzled at her beauty, and the sight of her graces bereft him of reason, so that he became dazed and amazed and put out his hand to the white men, but it alit upon the red. Said she, "O Masrur, where be thy wits? The red are mine and the white thine ;" and he replied, "Whoso looketh at thee perforce loseth all his senses." Then, seeing how it was with him, she took the white from him and gave him the red, and they played and she beat him. He ceased not to play with her and she to beat him, whilst he paid her each time ten dinars, till, knowing him to be distraught for love of her, she said, "O Masrur, thou wilt never win to thy wish, except thou beat me, for such was our understanding ; and henceforth, I will not play with thee save for a stake of an hundred dinars a game." "With love and gladness," answered he, and she went on playing and ever beating him, and he paid her an hundred dinars each time ; and on this wise they abode till the

¹ Arab. "Al-Sháh mát" = the King is dead, Pers. and Arab. grotesquely mixed : Europeans explain "Checkmate" in sundry ways, all more or less wrong.

² Cheating (Ghadr) is so common that Easterns who have no tincture of Western civilisation look upon it not only as venial but laudable when one can take advantage of a simpleton. No idea of "honour" enters into it. Even in England the old lady whist-player of the last generation required to be looked after pretty closely—if Mr. Charles Dickens is to be trusted.

morning, without his having won a single game, when he suddenly sprang to his feet. Quoth she, "What wilt thou do, O Masrur?" and quoth he, "I mean to go to my lodging and fetch somewhat of money." "Do whatso seemeth good to thee," said she; accordingly he went home and taking all the money he had, returned to her, improvising these two couplets:—

In dream I saw a bird o'erspeed (meseemed), * Love's garden decked with
blooms that smiled and gleamed :
But I shall ken, when won my wish and will * Of thee the truthful sense of
what I dreamed.

Now when Masrur returned to her with all his monies they fell a-playing again; but she still beat him and he could not beat her once; and in such case they abode three days, till she had gotten of him the whole of his coin; whereupon said she, "O Masrur, what wilt thou do now?" and he replied, "I will stake thee a druggist's shop." "What is its worth?" asked she; and he answered, "Five hundred dinars." So they played five bouts and she won the shop of him. Then he betted his slave-girls, lands, houses, gardens, and she won the whole of them, till she had gotten of him all he had; whereupon she turned to him and said, "Hast thou aught left to lay down?" Cried he, "By Him who made me fall into the snare of thy love, I have neither money to touch nor aught else left, little or much!" She rejoined, "O Masrur, the end of whatso began in content shall not drive man to repent; wherefore, an thou regret aught, take back thy good and begone from us about thy business and I will hold thee quit towards me." Masrur rejoined, "By Him who decreed these things to us, though thou sought to take my life 'twere a wee thing to stake for thine approof, because I love none but thee!" Then said she, "O Masrur, fare forthright and fetch the Kazi and the witnesses and make over to me by deed all thy lands and possessions." "Willingly," replied he and, going forth without stay or delay, brought the Kazi and the witnesses and set them before her. When the judge saw her, his wits fled and his mind was amazed and his reason was dazed for the beauty of her fingers, and he said to her, "O my lady, I will not write out the writ of conveyance, save upon condition that thou buy the lands and mansions and slave girls and that they all pass under thy control and into thy possession." She rejoined, "We're agreed upon that. Write me a deed, whereby all Masrur's houses and lands and slave girls and whatso his right hand possesseth shall pass to Zayn al-Mawasif and become her property at such a price." So the Kazi wrote out the writ and the witnesses set hands thereto; whereupon she took it.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Forty-eighth Night,

She pursued, It hath reached me, O auspicious King, that when Zayn al-Mawasif took from the Kazi the deed which made over to her her lover's property, she said to him, "O Masrur, now gang thy gait." But her slave-girl Hubub turned to him and said, "Recite us some verses." So he improvised upon that game of chess these couplets :—

Of Time and what befel me I complain, * Mourning my loss by chess and eyes
of bane ;
For love of gentlest, softest-sided fair * Whose like is not of maids or mortal
strain :
The shafts of glances from those eyne who shot * And led her conquering hos
to battle-plain :
Red men and white men and the clashing Knights * And, crying "Look to
thee !" came forth amain :
And, when down charging, finger-tips she showed * That gloomed like blackest
night for sable stain,
The Whites I could not rescue, could not save, * While ecstasy made tear-floods
rail and rain :
The Pawns and Castles with their Queens fell low * And fled the Whites nor
could the brunt sustain :
Yea, with her shaft of glance at me she shot * And soon that shaft had pierced
my heart and brain :
She gave me choice between her hosts, and I * The Whites like moonlight first
to choose was fain,
Saying, "This argent folk best fitteth me * I love them, but the Red by thee
be ta'en !"
She playèd me for free accepted stake * Yet loving mercy I could ne'er obtain :
O fire of heart, O pine and woe of me, * Wooing a fair like moon and starry
train :
Burns not my heart, O no ! nor aught regrets * Of good or land, but ah ! her
eyes' disdain !
Amazed I'm grown and dazed for drearihead * And blame I Time who brought
such pine and pain.
Quoth she, "Why art thou so distraught !" quoth I * "Wine-drunken wight
shall more of wine assain !"
That mortal stole my sense by silk-soft shape, * Which doth for heart-core
hardest rock contain.
I nervèd self and cried, "This day she's mine " * By bet, nor fear I prove she
unhumane :
My heart ne'er ceased to seek affection, till * Beggared I found me for conditions
twain :
Will youth who loveth shun the Love-dealt blow, * Tho' were he whelmed in
Love's high surging main ?

So woke the slave sans e'en a coin to turn, * Thrall'd to repine for what he
ne'er shall gain !

Zayn al-Mawasif hearing these words marvelled at the eloquence of his tongue and said to him, "O Masrur, leave this madness and return to thy right reason and wend thy ways ; for thou hast wasted all thy moveables and immoveables at the chess-game, yet hast not won thy wish, nor hast thou any resource or device whereby thou mayst attain to it." But he turned to her and said, "O my lady, ask of me whatso thou wilt and thou shalt have it ; for I will bring it to thee and lay it at thy feet." Answered she, "O Masrur, thou hast no money left." "O goal of all my hopes, if I have no money, the folk will help me." "Shall the giver turn asker?" "I have friends and kinsfolk, and whatsoever I seek of them, they will give me." "O Masrur, I will have of thee four pods of musk and four vases of civet¹ and four pounds of ambergris and four thousand dinars and four hundred pieces of royal brocade, purfled with gold. An thou bring me these things, O Masrur, I will grant thee my grace." This is a light matter to me, O thou that putt'st the moons to shame," replied he and went forth to fetch her what she sought. She sent her maid Hubub after him, to see what worth he had with the folk of whom he had spoken to her ; but, as he walked along the highways he turned and seeing her afar off, waited till she came up to him and said to her, "Whither away, O Hubub?" So she said to him, "My mistress sent me to follow for this and that," and he replied, "By Allah, O Hubub, I have nothing to hand!" She asked, "Then why didst thou promise her?" and he answered, "How many a promise made is unkept of its maker! Fine words in love-matters needs must be." When she heard this from him, she said, "O Masrur, be of good cheer and eyes clear for, by Allah, most assuredly I will be the means of thy joy!" Then she left him nor ceased walking till she stood before her mistress weeping with sore weeping, and said, "O my lady, indeed he is a man of great consideration, and good repute among the folk." Quoth Zayn al-Mawasif, "There is no device against the destiny of Almighty Allah! Verily, this man found not in me a pitiful heart, for that I despoiled him of his substance and he got of me neither affection nor complaisance ; but, if I incline to his suit, I fear lest the thing be bruited abroad." Quoth Hubub, "O my lady, verily, grievous

¹ Arab. "Al-Ghálíyah," whence the older English Algallia. See the Voyage of Linschoten, etc., Hakluyt Society MDCCCLXXXV., with notes by my learned friend the late Arthur Coke Burnell whose early death was so sore a loss to Oriental students.

upon us is his present plight and the loss of his good, and thou hast with thee none save myself and thy slave-girl Sukub ; so which of us two would dare prate of thee, and we thy handmaids ?” With this, she bowed her head for a while ground-wards and the damsels said to her, “O my lady, it is our rede that thou send after him and show him grace and suffer him not ask of the sordid ; for how bitter is such begging !” So she accepted their counsel and calling for ink-case and paper, wrote him these couplets :—

Crave not of the sordid a loan, fair youth, * Wine stole my wits, but they now
take heed :
All thy good I reft shall return to thee, * O Masrúr, and I'll add to them gentle
meed :
For indeed th' art patient, and sweet of soul * When wronged by thy lover's
tyrannic greed.

Then she folded the paper and gave it to Hubub the handmaid, who carried it to Masrur and found him weeping and reciting in a transport of passion and love-longing these lines :—

A breeze of love on my soul did blow * That consumed my liver for stress of
lowe ;
When my sweetheart went all my longings grew ; * And with tears in torrent
mine eyelids flow :
Such my doubt and fears, did I tell their tale * To deaf rocks and pebbles they'd
melt for woe.
Would Heaven I wot shall I see delight, * And shall win my wish and my friend
shall know !
Shall be folded up nights that doomed us part * And I be healed of what harms
my heart ?

—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Forty-ninth Night,

She pursued, It hath reached me, O auspicious King, that while Masrur, transported by passion and love-longing, was repeating his couplets in sing-song tone Hubub knocked at his door ; so he rose and opened to her, and she entered and gave him the letter. He read it and said to her, “O Hubub, what is behind thee of thy lady's news ?”¹ She answered, “O my lord, verily, in this letter is that

¹ A favourite idiom, “What news bringest thou ?” (“O Asám !” Arab. Prov. ii. 589) used by Hâris bin Amrú, King of Kindah, to the old woman Asám whom he had sent to report upon a girl he purposed marrying.

dispenseth me from reply, for thou art of those who readily descry !” Thereat he rejoiced with joy exceeding and repeated these two couplets :—

Came the writ whose contents a new joy revealed, * Which in bosom mine I would keep ensealed :
And my longings grew when I kissed that writ, * As were pearl of passion therein concealed.

Then he wrote a letter answering hers and gave it to Hubub, who took it and returned with it to her mistress and forthright fell to extolling his charms to her and expatiating on his good gifts and generosity ; for she was become a helper to him, to bring about his union with her lady. Quoth Zayn al-Mawasif, “ O Hubub, indeed, he deferreth to come to us ; ” and quoth Hubub, “ He will certainly come soon.” Hardly had she made an end of speaking when behold, he knocked at the door, and she opened to him and brought him in to her mistress, who saluted him with the salam¹ and welcomed him and seated him by her side. Then she said to Hubub, “ Bring me a suit of brocade ; ” so she brought a robe brodered with gold and Zayn al-Mawasif threw it over him, whilst she herself donned one of the richest dresses and crowned her head with a net of pearls of the freshest water. About this she bound on a fillet of brocade, purfled with pearls, jacinths and other jewels, from beneath which she let down two tresses² each looped with a pendant of ruby charactered with glittering gold, and she loosed her hair, as it were the sombrest night ; and lastly she incensed herself with aloes-wood and scented herself with musk and ambergris, and Hubub said to her, “ Allah save thee from the evil eye ! ” Then she began to walk, swaying from side to side with gracefulest gait, whilst Hubub, who excelled in verse-making, recited in her honour these couplets :—

Shamed is the bough of Bán by pace of her ; * And harmed are lovers by the gaze of her.
A moon she rose from murks, the hair of her, * A sun from locks the brow encase of her.

So Zayn al-Mawasif thanked her and went up to Masrur, as she were a full moon displayed. But when he saw her, he rose to his feet and exclaimed, “ An my thought deceive me not, she is no

¹ Amongst the Jews the Arab Salám becomes “ Shalúm,” and a Jewess would certainly not address this ceremonial greeting to a Christian. But Eastern story-tellers care little for these minutiae ; and the “ Adornment of Qualities,” was not by birth a Jewess, as the sequel will show.

² Arab. “ Sálifah,” the silken plaits used as adjuncts.

human, but one of the Brides of Heaven!" Then she called for food and they brought a table, about whose marge were written these couplets ¹:—

Dip thou with spoons in saucers four and gladden heart and eye With many a
various kind of stew and fricassee and fry.
Thereon fat quails (ne'er shall I cease to love and tender them) And rails and
fowls and dainty birds of all the kinds that fly.
Glory to God for the Kabobs, for redness all aglow, And potherbs, steeped in
vinegar, in porringers thereby!
Fair fall the rice with sweet milk dressed, wherein the hands did plunge And eke
the forearms of the fair were buried, bracelet-high!
How my heart yearneth with regret over two plates of fish That by two man-
chet-cakes of bread of Tewarij ² did lie!

Then they ate and drank and made mirth and merriment, after which the servants removed the table of food and set on the wine service; so cup and tasse ³ passed round between them and they were gladdened in soul. Then Masrur filled the cup and saying, "O whose thrall am I and who is my mistress!" ⁴ chanted these improvised couplets:—

Mine eyes I admire that can feed their fill * On charms of a girl rising worlds to
light:
In her time she hath none to compare for gifts * Of spirit and body, a mere
delight.
Her shape breeds envy in Cassia-tree * When fares she forth in her symmetry
dight:
With luminous brow shaming moon of dark * And crown-like crescent the
brightest bright.
When treads she earth surface her fragrance scents * The Zephyr that breathes
over plain and height.

When he ended his extempore song she said, "O Masrur, whoso religiously keepeth his faith and hath eaten our bread and salt, it behoveth us to give him his due; so put away from thee all thought

¹ I have translated these lines before, and quoted Mr. Torrens elsewhere. Here I borrow from Mr. Payne.

² Mr. Payne notes:—Apparently some place celebrated for its fine bread, as Gonesse in seventeenth-century France. It occurs also in Bresl. Edit. (iv. 203) and Dozy does not understand it. But Arj, the root = good odour.

³ Arab. "Tás," from Pers. Tásah. M. Charbonneau, a Professor of Arabic at Constantine and Member of the Asiatic Soc. Paris, who published the *Histoire de Chams-Eddine et Nour-Eddine* with Maghrabi punctuation (Paris, Hachette, 1852) remarks the similarity of this word to Tazza and a number of other whimsical coincidences, as Zauj, ζυγός jugum; Inkár, negare; Matrah, matelas; Ishtirá, acheter, etc. To which I may add Wasat, waist; Zabad, civet; Bás, buss (kiss); Uzrub (pron. Zrub), drub; Kat', cut; Tarik, track; etc. etc.

⁴ We should say "To her (I drink)," etc.

of what hath been and I will restore thee thy lands and houses and all we have taken from thee." He replied, "O my lady, I acquit thee of that whereof thou speakest, though thou hadst been false to the oath and covenant between us ; for I will go and become a Moslem." Zayn al-Mawasif protested that she would follow suit¹ when Hubub cried to her, "O my lady, thou art young of years and knowest many things, and I claim the intercession of Almighty Allah with thee, for except thou do my bidding and heal my heart, I will not stay the night with thee in the house." And she replied, "O Hubub, it shall be as thou wilt. Rise and make us ready another sitting-room." So she sprang to her feet and gat ready a room and adorned and perfumed it after fairest fashion even as her lady loved and preferred ; after which she again set on food and wine, and the cup went round between them and their hearts were glad.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Fiftieth Night,

She resumed, It hath reached me, O auspicious King, that when Zayn al-Mawasif bade her maid Hubub make ready another sitting-room she arose and did her bidding, after which she again set food and wine before them and cup and tasse went round gladdening their hearts. Presently quoth Zayn al-Mawasif, O Masrur, as thou studiest my love to savour, recite us some verses surpassing of flavour." Upon this he recited the following ode² :—

I am taken ; my heart burns with living flame
 For Union shorn whenas Severance came,
 In the love of a damsel who forced my soul
 And with delicate cheeklet my reason stole.
 She hath eyebrows united and eyes black-white
 And her teeth are leven that smiles in light :
 The tale of her years is but ten plus four ;—
 Tears like Dragon's blood³ for her love I pour.
 First I saw that face 'mid parterre and rill,
 Outshining full Lune on horizon-hill ;
 And stood like a captive for awe, and cried,
 "Allah's Peace, O who in demesne⁴ doth hide !"

¹ This is *ad captandum*. The lovers becoming Moslems would secure the sympathy of the audience.

² The doggerel of this Kasidah is not so phenomenal as some we have seen.

³ Arab. "Andam" = Brazil wood.

⁴ Arab. "Himā."

She returned my salam, gaily answering
 With the sweetest speech likest pearls a-string.
 But when heard my words, she right soon had known
 My love and her heart waxed hard as stone,
 And quoth she, "Be not this a word silly-bold?"
 But quoth I, "Refrain thee nor flyte and scold!
 An to-day thou consent such affair were light;
 Thy like is the loved, mine the lover-wight!"
 When she knew my mind she but smiled in mirth
 And cried, "Now, by the Maker of Heaven and Earth!
 I'm a Jewess of Jewry's driest e'er seen
 And thou art naught save a Nazarene.
 Why seek my favours? Thine's other caste;
 An this deed thou do thou'lt repent the past.
 Say, does Love allow with two Faiths to play?
 Men shall blame thee like me, at each break of day!
 Wilt thou laugh at beliefs and deride their rite,
 And in thine and mine prove thee sinful sprite?
 An thou lovedst me thou hadst turnèd Jew,
 Losing worlds for love and my favours due;
 And by the Evangel strong oath hadst sworn
 To keep our secret intact from scorn!"
 So I took the Torah and sware strong oath
 I would hold to the covenant made by both.
 Then by law, religion and creed I sware,
 And bound her by oaths that most binding were;
 And asked her, "Thy name, O my dear delight?"
 And she, "Zayn al-Mawásif at home I'm hight!"
 "O Zayn al-Mawasif!" (cried I) "hear my call:
 Thy love hath made me thy veriest thrall!"
 Then I peeped 'neath her chin-veil and 'spied such charms
 That the longing of love filled my heart with qualms.
 'Neath the curtain I ceased not to humble me,
 And complain of my heart-felt misery;
 But when she saw me by Love beguiled
 She raised her face-veil and sweetly smiled:
 And when breeze of Union our faces kiss'd
 With musk-pod she scented fair neck and wrist.
 With the morn she rose and she bade Good-bye
 While her brow shone brighter than moon a-sky;
 Reciting at parting (while tear-drops hung
 On her cheeks, these scattered and other strung),¹
 "Allah's pact in mind all my life I'll bear
 And the lover's name and strong oath I sware."

Zayn al-Mawasif was delighted and said to him, "O Masrur, how
 goodly are thy inner gifts! May he live not who would harm thy
 heart!" Then said she, "O Masrur, thy good is unlawful to me

¹ Arab. "Mansúr wa munazzam" = oratio soluta et ligata.

and is lawfully thine again now that we are become lovers." So she returned to him all she had taken of him and asked him, "O Masrur, hast thou a flower-garden whither we may wend and take our pleasure?" whereto he answered, "Yes, O my lady, I have a garden that hath not its like." Then he returned to his lodgings and bade his slave-girls make ready a splendid banquet in a handsome room; after which he summoned Zayn al-Mawasif who came surrounded by her damsels, and they ate and drank and made mirth and merriment, whilst the cup passed round between them and their spirits rose high. Then Zayn al-Mawasif said to Masrur, "I have bethought me of some dainty verses, which I would fain sing to the lute." He replied, "Do sing them;" so she took the lute and tuning it, sang to a pleasant air these couplets:—

Joy from stroke of string doth to me incline, * And sweet is a-morning our early wine;
 Whenas Love unveileth the amourist's heart, * And by rending the veil he displays his sign,
 With a draught so pure, so dear, so bright, * As in hand of Moons¹ the Sun's sheeny shine:
 O' nights it cometh with joy to 'rase * The hoar of sorrow by boon divine.

Then ending her verse, she said to him, "O Masrur, recite us somewhat of thy poetry and favour us with the fruit of thy thought." So he recited these two couplets:—

We joy in full Mœon who the wine bears round, * And in concert of lutes that from gardens sound;
 Where the dove moans at dawn and where bends the bough * To Morn, and all pathways of pleasure are found.

When he had finished his recitation she said to him, "Make us some verses on that which hath passed between us an thou be occupied with love of me."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Fifty-first Night,

She continued, It hath reached me, O auspicious King, that when Zayn al-Mawasif said to Masrur, "An thou be occupied with love of me, make us some verses on that hath passed between us," "With love and gladness," he replied and improvised the following Kasidah²:—

¹ *i.e.* the cupbearers.

² Which is not worse than usual.

Stand thou and hear what fell to me	* For love of you gazelle to dree !
Shot me a white doe with her shaft	* O' glances wounding woundily.
Love was my ruin, for was I	* Straited by longing ecstasy :
I loved and woo'd a young coquette	* Girded by strong artillery,
Whom in a garth I first beheld	* A form whose sight was symmetry.
I greeted her and when she deigned	* Greeting return, "Salám," quoth she
"What be thy name?" said I, she said,	* "My name declares my quality!" ¹
"Zayn al-Mawásif I am hight."	* Cried I, "Oh deign I mercy see,
Such is the longing in my heart	* No lover claimeth rivalry !"
Quoth she, "With me an thou'rt in love	* And to adore me pleadest plea,
I want of thee oh ! muchel wealth ;	* Beyond all compt my wants o' thee !
I want o' thee full many a robe	* Of sendal, silk and damaskry ;
A quarter quintal eke of musk :	* These of one night shall pay the fee.
Pearls, unions and carnelian ² -stones	* The bestest best of jewelry !"
Of fairest patience showed I show	* In contrariety albe.
An stranger blame me for her sake	* I say, "O blamers listen ye !
She showeth locks of goodly length	* And black as blackest night its blee ;
While on her cheeks the roses glow	* Like Lazá-flame incendiary :
In every eyelash is a sword	* And every glance hath archery :
Her liplets twain old wine contain,	* And dews of fount-like purity :
Her teeth resemble strings o' pearls,	* Arrayed in line and fresh from sea :
Her neck is like the neck of doe,	* Pretty and carven perfectly."

Zayn al-Mawasif was delighted with this Ode and the utmost gladness gat hold of her. Then said she, "O Masrur, day dawn draweth nigh and there is naught for it save to fly for fear of scandal and spy!" He replied, "I hear and obey," and rising led her to her lodging, after which he returned to his quarters³ and passed the rest of the night pondering on her charms. When the morning morrowed with its sheen and shone, he made ready a splendid present and carried it to her and sat by her side. And thus they abode awhile, in all solace of life and its delight, till one day there came to Zayn al-Mawasif a letter from her husband reporting to her his speedy return. Thereupon she said in herself, "May Allah not keep him nor quicken him! If he come hither, our life will be troubled: would Heaven I might despair of him!" Presently entered Masrur and sat with her at chat, as was his wont, whereupon she said to him, "O Masrur, I have received a missive from my mate, announcing

¹ *i.e.* "Ornament of Qualities."

² The 'Akik, a mean and common stone, ranks high in Moslem poetry on account of the saying of Mohammed, recorded by Ali and Ayishah, "Seal with seals of Carnelian." ('Akik).

³ Arab. "Mahall," as opposed to the lady's "Manzil," which would be better "Makám." The Arabs had many names for their old habitations, *e.g.* : Kubbah, of brick ; Sutrâh, of sun-dried mud ; Hazîrah, of wood ; Tiráf, a tent of leather ; Khabâa, of wool ; Kash'a, of skins ; Nakhád, of camel's or goat's hair ; Khaymah, of cotton cloth ; Wabar, of soft hair as the camel's undercoat, and Fustât (the well-known P.N.) a tent of horsehair or any hair (Sha'ar) but Wabar,

his speedy return from his wayfaring. What is to be done, since neither of us without other can live?" He replied, "I know not; but thou art better able to judge, being acquainted with the ways of thy man, more by token that thou art one of the sharpest-witted of women and past mistress of devices such as devise that whereof fail the wise." Quoth she, "He is a hard man and jealous of his household: but, when he shall come home and thou hearest of his coming, do thou repair to him and salute him and sit down by his side, saying:—O my brother, I am a druggist. Then buy of him somewhat of drugs and spices of sorts and call upon him frequently and prolong thy talks with him and gainsay him not in whatsoever he shall bid thee; so haply that I would contrive may betide as it were by chance." "I hear and I obey," quoth Masrur and fared forth from her, with heart a-fire for love. When her husband came home, she rejoiced in meeting him and after saluting him bade him welcome; but he looked in her face and seeing it pale and sallow (for she had washed it with saffron, using one of women's arts), asked her of her case. She answered that she had been sick, she and her women, from the time of his wayfaring, adding, "Verily, our hearts have been engrossed with thoughts of thee because of the length of thine absence." And she went on to complain to him of the misery of separation and to pour forth copious tears, saying, "Hadst thou but a companion with thee, my heart had not borne all this cark and care for thee. So, Allah upon thee, O my lord, travel not again without a comrade and cut me not off from news of thee, that my heart and mind may be at rest concerning thee!"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Fifty-second Night,

She said, It hath reached me, O auspicious King, that when Zayn al-Mawasif said to her mate, "Travel not without comrade and cut me not off from news of thee, that my heart and mind may be at rest concerning thee," he replied, "With love and gladness! By Allah thy bede is good indeed and right is thy rede! By thy life, it shall be as thou dost heed." Then he unpacked some of his stock-in-trade and carrying the goods to his shop, opened it and sat down to sell in the Soko.¹ No sooner had he taken his place than, lo and

¹ This is the Maghrabi form of the Arab. "Súk" = a bazar-street, known from Tanjah (Tangiers) to Timbuctoo.

behold! up came Masrur and saluting him, sat down by his side and began talking and talked with him awhile. Then he pulled out a purse and taking forth gold, handed it to Zayn al-Mawasif's man and said, "Give me the worth of these dinars in drugs and spices of sorts, that I may sell them in my shop." The Jew replied, "I hear and I obey," and gave him what he sought. And Masrur continued to pay him frequent visits till, one day, the merchant said to him, "I have a mind to take me a man to partner in trade." Quoth Masrur, "And I also desire to take a partner; for my father was a merchant in the land of Al-Yaman and left me great store of money and I fear lest it fare from me." Quoth the Jew, turning towards him, "Wilt thou be my partner, and I will be thy partner and a true friend and comrade to thee at home and abroad; and I will teach thee selling and buying, giving and taking?" And Masrur rejoined, "With all my heart." So the merchant carried him to his place and seated him in the vestibule, whilst he went in to his wife and said to her, "I have provided me with a partner and have bidden him hither as a guest; so do thou get us ready good guest-cheer." Whenas she heard this, she rejoiced, divining that it was Masrur, and made ready a magnificent banquet,¹ of her delight in the success of her device. Then, when the guest drew nigh, her husband said to her, "Come out with me to him and bid him welcome and say, Thou gladdenest us!"² But Zayn al-Mawasif made a show of anger, crying, "Wilt thou have me display myself before a strange man? I take refuge with Allah! Though thou cut me to bits, I will not appear before him!" Rejoined he, "Why shouldst thou be abashed at him, seeing that he is a Nazarene and we are Jews and, to boot, we are become chums, he and I?" Quoth she, "I am not minded to present myself before a strange man, on whom I have never once set eyes and whom I know not any wise." Her husband thought she spoke sooth and ceased not to importune her, till she rose and veiling herself, took the food and went out to Masrur and welcomed him; whereupon he bowed his head groundwards, as he were ashamed, and the Jew, seeing such dejection said

¹ Arab. "Walimah," usually = a wedding-feast. According to the learned Nasif al-Yazaji of Bayrût the names of entertainments are as follows: Al-Jafalâ = a general invitation, opp. to Al-Nakarâ, especial; Khurs, a childbirth feast; Akîkah, when the boy-babe is first shaved; A'zâr = circumcision-feast; Hizák, when the boy has finished his perlection of the Koran; Milák, on occasion of marriage-offer; Wazîmah, a mourning entertainment; Wakîrah = a "house-warming"; Naki'ah, on returning from wayfare; 'Akîrah, at beginning of the month Rajab; Kirâ = a guest-feast, and Maadubah, a feast for other cause; any feast.

² Arab. "Anistanâ," the pop. phrase = thy company gladdens us.

in himself, "Doubtless, this man is a devotee." They ate their fill and the table being removed, wine was set on. As for Zayn al-Mawasif, she sat over against Masrur and gazed on him and he gazed on her till ended day, when he went home, with a heart to fire a prey. But the Jew abode pondering the grace and the comeliness of him; and, as soon as it was night, his wife according to custom served him with supper and they seated themselves before it. Now he had a mocking-bird which was wont, whenever he sat down to meat, to come and eat with him and hover over his head; but in his absence the fowl was grown familiar with Masrur and used to flutter about him as he sat at meals. When Masrur disappeared and the master returned, it knew him not and would not draw near him, and this made him thoughtful concerning his case and the fowl's withdrawing from him. As for Zayn al-Mawasif, she could not sleep with her heart thinking of Masrur, and thus it was with her a second and even a third night, till the Jew became aware of her condition and, watching her while she sat distraught, began to suspect somewhat wrong. On the fourth night, he awoke in the middle thereof and heard his wife babbling in her sleep and naming Masrur, wherefore he misdoubted her; but he dissembled his suspicions and when morning morrowed he repaired to his shop and sat therein. Presently, up came Masrur and saluted him. He returned his salam and said to him, "Welcome, O my brother!" adding anon, "I have wished for thee;" and he sat talking with him for an hour or so, after which he said to him, "Rise, O my brother, and hie with me to my house, that we may enter into the pact of brotherhood."¹ Replied Masrur, "With joy and goodly gree," and they repaired to the Jew's house, where the master went in and told his wife of Masrur's visit, for the purpose of conditioning their partnership, and said, "Make us ready a goodly entertainment, and needs must thou be present and witness our brotherhood." But she replied, "Allah upon thee, cause me not show myself to this strange man, for I have no mind to company with him." So he held his peace and forbore to press her and bade the waiting-women bring food and drink. Then he called the mocking-bird but it knew not its lord and settled upon Masrur's lap; and the Jew said to him, "O my master, what is thy name?" He answered, "My name is Masrur;" whereupon the Jew remembered that this was the name which his wife had repeated in her sleep.

¹ Here "Muákhát," or making mutual brotherhood, would be = entering into a formal agreement for partnership.

Presently, he raised his head and saw her making signs¹ with her forefingers to Masrur and motioning to him with her eyes, wherefore he knew that he had been completely cozened and said, "O my lord, excuse me awhile, till I fetch my kinsmen, so they may be present at our swearing brotherhood." Quoth Masrur, "Do what seemeth good to thee;" whereupon the Jew went forth the house and returning privily by a back way—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Fifty-third Night,

She pursued, It hath reached me, O auspicious King, that Zayn al-Mawasif's husband said to Masrur, "Excuse me awhile, till I fetch my cousins to witness the brother-bond between me and thee." Then he went forth and, privily returning behind the sitting-room, there took his station hard by a window which gave upon the saloon and whence he could watch them without their seeing him. Suddenly quoth Zayn al-Mawasif to her maid Sukub, "Whither is thy master gone?" and quoth she, "He is gone without the house." Cried the mistress, "Lock the door and bar it with iron and open thou not till he knock, after thou hast told me." Answered Sukub, "So shall it be done." Then, while her husband watched them, she rose and, filling a cup with wine, flavoured with powdered musk and rose-water, went close to Masrur and gave him to drink thereof; after which she sprinkled him with rose-water from front to foot, till the perfume scented the whole place. All this while, the Jew was looking on and marvelling at the stress of love that was between them, and his heart was filled with fury for what he saw. Then he went out again and, coming to the door, found it locked and knocked a loud knock of the excess of his rage; whereupon quoth Sukub, "O my lady, here is my master;" and quoth Zayn al-Mawasif, "Open to him; would that Allah had not brought him back in safety!" So Sukub went and opened the door to the Jew, who said to her, "What aileth thee to lock the door?" Quoth she, "It hath never ceased to be locked thus during thine absence: nor hath it been opened night nor day:" and cried he, "Thou hast done well; this pleaseth me." Then he went in to Masrur, laughing and dissembling his chagrin, and said to him, "O Masrur, let us put off the conclusion of our pact of

¹ Arab. "Ishárah," in classical Arab. signs with the finger (beckoning); Aumá, with the hand; Ramz, with the lips: Khalaj, with the eyelids (wink); and Ghamz, with the eye. Aumáz is a furtive glance, especially of women, and Ilház, a side glance, from lahaza, limis oculis intuitus est. See Preston's *Al-Hariri*, p. 181.

brotherhood this day and defer it to another." Replied Masrur, "As thou wilt," and hied him home, leaving the Jew pondering his case and knowing not what to do; for his heart was sore troubled, and he said in himself, "Even the mocking-bird disowneth me and the slave-girls shut the door in my face and favour another." And of his exceeding chagrin he fell to reciting these couplets:—

Masrúr joys life made fair by all delight of days, * Fulfilled of boons, while mine
the sorest grief displays.

The Days have falsed me in the breast of her I love, * And in my heart are fires
which all-consuming blaze:

Yea, Time was clear for thee, but now 'tis past and gone, * While yet her lovely
charms thy wit and senses daze:

Espied these eyes of mine her gifts of loveliness: * Oh, hard my case and sore
my woe on spirit weighs!

I saw the maiden of the tribe deal rich old wine * Of lips like Salsabil to friend
my love betrays:

E'en so, O mocking-bird, thou dost betray my breast * And to a rival teachest
Love and lover-ways:

Strange things indeed and wondrous saw these eyne of me, * Which were they
sleep-drowned still from Sleep's abyss would raise:

I see my best beloved hath forsworn my love * And eke like my mocking-bird
fro' me a-startled strays.

By truth of Allah, Lord of Worlds who, whatso wills * His Fate, for creatures
works and none His hest gainsays,

Forsure I'll deal to that ungodly wight his due * Who but to please his wicked
will her heart withdrew!

When Zayn al-Mawasif heard this, her side-muscles trembled and quoth she to her handmaid, "Heardest thou those lines?" where-upon quoth the girl, "I never heard him in my born days recite the like of these verses; but let him say what he will." Then having assured himself of the truth of his suspicions, the Jew began to sell all his property, saying to himself, "Unless I part them by removing her from her mother-land the twain will not turn back from this that they are engaged in, no, never!" So, when he had converted all his possessions into coin, he forged a letter and read it to Zayn al-Mawasif, declaring that it had come from his kinsmen, who invited him to visit them, him and his wife. She asked, "How long shall we tarry with them?" and he answered, "Twelve days." Accordingly she consented to this and said, "Shall I take any of my maids with me?" whereto he replied, "Take Hubub and Sukub and leave Khutub here." Then he made ready a handsome camel-litter¹ for his spouse and her women and prepared to set

¹ Arab. "Haudaj" (Hind. Haudah, vulg. Howda = elephant-saddle), the women's camel-litter, a cloth stretched over a wooden frame. See the Prize-poem of Lebid, v. 12.

out with them ; whilst she sent to her lover, telling him what had betided her and saying, "O Masrur, an the trysting-time¹ that is between us pass and I come not back, know that he hath cheated and cozened us and planned a plot to separate us each from other, so forget thou not the plighted faith betwixt us, for I fear that he hath found out our love and I dread his craft and perfidy." Then, whilst her man was busy about his march she fell a-weeping and lamenting and no peace was left her, night or day." Her husband espied this, but took no note thereof ; and when she saw there was scant help for it, she gathered together her clothes and gear and deposited them with her sister, telling her what had befallen her. Then she farewelled her and going out from her, drowned in tears, returned to her own house, where she found her husband had brought the camels and was busy loading them, having set apart the handsomest dromedary for her riding, and when she saw this and knew that needs must she be separated from Masrur, she waxt clean distraught. Presently it chanced that the Jew went out on some business of his ; so she fared forth to the first or outer door and wrote thereon these couplets :—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Fifty-fourth Night,

She resumed, It hath reached me, O auspicious King, that when Zayn al-Mawasif saw her spouse summon the camels and knew that the march needs must be, she waxt clean distraught. Presently¹ it chanced that the Jew went out on some business, so she fared forth to the first door and wrote thereon these couplets :—

Bear our salams, O Dove, from this our stead * From lover to beloved far severed!
Bid him fro' me ne'er cease to yearn and mourn * O'er happy days and hours
for ever fled :

Eke I in grief shall ever mourn and yearn, * Dwelling on days of love and
lustihead ;

Long was our joyance, seeming aye to last, * When night and morning to
reunion led ;

Till croaked the Raven² of the Wold one day * His cursed croak and did our
union dead.

¹ *i.e.* the twelve days' visit.

² So Dryden (Virgil) :—

And the hoarse raven on the blasted bough
By croaking to the left presaged the coming blow.

And Gay (Fable xxxvii.) :—

That raven on the left-hand oak,
Curse on his ill betiding croak !

In some Persian tales two crows seen together are a good omen.

We fared and left the homestead dark and void * Its gates unpeopled and its dwellers sped.

Then she went to the second door and wrote thereon these couplets :—

O who passest this doorway, by Allah, see * The charms of my fere in the glooms and make plea
For me, saying, "I think of the Past and weep * Yet boot me no tears flowing full and free."
Say, "An fail thee patience for what befel * Scatter earth and dust on the head of thee !
And o'er travel lands East and West, and deem * God sufficeth thy case, so bear patiently !"

Then she went to the third door and wept sore and thereon wrote these couplets :—

Fare softly, Masrúr ! an her sanctuary * Thou seek, and read what a-door writ she.
Ne'er forget Love-plight, if true man ; how oft * Hast savoured joys' bitter and sweetest gree !
O Masrúr ! forget not her neighbourhood * For wi' thee must her gladness and joyance flee !
But bewEEP those dearest united days * When thou camest veiled in secrecy ;
Wend for sake of us over farthest wone ; * Span the wold for us, for us dive in sea ;
Allah bless the past days ! Ah, how glad they were * When in Gardens of Fancy the flowers pluckt we !
The hours of Union from us are fled * And parting-glooms dim their radiancy ;
Ah ! had this lasted as hoped we, but * He left only our breasts and the rosery.
Will revolving days on Re-union dawn ? * Then our vow to the Lord shall accomplit be.
Learn thou our lots are in hand of Him * Who on lines of skull¹ writes our destiny !

Then she wept with sore weeping and returned to the house, wailing and remembering what had passed, and saying, "Glory be to God who hath decreed to us this ! " And her affliction redoubled for severance from her beloved and her departure from her mother-land, and she recited these couplets :—

Allah's peace on thee, House of Vacancy ! * Ceased in thee all our joys, all our jubilee.

¹ Vulgar Moslems hold that each man's fate is written in the sutures of his skull, but none can read the lines.

O thou Dove of the homestead, ne'er cease to bemoan * Whose moons and full moons¹ sorest severance dree :

Masrúr, fare softly and mourn our loss ; * Loving thee our eyes lose their brilliancy :

Would thy sight had seen, on our marching day, * Tears shed by a heart in Hell's flagrancy !

Forget not the plight in the garth-shade pledged * When we sat enveiled in privacy.

Then she presented herself before her husband, who lifted her into the litter he had let make for her ; and, when she found herself on the camel's back, she recited these couplets :—

The Lord, empty House ! to thee peace decree * Long we bore therein growth of misery :

Would my life-thread were shorn in that safe abode * And o' night I had died in mine ecstasy !

Home-sickness I mourn, and my strangerhood * Irks my soul, nor the riddle of future I ree.

Would I wot shall I ever that house resee * And find it, as erst, home of joy and glee !

Said her husband, " O Zayn al-Mawasif, grieve not for thy departure from thy dwelling ; for thou shalt return to it ere long, Inshallah ! " And he went on to comfort her heart and soothe her sorrow. Then all set out and fared on till they came without the town and struck into the high road, whereupon she knew that separation was certain and this was very grievous to her. And while such things happened Masrur sat in his quarters, pondering his case and that of his mistress, and his heart forewarned him of severance. So he rose without stay and delay, and repairing to her house, found the outer door padlocked and read the couplets she had written thereon ; upon which he fell down in a fainting-fit. When he came to himself, he opened the first door and entering, read what was written upon the second and likewise upon the third doors ; wherefore love and distraction grew on him. So he went forth and hastened in her track, till he came up with the light caravan² and found her at the rear, whilst her husband rode in the van, because of his merchandise. When he saw her, he clung to the litter, weeping and wailing for the anguish of parting, and recited these couplets :—

¹ *i.e.* cease not to bemoan her lot whose moon-faced beloved ones are gone.

² Arab. "Rukb," used of a return caravan ; and also meaning travellers on camels, "Rechabites." The vulgar, however, apply "Rákib" (a camel-rider) to a man on horseback, who is properly Fáris, plur. "Fursán" and "Khayyálah," while "Khayyál" is a good rider. Other names are "Fayyál" (elephant-rider), Baghhál (mule-rider) and Hammár (donkey-rider).

Would I wot for what crime shot and pierced are we * Thro' the days with
 Estrangement's archery !
 O my heart's desire, to thy door I came * One day, when high waxt mine expect-
 tancy :
 But I found the home waste as the wold and void * And I 'plained my pine and
 groaned wretchedly :
 And I asked the walls of my friends who fared * With my heart in pawn and in
 pendency ;
 And they said, " All marched from the camp and left * An ambushed sorrow on
 hill and lea ;"
 And a writ on the walls did they write, as write * Folk who keep their faith
 while the Worlds are three.

Now when Zayn al-Mawasif heard these lines, she knew that it was Masrur——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Fifty-fifth Night,

She said, It hath reached me, O auspicious King, that when Zayn al-Mawasif heard these lines she knew that it was Masrur and wept, she and her handmaids, and said to him, "O Masrur, I conjure thee, by Allah, turn back, lest my husband see us twain together!" At her words he swooned away ; and when he revived, they took leave each of other and he recited the following couplets :

The Caravan-chief calleth loud o' night * Ere the Breeze hear his cry in the
 morning light :
 They girded their loads and prepared to fare, * And hurried while murmured
 the leader-wight.
 They scent the scene on its every side, * As their march through the valley they
 expedite.
 After winning my heart by their love they went * O' morn when their track
 could deceive my sight.
 O my neighbour fair, I reekt ne'er to part, * Or the ground bedewed with my
 tears to sight !
 Woe betide my heart, now hath Severance hand * To heart and spirit dealt bane
 and blight.

Then he clung to the litter, weeping and wailing, whilst she besought him to turn back ere morn for fear of scorn. So he came up to her Haudaj and farewelling her a second time, fell down in a swoon. He lay an hour or so without life, and when he revived he found the caravan had fared forth of sight. So he turned in the direction of their wayfare and scenting the breeze which blew from their quarter, chanted these improvised lines :—

No breeze of Union to the lover blows * But moan he maketh burnt with fiery woes :
 The Zephyr fans him at the dawn o' day, * But when he wakes the horizon lonely shows :
 On bed of sickness strewn in pain he lies * And weeps he bloody tears in burning throes,
 For the fair neighbour with my heart they bore * 'Mid travellers urging beasts with cries and blows :
 By Allah from their stead no Zephyr blew * But sniffed I as the wight on eyeballs goes ;¹
 And snuff the sweetest South as musk it breathes * And on the longing lover scent bestows.

Then Masrur returned, mad with sorrow, to her house, and finding it lone from end to end² and forlorn of friend, wept till he swooned away and his soul was like to leave his body. When he revived, he recited these two couplets :—

O Spring-camp have ruth on mine overthrowing, * My abjection, my leanness, my tears aye flowing,
 With the scented powder³ of breezes they breathe * In hope it cure heart of a grief e'er growing.

Then he returned to his own lodging confounded and tearful-eyed, and abode there for the space of ten days. Such was his case ; but as regards the Jew, he journeyed on with Zayn al-Mawasif half a score days, at the end of which he halted at a certain city and she, being by that time assured that her husband had played her false, wrote to Masrur a letter and gave it to Hubub, saying, "Send this to Masrur, so he may know how foully and fully we have been tricked and how the Jew hath cheated us." So Hubub took it and despatched it to Masrur, and when it reached, its news was grievous to him and he wept till he watered the ground. Then he wrote a reply and sent it to his mistress, subscribing it with these two couplets :—

Where is the way to Consolation's door? * How shall console him flames burn evermore ?
 How pleasant were the days of yore all gone : * Would we had somewhat of those days of yore !

When the missive reached Zayn al-Mawasif, she read it and again

¹ A popular exaggeration.

² Lit. Empty of tent-ropes (Atnáb).

³ Arab. "Abír," a fragrant powder sprinkled on face, body and clothes. In India it is composed of rice-flour or powdered bark of the mango, Deodar (*uvaria longifolia*), Sandal-wood, lign-aloes or curcuma (*zerumbat* or *zedoaria*) with rose-flowers, camphor, civet and anise-seed. There are many of these powders : see in Herklots Chiksá, Phul, Ood, Sundul, Uggur, and Urgujja.

gave it to her handmaid Hubub, saying to her, "Keep it secret!" However, the husband came to know of their correspondence and removed with her and her two women to another city, at a distance of twenty days' march. Thus it befel Zayn al-Mawasif; but as regards Masrur, sleep was not sweet to him nor was peace peaceful to him or patience left to him, and he ceased not to be thus till, one night, his eyes closed for weariness and he dreamt that he saw Zayn al-Mawasif come to him in the garden and embrace him; but presently he awoke and found her not: whereupon his reason fled and his wits wandered and his eyes ran over with tears; love gat hold of his heart and he recited these couplets:—

Peace be to her, who visits me in sleeping phantasy * Stirring my heart and
growing love to uttermost degree :
Verily from that dream I rose with sorrow maddenèd * For sight of fairest
phantom come in peace to visit me :
Say me, can dreams declare the truth anent the maid I love, * And quench the
fires of thirst and heal my love-sick malady ?
And from that dreamery I rose, yet ne'er could hope to find * Trace of my
phantom save my pain and fiery misery :
And when I looked on her a-morn, 'twas as a lover mad * And every eve was
drunken yet no wine brought jollity.
O breathings of the northern breeze, by Allah fro' me bear * Them-wards the
greetings of my love and best salams that be :
Say them, "The wight with whom ye made that plight of fealty * Time with his
changes made him drain Death's cup and slain is he !"

Then he went out and ceased not to weep till he came to her house and looking on it, saw it empty and void. Presently, it seemed to him he beheld her form before him, whereupon his griefs redoubled and he fell down a-swoon;—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Fifty-sixth Night.

She continued, It hath reached me, O auspicious King, that when Masrur saw the vision of Zayn al-Mawasif, he joyed with passing joy. As soon as he awoke he sought her house, but finding it empty and void he fell down a-swoon; and when he came to himself, he recited these couplets:—

Fro' them inhale I scent of Ottar and of Bán; * So fare with heart which
ecstasies of love unman :
I'd heal thy longings (love-sick lover !) by return * To site of beauty void sans
friend or mate to scan :
But still it sickeneth me with parting's ban and bane * Minding mine olden plight
with friend and partisan.

When he had made an end of these verses, he heard a raven croak beside the house and wept, saying, "Glory be to God ! The raven croaketh not save over a ruined homestead. Then he moaned and groaned and recited these couplets :—

What ails the Raven that he croaks my lover's house hard by, * And in my
bosom lights a fire that flameth fierce and high ?
For times now past and gone I spent in joyance of their love ; * With love my
heart hath gone to waste and I sore pain aby :
I die of longing love and lowe still in my being raging * And wrote to her but
none there is who with the writ may hie :
Ah well-away for wasted frame ! Hath farèd forth my friend * And if she will
o' nights return, Oh would that thing wot I !
Then, Ho thou Breeze of East, an thou by morn e'er visit her ; * Greet her
from me and stand where doth her tribe encampèd lie !

Now Zayn al-Mawasif had a sister, by name Nasim—the Zephyr—who stood espying him from a high place ; and when she saw him in this plight, she wept and sighed and recited these couplets :—

How oft bewailing the place shall be this coming and going, * While the House
bemoaneth its builder with tear-flood ever a-flowing ?
Here was bestest joy ere fared my friend with the caravan hieing * And its
dwellers and brightest-suns¹ ne'er ceased in its walls a-glowing :
Where be those fullest moons that here were alway arising ? * Bedimmed them
the Shafts of Days their charms of spirit unknowing :
Leave then what is past of the Fair thou wast ever with love espying * And look ;
for haply the days may restore them without foreshowing :
For hadst thou not been, its dwellers had never departed flying * Nor haddest
thou seen the Crow with ill-omened croak a-crying.

Masrur wept sore hearing these verses and apprehending their significance. Now Nasim knew that which was between him and her sister of love and longing, ecstasy and passion ; so she said to him, "Allah upon thee, O Masrur, away from this house, lest any see thee and deem thou comest on my account ! Indeed thou hast caused my sister quit it and now thou wouldst drive me also away. Thou knowest that, but for thee, the house would not now be void of its dwellers ! so be consoled for her loss and leave her ; what is past is past." When he heard this he wept bitterly and said to her, "O Nasim, if I could, I would fly after her ; so how can I be comforted for her ?" Quoth she, "Thou hast no device save patience ;" and quoth he, "I beseech thee, for Allah's sake, write me a writ to her, as from thyself, and get me an answer from her, to comfort my heart and quench the fire in my breast." She replied, "With love

¹ *i.e.* fair faced boys and women. These lines are from the Bresl. Edit, x. 160.

and gladness," and took inkcase and paper, whilst Masrur began to set out to her the violence of his longing and what tortures he suffered for the anguish of severance, saying :—This letter is from the lover despairing and sorrowful * the bereaved, the woeful * with whom no peace can stay * nor by night nor by day * but he weepeth copious tears alway. * Indeed tears his eyelids have ulcerated and his sorrows have kindled in his bosom a fire unsated. His lamentation is lengthened and restlessness is strengthened and he is as he were a bird unmated * While for sudden death he awaiteth * Alas, my desolation for the loss of thee * and alas, my yearning affliction for the companionship of thee! * Indeed, emaciation hath wasted my frame * and my tears a torrent became * mountains and plains are straitened upon me for grame * and of the excess of my distress, I go saying :—

Still cleaves to this homestead mine ecstasy, * And redoubled pine for its dwellers I dree ;

And I send to your quarters the tale of my love * And the cup of your love gave the Cup-boy to me.

And for faring of you and your farness from home * My wounded lids are from tears ne'er free :

O thou leader of litters, turn back with my love * For my heart redoubleth its ardency :

Greet my love and say him that naught except * Those brown-red lips deal me remedy :

They bore him away and our union rent * And my bosom with Severance-shaft shot he ;

My love, my lowe and my longing to him * Convey, for of parting no cure I see :

I swear an oath by your love that I * Will keep pact and covenant faithfully,

To none I'll incline or forget your love * How shall love-sick lover forgetful be ?

So with you be the peace and my greeting fair * In letters that perfume of musk-pod bear.

Her sister Nasim admired his eloquence of tongue and the goodliness of his speech and the elegance of the verses he sang, and was moved to ruth for him. So she sealed the letter with virgin musk and incensed it with Nadd-scent and ambergris, after which she committed it to a certain of the merchants, saying, "Deliver it not to any save to Zayn al-Mawasif or to her handmaid Hubub." Now when the letter reached her sister, she knew it for Masrur's dictation and recognised himself in the grace of its expression. So she kissed it and laid it on her eyes, whilst the tears streamed from her lids and she gave not over weeping, till she fainted. As soon as she came to herself, she called for pencase and paper and wrcte him the

following answer ; complaining the while of her love and ecstasy and what was hers to endure of pining for her lover.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Fifty-seventh Night,

She pursued, It hath reached me, O auspicious King, that Zayn al-Mawasif wrote the following reply to Masrur's missive :—"This letter to my lord and master I indite * the king of my heart and my secret sprite. * Indeed, wakefulness agitateth me * and melancholy increaseth on me * and I have no patience to endure the absence of thee * O thou who excellest sun and moon in brilliancy * Desire of repose despoileth me * and passion destroyeth me * and how should it be otherwise with me, seeing that I am of the number of the dying? * O glory of the world and Ornament of life, she whose vital spirits are cut off shall her cup be sweet to quaff? * For that she is neither with the quick nor with the dead." And she improvised these couplets and said :—

Thy writ, O Masrúr, stirred my sprite to pine * For by Allah, all patience and solace I tyne :

When I read thy scripture, my spirit yearned, * And watered the herbs of the wold these eyne.

I'd fly as a bird on the wings of Night * And sans thee I weet not the sweets of wine :

Life's unlawful to me since thou faredst far * To bear parting-low is no force of mine.

Then she sprinkled the letter with powder of musk and ambergris and, having sealed it with her signet, committed it to a merchant, saying, "Deliver it to none save to my sister." When it reached Nasim she sent it to Masrur, who kissed it and laid it on his eyes and wept till he fell into a trance. Such was their case ; but as regards the Jew, he presently heard of their correspondence and began again to travel from place to place with Zayn al-Mawasif and her damsels, till she said to him, "Glory to God ! How long wilt thou fare with us and bear us afar from our homes ?" Quoth he, "I will fare on with you a year's journey, so no more letters may reach you from Masrur. I see how you take all my monies and give them to him ; so all that I miss I shall recover from you ; and I shall see if Masrur will profit you or have power to deliver you from my hand." Then he repaired to a blacksmith, after stripping her and her damsels of their silken apparel and clothing them in

raiment of hair-cloth, and bade him make three pairs of iron shackles. When they were ready, he brought the smith in to his wife, having said to him, "Put the shackles on the legs of these three slave-girls." The first that came forward was Zayn al-Mawasif, and when the blacksmith saw her, his sense forsook him and he bit his finger-tips and his wit fled forth his head and his transport grew sore upon him. So he said to the Jew, "What is the crime of these damsels?" Replied the other, "They are my slave-girls, and have stolen my good and fled from me." Cried the smith, "Allah disappoint thy jealous whims! By the Almighty, were this girl before the Kazi of Kazis,¹ he would not even reprove her, though she committed a thousand crimes a day. Indeed, she showeth not thief's favour and she cannot brook the laying of irons on her legs." And he asked him as a boon not to fetter her, interceding with him to forbear the shackles. When she saw the blacksmith taking her part in this wise she said to her husband, "I conjure thee, by Allah, bring me not forth before yonder strange man!" Said he, "Why then camest thou forth before Masrur?" and she made him no reply. Then he accepted the smith's intercession, so far as to allow him to put a light pair of irons on her legs, for that she had a delicate body, which might not brook harsh usage, whilst he laid her handmaids in heavy bilboes, and they ceased not, all three, to wear hair-cloth night and day till their bodies became wasted and their colour changed. As for the blacksmith, exceeding love had fallen on his heart for Zayn al-Mawasif; so he returned home in great concern and he fell to reciting extempore these couplets:—

Wither thy right, O smith, which made her bear * Those iron chains her hands
and feet to wear!

Thou hast ensoiled a lady soft and bright, * Marvel of marvels, fairest of the
fair:

Hadst thou been just, those anklets ne'er had been * Of iron: nay of purest
gold they were:

By Allah! did the Kázis' Kázi sight * Her charms, he'd seat her in the highest
chair.

Now it chanced that the Kazi of Kazis passed by the smith's house and heard him improvise these lines; so he sent for him and as soon as he saw him said to him, "O blacksmith, who is she on whom thou callest so instantly and eloquently and with whose love thy heart is full filled?" The smith sprang to his feet and kissing

¹ *i.e.* the Chief Kazi. For the Kazi al-Arab who administers justice among the Badawin see Pilgrimage iii. 45.

the Judge's hand, answered, "Allah prolong the days of our lord the Kazi and ample his life!" Then he described to him Zayn al-Mawasif's beauty and loveliness, brilliancy and perfection, and symmetry and grace and how she was lovely faced and had a slender waist; and acquainted him with the sorry plight wherein she was for abasement and durance vile and lack of victual. When the Kazi heard this, he said, "O blacksmith, send her to us and show her that we may do her justice, for thou art become accountable for the damsel and unless thou guide her to us, Allah will punish thee at the Day of Doom." "I hear and obey," replied the smith and betook himself without stay and delay to Zayn al-Mawasif's lodging, but found the door barred and heard a voice of plaintive tone that came from heart forlorn and lone; and it was Zayn al-Mawasif reciting these couplets:—

I and my love in union were unite; * And filled my friend to me cups clearly
bright:
Between us reigned high mirth and jollity, * Nor Eve nor Morn brought 'noy-
ance or affright
Indeed we spent most joyous time, with cup * And lute and dulcimer to add
delight,
Till time estranged our fair companionship; * My lover went and blessing
turned to blight.
Ah, would the Severance-raven's croak were stilled * And Union-dawn of Love
show blessed light!

When the blacksmith heard this, he wept like the weeping of the clouds. Then he knocked at the door and the women said, "Who is at the door?" Answered he, "'Tis I, the blacksmith," and told them what the Kazi had said and how he would have them appear before him and make their complaint to him, that he might do them justice on their adversary.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Fifty-eighth Night,

She resumed, It hath reached me, O auspicious King, that when the blacksmith told Zayn al-Mawasif what the Kazi had said, and how he summoned them that he might apply the Lex Talionis to their adversary, she rejoined, "How can we go to him, seeing the door is locked on us and our feet shackled and the Jew hath the keys?" The smith replied, "I will make the keys for the padlocks and therewith open door and shackles." Asked she, "But who will show us the Kazi's house?" and he answered, "I will describe it to

you." She inquired, "But how can we appear before him, clad as we are in haircloth reeking with sulphur?" And the smith rejoined, "The Kazi will not reproach this to you, considering your case." So saying, he went forthright and made keys for the padlocks, wherewith he opened the door and the shackles, and loosing the irons from their legs, carried them forth and guided them to the Kazi's mansion. Then Hubub did off the hair-cloth garments from her lady's body and carried her to the Hammam, where she bathed her and attired her in silken raiment, and her colour returned to her. Now it happened, by exceeding good fortune, that her husband was abroad at a bride-feast in the house of one of the merchants; so Zayn al-Mawasif, the Adornment of Qualities, adorned herself with the fairest ornaments and repaired to the Kazi, who at once on espying her rose to receive her. She saluted him with softest speech and winsomest words, shooting him through the heart the while with the shafts of her glances, and said, "May Allah prolong the life of our lord the Kazi and strengthen him to judge between man and man!" Then she acquainted him with the affair of the blacksmith and how he had done nobly by them, whenas the Jew had inflicted on her and her women heart-confounding torments; and how his victims deathwards he drave, nor was there any found to save. "O damsel," quoth the Kazi, "what is thy name?" "My name is Zayn al-Mawasif,—Adornment of Qualities—and this my handmaid's name is Hubub." "Thy name accordeth with the named and its sound comformeth with its sense." Whereupon she smiled and veiled her face, and he said to her, "O Zayn al-Mawasif, hast thou a husband or not?" "I have no husband." "And what is thy Faith?" "That of Al-Islam, and the religion of the Best of Men." "Swear to me by Holy Law replete with signs and instances that thou ownest the creed of the Best of Mankind." So she swore to him and pronounced the profession of the Faith. Then asked the Kazi, "How cometh it that thou wastest thy youth with this Jew?" And she answered, "Know, O Kazi (may Allah prolong thy days in contentment and bring thee to thy will and thine acts with benefits seal!), that my father left me, after his death, fifteen thousand dinars, which he placed in the hands of this Jew, that he might trade therewith and share his gains with me, the head of the property¹ being secured by legal acknowledgment. When my father died, the Jew coveted me and sought me in marriage of my mother, who said:—How shall I drive her from her

¹ Arab. "Raas al-Mál" = capital, as opposed to Ribá or Ribh = interest. This legal expression has been adopted by all Moslem races.

Faith and cause her to become a Jewess? By Allah, I will denounce thee to the rulers! He was affrighted at her words and taking the money, fled to the town of Adan.¹ When we heard where he was, we came to Adan in search of him, and when we foregathered with him there, he told us that he was trading in stuffs with the monies and buying goods upon goods. So we believed him and he ceased not to cozen us till he cast us into jail and fettered us and tortured us with exceeding sore torments; and we are strangers in the land and have no helper save Almighty Allah and our lord the Kazi." When the Judge heard this tale he asked Hubub the nurse, "Is this indeed thy lady and are ye strangers and is she unmarried?" and she answered, "Yes." Quoth he, "Marry her to me and on me be incumbent manumission of my slaves and fasting and pilgrimage and almsgiving of all my good and I do you not justice on this dog and punish him for that he hath done!" And quoth she, "I hear and obey." Then said the Kazi, "Go, hearten thy heart and that of thy lady; and to-morrow, Inshallah, I will send for this Miscreant and do you justice on him and ye shall see prodigies of his punishment." So Hubub called down blessings upon him and went forth from him with her mistress, leaving him with love fraught and with distress and desire distraught. Then they enquired for the house of the second Kazi and presenting themselves before him, told him the same tale. On like wise did the twain, mistress and maid, with the third and the fourth, till Zayn al-Mawasif had made her complaint to all the four Kazis, each of whom fell in love with her and besought her to wed him, to which she consented with a "Yes;" nor wist any one of the four that which had happened to the others. All this passed without the knowledge of the Jew, who spent the

¹ Our Aden, which is thus noticed by Abulfeda (A.D. 1331): "Aden in the lowlands of Tehámah, * * * also called Abyana from a man (who founded it?) built upon the seashore, a station (for land travellers) and a sailing-place for merchant ships India-bound, is dry and sunparcht (Kashifah, squalid, scorbutic) and sweet water must be imported. * * * It lies 86 parasangs from San'a, but Ibn Haukal following the travellers makes it three stages. The city, built on the skirt of a wall-like mountain, has a watergate and a landgate known as Bab al Sá kayn. But 'Adan Lá'ah (the modest, the timid, the less known, as opposed to Abyan, the better known?) is a city in the mountains of Sabir, Al-Yaman, whence issued the supporters of the Fatimite Caliphs of Egypt." 'Adan etymologically means in Arab. and Heb. pleasure (*ḥōḏōn*), Eden (the garden), the Heaven in which spirits will see Allah, and our "Coal-hole of the East," which we can hardly believe ever to have been an Eden. Mr. Badger who supplied me with this note described the two Adens in a paper in *Ocean Highways*, which he cannot now find. In the 'Ajáib al-Makhlúkát, Al-Kazwini (ob. A.D. 1275) derives the name from Ibn Sinán bin Ibrahim; and is inclined there to place the Bir al-Mu'attal (abandoned well) and the Kasr al-Mashid (lofty palace) of Koran xxii. 44; and he adds "Kasr al-Misyad" to those mentioned in the tale of Sayf al-Mulúk and Badía' al-Jamál.

night in the house of the bridefeast. And when morning morrowed, Hubub arose and gat ready her lady's richest raiment; then she clad her therewith and presented herself with her before the four Kazis in the court of justice. As soon as she entered, she veiled her face and saluted the judges, who returned her salam and each and every of them recognised her. One was writing, and the reed-pen dropped from his hand, another was talking, and his tongue became tied, and a third was reckoning and blundered in his reckoning; and they said to her, "O admirable of attributes and singular among beauties! be not thy heart other than hearty, for we will assuredly do thee justice and bring thee to thy desire." So she called down blessings on them and farewelled them and went her ways.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Fifty-ninth Night,

She continued, It hath reached me, O auspicious King, that the Kazis said to Zayn al-Mawasif, "O admirable of attributes and singular among beauties! Be not thy heart other than hearty for our doing thy desire and thy winning to thy will." So she called down blessings upon them and farewelled them and went her ways, the while her husband abode with his friends at the marriage-banquet and knew naught of her doings. Then she proceeded to beseech the notaries and scribes and the notables and the Chiefs of Police to succour her against that unbelieving Miscreant and deliver her from the torment she suffered from him. Then she wept with sore weeping and improvised these couplets:—

Rain showers of torrent tears, O Eyne, and see * An they will quench the fires
that flame in me:
After my robes of gold-embroidered silk * I wake to wear the frieze of
monkery:
And all my raiment reeks of sulphur-fumes * When erst my gown shed musky
fragrancy:
And hadst thou, O Masrúr, my case descried, * Ne'er hadst thou borne my
shame and ignomy.
And eke Hubúb in iron chains is laid * By Miscreant who unknowns God's
Unity.
The creed of Jewry I renounce and home * The Moslem's Faith accepting
faithfully:
Eastwards¹ I prostrate self in fairest guise * Holding the only True Belief
that be:

¹ Meaning that she had been carried to the Westward of Meccah.

Masrúr ! forget not love between us twain * And keep our vows and troth with
 goodly gree :
 I've changed my faith for sake for thee, and I * For stress of love will cleave to
 secrecy :
 So haste to us, an us in heart thou bear, * As noble spirit, nor as laggard
 fare.

After this she wrote a letter to Masrur, describing to him all that the Jew had done with her from first to last and enclosed the verses aforesaid. Then she folded the scroll and gave it to her maid Hubub, saying, "Keep this in thy pocket, till we send it to Masrur." Upon these doings, lo and behold ! in came the Jew, and seeing them joyous, said to them, "How cometh it that I find you merry ? Say me, hath a letter reached you from your bosom friend Masrur ?" Replied Zayn al-Mawasif, "We have no helper against thee save Allah, extolled and exalted be He ! He will deliver us from thy tyranny, and except thou restore us to our birth-place and home-stead, we will complain of thee to-morrow to the Governor of this town and to the Kazi. Quoth he, "Who struck off the shackles from your legs ? But needs must I let make for each of you fetters ten pounds in weight and go round about the city with you." Replied Hubub, "All that thou purposest against us thou shalt fall into thyself, so it please Allah the Most High, by token that thou hast exiled us from our homes, and to-morrow we shall stand, we and thou, before the Governor of the city." They nighted on this wise and next morning the Jew rose up in haste and went out to order new shackles, whereupon Zayn al-Mawasif arose and repaired with her women to the court-house, where she found the four Kazis and saluted them. They all returned her salutation and the Kazi of Kazis said to those about him, "Verily this damsel is lovely as the Venus-star¹ and all who see her love her and bow before her

¹ Arab. "Zahrawiyah" which contains a kind of double entendre. Fátimah, the Prophet's only daughter, is titled Al-Zahrá the "bright-blooming ;" and this is also an epithet of Zohrah the planet Venus. Of her Mohammed said, "Love your daughters, for I too am a father of daughters," and, "Love them, they are the comforters, the dearlings." The Lady appears in Moslem history a dreary young woman (died æt. 28) who made this world, like Honorius, a hell in order to win a next-world heaven. Her titles are Zahrá and Batúl (Pilgrimage ii. 90) both signifying virgin. Burckhardt translates Zahrá by "bright blooming" (the etymological sense). "Batúl" is the title given by Eastern Christians to the Virgin Mary. The perpetual virginity of Fatimah even after motherhood (Hasan and Husayn) is a point of orthodoxy in Al-Islam as Juno's with the Romans and Umá's with the Hindú worshippers of Shiva. During her life Mohammed would not allow Ali a second wife, and he held her one of the four perfects, the other three being Asia wife of "Pharaoh," the Virgin Mary, and Khadíjah his own wife. She caused much scandal after his death by declaring that he had left her the Fadak estate (Abulfeda i. 133, 273) a castle with a fine palm-orchard near Khaybar. Abu Bakr dismissed the claim, quoting the Apostle's Hadis, "We

beauty and loveliness." Then he despatched four sergeants, who were Sharifs,¹ saying, "Bring ye the criminal after abjectest fashion." So, when the Jew returned with the shackles and found none in the house, he was confounded; but, as he abode in perplexity, suddenly up came the officers and laying hold of him beat him with a sore beating and dragged him face downwards before the Kazi. When the Judge saw him, he cried out in his face and said to him, "Woe to thee, O foe of God, is it come to such a pass with thee that thou doest the deed thou hast done and bringest these women far from their country and stealest their moneys and wouldst make them Jews? How durst thou seek to make Miscreants of Moslems? Answered the Jew, "O my lord, this woman is my wife." Now when the Kazis heard this, they all cried out, saying, "Throw this hound on the ground and come down on his face with your sandals and beat him with sore blows, for his offence is unpardonable." So they pulled off his silken gear and clad him in his wife's raiment of hair-cloth, after which they threw him down and plucked out his beard and belaboured him about the face with sandals. Then they sat him on an ass, face to crupper, and making him hold its tail in his hand, paraded him round about the city, ringing the bell before him in every street; after which they brought him back to the Judges in sorriest plight; and the four Kazis with one voice condemned him to have his feet and hands cut off and lastly to be crucified. When the Accursed heard this sentence his sense forsook him and he was confounded and said, "O my lords the Kazis, what would ye of me?" They replied, "Say thou:—This damsel is not my wife and the moneys are her moneys, and I have transgressed against her and brought her far from her country." So he confessed to this, and the Kazis recorded his confession in legal form and, taking the money from him, gave it to Zayn al-Mawasif, together with the document. Then she went away, and all who saw her were confounded at her beauty and loveliness, whilst each of the Kazis looked for her wedding herself to him. But, when she came to her lodging, she made ready all matters she needed and waited

prophets are folk who will away nothing: what we leave is alms-gift to the poor." The Shi'ahs greatly resent his decision. (See Dabistan iii. 51, 52 for a different rendering of the words.) I have given the popular version of the Lady Fatimah's death and burial (Pilgrimage ii. 315) and have remarked that Moslem historians delight in the obscurity which hangs over her last resting-place, as if it were an honour even for the receptacle of her remains to be concealed from the eyes of men. Her repute is a curious comment on Tom Hood's

"Where woman has never a soul to save."

¹ Sharif and Sayyid, descendants of Mohammed.

till night. Then she took what was light of load and weighty of worth, and, setting out with her maids under cover of the murks, three days with their nights fared on without stopping. Thus it was with her ; but as regards the Kazis, they ordered the Jew to prison, —And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Sixtieth Night,

She said, It hath reached me, O auspicious King, that the Kazis ordered the Jew to prison, and on the morrow they looked for Zayn al-Mawasif coming to them, they and their assessors ; but she presented herself not to any of them. Then said the Chief Kazi, “ I wish to-day to make an excursion without the town on business there.” So he mounted his she-mule, and taking his page with him, went winding about the streets of the town, searching its length and width for Zayn al-Mawasif, but never finding her. On this errand he came upon the other three Kazis, going about on the same, each deeming himself the only one to whom she had given tryst. He asked them whither they were riding and why they were going about the streets ; when they told him their business, whereby he saw that their plight was as his plight and their quest as his quest. So they all four rode throughout the city, seeking her, but could hit on no trace of her, and returned to their houses, sick for love, and lay down on the bed of languor. Presently the Chief Kazi bethought himself of the blacksmith ; so he sent for him and said to him, “ O blacksmith, knowest thou aught of the damsel whom thou didst direct to me ? By Allah, an thou discover her not to me, I will whack thee with whips.” Now when the smith heard this, he recited these couplets¹ :—

She who my all of love by love of her hath won * Owns every Beauty and for others leaves she none :

She gazes, a gazelle ; she breathes, fresh ambergris * She waves, a lake ; she sways, a bough ; she shines, a sun.

Then said the blacksmith, “ By Allah, O my lord, since she fared forth from thy worshipful presence,² I have not set eyes on her ; no, not once. Indeed she took possession of my heart and wits, and all

¹ These lines have occurred with variants before.

² Arab. “ Hazrat,” esp. used in India, and corresponding with our mediæval “ *præsentia vostra*.”

my talk and thoughts are of her. I went to her lodging, but found her not, nor discovered I any who could give me news of her, and it is as if she had dived into the depths of the sea or had ascended to the sky." Now when the Kazi heard this, he groaned a groan, that his soul was like to depart therefor, and he said, "By Allah, well it were had we never seen her!" Then the smith went away, whilst the Kazi fell down on his bed and became sick of languor for her sake, and on like wise fared it with the other three Kazis and assessors. The mediciners paid them frequent calls, but found in them no ailment requiring a leach: so the city-notables went in to the Chief Kazi and saluting him, questioned him of his case; whereupon he sighed and showed them that was in his heart, reciting these couplets:—

Stint ye this blame; enough I suffer from Love's malady, * Nor chide the Kázi
frail who fain must deal to folk decree!
Who doth accuse my love let him for me find some excuse: * Nor blame; for
lovers blameless are in lover-slavery!
I was a Kázi whom my Fate deigned aid with choicest aid * By writ and reed and
raised me to wealth and high degree,
Till I was shot by sharpest shaft that knows nor leach nor cure * By damsel's
glance who came to spill my blood and murder me.
To me came she, a Moslemah, and of her wrongs she 'plained * With lips that
oped on Orient-pearls ranged fair and orderly:
I looked beneath her veil and saw a wending moon at full * Rising below the
wings of Night engloomed with blackest blee:
A brightest favour and a mouth bedight with wondrous smiles; * Beauty had
brought the loveliest garb and robed her cap-à-pie.
By Allah, ne'er beheld my eyes a face so ferly fair * Amid mankind whoever are,
Arab or Ajamí.
My Fair! What promise didst thou make what time to me thou said'st * "Whenas
I promise I perform, O Kazi, faithfully."
Such is my stead and such my case calamitous and dire * And ask me not, ye
men of sense, what dreadful dule I dree.

When he ended his verse he wept with sore weeping and sobbed one sob and his spirit departed his body, which seeing, they washed him and shrouded him and prayed over him and buried him, gravating on his tomb these couplets:—

Perfect were lover's qualities in him was brought a-morn, * Slain by his love
and his beloved, to this untimely grave:
Kázi was he amid the folk, and aye 'twas his delight * To foster all the folk and
keep a-sheath the Justice-glaive:
Love caused his doom and ne'er we saw among mankind before * The lord and
master louting low before his thrallèd slave.

Then they committed him to the mercy of Allah and went away

to the second Kazi, in company with the physician, but found in him nor injury nor ailment needing a leach. Accordingly they questioned him of his case and what preoccupied him ; so he told them what ailed him, whereupon they blamed him and chid him for his predicament and he answered them with these couplets :—

Blighted by her yet am I not to blame ; * Struck by the dart at me her fair hand threw.

Unto me came a woman called Hubúb, * Chiding the world from year to year anew,

And brought a damsel showing face that shamed * Full moon that sails through Night-tide's blackest hue,

She showed her beauties and she 'plained her plain * Which tears in torrents from her eyelids drew :

I to her words gave ear and gazed on her * Whenas with smiling lips she made me rue ;

Then with my heart she fared where'er she fared * And left me pledged to sorrows soul subdue.

Such is my tale ! So pity ye my case * And this my page with Kází's gear indue.

Then he sobbed one sob and his soul fled his flesh ; whereupon they gat ready his funeral and buried him commending him to the mercy of Allah ; after which they repaired to the third Kazi and the fourth, and there befel them the like of what befel their brethren.¹ Furthermore, they found the Assessors also sick for love of her, and indeed all who saw her died of her love or, an they died not, lived on tortured with love.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Sixty-first Night,

She pursued, It hath reached me, O auspicious King, that the city folk found all the Kazis and the Assessors sick for love of her, and all who saw her died love-sick or, an they died not, lived on tortured with love for stress of pining to scant purpose—Allah have mercy on them one and all ! Meanwhile Zayn al-Mawasif and her women drave forward with all diligence till they were far distant from the city and it so fortune'd that they came to a convent by the way, wherein dwelt a Prior called Dánis and forty monks.² When the

¹ This wholesale slaughter by the tale-teller of worshipful and reverend men would bring down the gallery like a Spanish tragedy in which all the actors are killed.

² They are called indifferently "Ruhbán" = monks or "Batárikah" = patriarchs.

Prior saw her beauty, he went out to her and invited her to alight, saying, "Rest with us ten days and after wend your ways." So she and her damsels alighted and entered the convent ; and when Danis saw her beauty and loveliness, she won his heart : wherefore he fell to sending the monks one after other with love-messages ; but each who saw her fell in love with her and sought her love for himself, whilst she excused and denied herself to them. But Danis ceased not his importunities till he had despatched all the forty, each one of whom fell love-sick at first sight and plied her with blandishments never even naming Danis ; whilst she refused and rebuffed them with harsh replies. At last when Danis's patience was at an end and his passion was sore on him, he said in himself, "Verily, the sooth-sayer saith :—Naught scratcheth my skin but my own nail and naught like my own feet for mine errand may avail." So up he rose and made ready rich meats, and it was the ninth day of her sojourn in the convent where she had purposed only to rest. Then he carried them in to her and set them before her, saying, "Bismillah, favour us by tasting the best of the food at our command." So she put forth her hand, saying, "For the name of Allah the Compassionating, the Compassionate !" and ate, she and her handmaidens. When she had made an end of eating, he said to her, "O my lady, I wish to recite to thee some verses." Quoth she, "Say on," and he recited these couplets :—

Thou hast won my heart by cheek and eye of thee, * I'll praise for love in prose
and poesy.
Wilt fly a lover, love-sick, love-distraught, * Who strives in dreams some cure
of love to see ?
Leave me not fallen, passion-fooled, since I * For pine have left uncared the
Monast'ry :
O Fairest, 'tis thy right to shed my blood, * So rue my case and hear the cry
of me !

When Zayn al-Mawasif heard his verses, she answered him with these two couplets :—

O who suest Union, ne'er hope such delight ; * Nor solicit my favours, O hapless
wight !
Cease to hanker for what thou canst never have : * Next door are the greedy to
sore despight.

Hearing this, he returned to his place, pondering in himself and knowing not how he should do in her affair, and passed the night in the sorriest plight. But, as soon as the darkness was darkest, Zayn al-Mawasif arose and said to her handmaids, "Come, let us away, for we cannot avail against forty men, monks to boot, each of

whom wooeth me for himself." Quoth they, "Right willingly!" So they mounted their beasts and issued forth the convent gate,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Sixty-second Night,

She resumed, It hath reached me, O auspicious King, that Zayn al-Mawasif and her handmaids issued forth the convent gate and, under favour of the night, rode on till they overtook a caravan, with which they mingled and found it came from the city of 'Adan, wherein the lady had dwelt. Presently, Zayn al-Mawasif heard the people of the caravan discoursing of her own case and telling how the Kazis and Assessors were dead of love for her, and how the townsfolk had appointed in their stead others who released her husband from prison. Whereupon she turned to her maids and asked them, "Heard ye that?" and Hubub answered, "If the monks were ravished with love of thee, whose belief it is that shunning women is worship, how should it be with the Kazis, who hold that there is no monkery in Al-Islam? But let us make our way to our own country, whilst our affair is yet hidden." So they drave on with all diligence. Such was their case; but as regards the monks, on the morrow, as soon as it was day, they repaired to Zayn al-Mawasif's lodging, to salute her, but found the place empty, and their hearts sickened within them. So the first monk rent his raiment and improvised these couplets:—

Ho ye, my friends, draw near, for I forthright * From you depart, since parting
is my lot :
My bosom suffers pangs o' fiery love ; * Flames fever-fierce in heart burn high
and hot,
For sake of fairest girl who sought our land, * Whose charms th' horizon's full
moon evens not.
She fared and left me victim'd by her love * And slain by shaft those lids
death-dealing shot.

Then another monk recited the following couplets:—

O ye who with my heart have fled, have ruth * On this unhappy: haste ye
homeward-bound :
They fared, and fared fair Peace on farthest track ; * Yet lingers in mine ear that
sweetest sound :
Fared far, and far their fane ; would Heaven I saw * Their shade in vision float
my couch around :
And when they went wi' them they bore my heart, * And in my tear-floods all
of me left drowned.

A third monk followed with these extempore lines :—

Throne you on highmost stead, heart, ears and sight ; * Your wone's my heart ;
mine all's your dwelling-site :
Sweeter than honey is your name a-lip * Running, as 'neath my ribs runs vital
sprite ;
For Love hath made me as a tooth-pick¹ lean, * And drowned in tears of sorrow
and despight :
Let me but see you in my sleep, belike * Shall clear my cheeks of tears that lovely
sight.

Then a fourth recited the following couplets :—

Dumb is my tongue and scant my speech for thee, * And Love the direst torture
gars me dree :
O thou full Moon, whose place is highest Heaven, * For thee but double pine
and pain in me.

And a fifth these ² :—

I love a moon of comely shapely form, * Whose slender waist hath title to
complain :
My heart each morning burns with pain and pine * And the night-talkers note
I'm passion-slain ;
While down my cheeks carnelian-like the tears * Of rosy red shower fast
like railing rain.

And a sixth the following :—

O thou who shunnest him thy love misled ! * O Branch of Bán, O star of
highmost stead !
To thee of pine and passion I complain, * O thou who fired me with cheeks
rosy-red.
Did e'er such lover lose his soul for thee, * Or from prostration and from
prayers fled ?

And a seventh these :—

He seized my heart and freed my tears to flow, * Brought strength to Love and
bade my Patience go.
His charms are sweet as bitter his disdain ; * And shafts of love his suitors
overthrow.
Stint blame, O blamer, and for past repent ; * None will believe thee who
doth Love unknow !

¹ Arab. "Khilál." The tooth-pick, more esteemed by the Arabs than by us, is, I have said, often used by the poets as an emblem of attenuation without offending good taste. Nizami (Laylâ wa Majnûn) describes a lover as "thin as a tooth-pick ;" and the "elegant" Hariri (Ass. of Barkaid) describes a tooth-pick with feminine attributes, "shapely of shape, attractive, provocative of appetite, delicate as the leanest of lovers, polished as a poinard and bending as a green bough."

² From Bresl. Edit. x. 194.

And on like wise all the rest of the monks shed tears and repeated verses. As for Danis, the Prior, weeping and wailing redoubled on him, for that he found her not, and he chanted the following couplets¹ :—

My patience failed me when my lover went* And fled that day mine aim and best intent.

O Guide o' litters, lead their camels fair, * Haply some day they'll deign with me to tent !

On parting-day Sleep parted from my lids * And grew my grieving and my joy was shent.

I moan to Allah what for Love I bore * My wasted body and my forces spent.

Then, despairing of her, they took counsel together and with one mind agreed to fashion her image and set it up with them, and applied themselves to this till there came to them the Destroyer of delights and Severer of societies. Meanwhile, Zayn al-Mawasif fared on without ceasing, to find her lover Masrur, till she reached her own house. She opened the doors, and entered ; then she sent to her sister Nasim, who rejoiced with exceeding joy at the news of her return and brought her the furniture and precious stuffs left in her charge. So she furnished the house and dressed it, hanging the curtains over the doors and burning aloes-wood and musk and ambergris and other essences till the whole place reeked with the most delightful perfumes : after which the Adornment of Qualities donned her finest dress and decorations and sat talking with her maids, whom she had left behind when journeying, and related to them all that had befallen her, first and last. Then she turned to Hubub and giving her dirhams, bade her fetch them something to eat. So she brought meat and drink, and when they had made an end of eating and drinking,² Zayn al-Mawasif bade Hubub go and see where Masrur was and how it fared with him. Now he knew not of her return ; but abode with concern overcast and sorrow might not be overpast ;—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

¹ Trébutien (vol. ii. 344 et seq.) makes the seven monks sing as many anthems, viz. (1) Congregamini ; (2) Vias tuas demonstra mihi ; (3) Dominus illuminatis ; (4) Custodi linguam ; (5) Unam petii a Domino ; (6) Nec adspiciat me visus ; and (7) Turbatus est a furore oculus meus. Dánis the Abbot chaunts *Anima mea turbata est valde*.

² A neat and characteristic touch : the wilful beauty eats and drinks before she thinks of her lover. Alas for Masrur married !

Now when it was the Eight Hundred and Sixty-third Night,

She said, It hath reached me, O auspicious King, that when Zayn al-Mawasif entered her house she was met by her sister Nasim who brought her the furniture and stuffs wherewith she furnished the place; and then she donned her finest dress. But Masrur knew naught of her return and abode with concern overcast and sorrow might not be overpast; no peace prevailed with him nor was patience possible to him. Whenas pine and passion, desire and distraction waxed on him, he would solace himself by reciting verse and go to the house and set him its walls to buss. It chanced that he went out that day to the place where he had parted from his mistress and repeated this rare song:—

My wrongs hide I, withal they show to sight; * And now mine eyes from sleep to wake are dight.

I cry, when melancholy tries my sprite, * “Last not, O world, nor work me more despight;

Lo, hangs my soul ’twixt hardship and affright.”

Were the Sultan hight Love but fair to me, * Slumber mine eyes’ companion were to me,

My Lords, some little mercy spare to me, * Chief of my tribe: be debonnair to me,

Whom love cast down, erst rich now pauper-wight!

Censors may blame thee, but I look beyond; * Mine ears I stop and leave their lies unconned,

And keep my pact wi’ those I love so fond: * They say, “Thou lov’st a runaway!” I respond,

“Whist! whenas Fate descends she blinds the sight!”

Then he returned to his lodging and sat there weeping, till sleep overcame him, when he saw in a dream as if Zayn al-Mawasif were come to the house, and awoke in tears. So he set off to go thither, improvising these couplets:—

Shall I be consoled when Love hath mastered the secret of me * And my heart is aglow with more than the charcoal’s ardency?

I love her whose absence I plain before Allah for parting-stower * And the shifts of the days and doom which allotted me Destiny:

When shall our meeting be, O wish o’ my heart and will? * O favour of fullest Moon, when shall we Reunion see?

As he made an end of his recitation, he found himself walking adown in Zayn al-Mawazif’s street and smelt the sweet savour of the pastiles wherewithal she had incensed the house; wherefore his

spirit fluttered and his heart was like to leave his breast and love flamed up in him and distraction redoubled upon him; when lo, and behold! Hubub, on her way to do her lady's errand, suddenly appeared at the head of the street and he rejoiced with joy exceeding. When she saw him, she went up to him and saluting him, gave him the glad news of her mistress's return, saying, "She hath sent me to bid thee to her." Whereat he was glad indeed, with gladness naught could exceed; and she took him and returned with him to the house. When Zayn al-Mawasif saw him, she came down to him and kissed him and he kissed her and she embraced him and he embraced her; nor did they leave kissing and embracing till both swooned away for stress of affection and separation. They lay a long while senseless, and when they revived, Zayn al-Mawasif bade Hubub fetch her a gugglet of sherbet of sugar and another of sherbet of lemons. So she brought what she desired and they sat eating and drinking nor ceased before nightfall, when they fell to recalling all that had befallen them from commencement to conclusion. Then she acquainted him with her return to Al-Islam, whereat he rejoiced and he also became a Moslem: in like wise did her women, and they all repented to Allah Almighty of their infidelity. On the morrow she bade send for the Kazi and the witnesses and told them that she was a widow and had completed the purification-period and was minded to marry Masrur. So they drew up the wedding-contract between them and they abode in all delight of life. Meanwhile, the Jew, when the people of Adan released him from prison, set out homewards and fared on nor ceased faring till he came within three days' journey of the city. Now as soon as Zayn al-Mawasif heard of his coming she called for her handmaid Hubub and said to her, "Go to the Jews' burial-place and there dig a grave and plant on it sweet basil and jessamine and sprinkle water thereabout. If the Jew come and ask thee of me, answer:—My mistress died twenty days ago of chagrin on thine account. If he say, show me her tomb, take him to the grave and after weeping over it and making moan and lament before him, contrive to cast him therein and bury him alive."¹ And Hubub answered, "I hear and I obey." Then they laid up the furniture in the store-closets, and Zayn al-Mawasif removed to Masrur's lodging, where he and she abode eating and

¹ The unfortunate Jew, who seems to have been a model husband (Orientially speaking), would find no pity with a coffee-house audience because he had been guilty of marrying a Moslemah. The union was null and void, therefore the deliberate murder was neither high nor petty treason. But *The Nights*, though their object is to adorn a tale, never deliberately attempt to point a moral and this is one of their many charms.

drinking, till the three days were past ; at the end of which the Jew arrived and knocked at the door of his house. Quoth Hubub, "Who's at the door?" and quoth he, "Thy master." So she opened to him and he saw the tears railing down her cheeks and said, "What aileth thee to weep and where is thy mistress?" She replied, "My mistress is dead of chagrin on thine account." When he heard this, he was perplexed and wept with sore weeping and presently said, "O Hubub, where is her tomb?" So she carried him to the Jews' burial-ground and showed him the grave she had dug ; whereupon he shed bitter tears and recited this pair of couplets ¹ :—

Two things there are, for which if eyes wept tear on tear Of blood till they
were like indeed to disappear,
They never could fulfil the tithe of all their due : And these are prime of youth
and loss of loving dear.

Then he wept again with bitter tears and recited these also :—

Alack and Alas ! Patience taketh flight ; * And from parting of friend to sore
death I'm dight :
O how woeful this farness from dear one, and oh * How my heart is rent by
mine own unright !
Would Heaven my secret I erst had kept * Nor had told the pangs and my
liver-blight :
I lived in all solace and joyance of life * Till she left and left me in piteous
plight :
O Zayn al-Mawásif, I would there were * No parting departing my frame and
sprite ;
I repent me for troth-breach and blame my guilt * Of unruth to her whereon
hopes I built.

When he had made an end of this verse, he wept and groaned and lamented till he fell down a-swoon, whereupon Hubub made haste to drag him to the grave and throw him in, whilst he was insensible yet quick withal. Then she stopped up the grave on him and returning to her mistress acquainted her with what had passed, whereat she rejoiced with exceeding joy and recited these two couplets .—

The world sware that for ever 'twould gar me grieve : * 'Tis false, O world, so
thine oath retrieve !²
The blamer is dead and my love's in my arms : * Rise to herald of joys and tuck
high thy sleeve !³

¹ These lines have repeatedly occurred. I quote Mr. Payne.

² *i.e.* by the usual expiation.

³ Arab. "Shammir" = up and ready

Then she and Masrur abode each with other in eating and drinking and sport and pleasure and good cheer, till there came to them the Destroyer of delights and Sunderer of societies and Slayer of sons and daughters. And I have also heard tell the following tale of

ALI NUR AL-DIN AND MIRIAM THE GIRDLE-GIRL.¹

THERE was once in days of yore and in ages and times long gone before, in the parts of Cairo, a merchant named Táj al-Dín, who was of the most considerable of the merchants and of the chiefs of the freeborn. But he was given to travelling everywhere and loved to fare over wild and wold, waterless lowland and stony waste, and to journey to the isles of the seas, in quest of dirhams and dinars : wherefore he had in his time encountered dangers and suffered hardship of the way such as would grizzle little children and turn their black hair grey. He was possessed of black slaves and Mamelukes, Eunuchs and concubines, and was the wealthiest of the merchants of his time and the goodliest of them in speech, owning horses and mules and Bactrian camels and dromedaries ; sacks great and small of size ; goods and merchandise and stuffs such as muslins of Hums, silks and brocades of Ba'albak, cotton of Merw, stuffs of India, gauzes of Baghdad, burnouses of Moorland and Turkish white slaves and Abyssinian eunuchs and Grecian girls and Egyptian boys ; and the coverings of his bales were silk with gold purpled fair, for he was wealthy beyond compare. Furthermore he was rare of comeliness, accomplished in goodliness, and gracious in his kindliness, even as one of his describers doth thus express :—

A merchant I spied whose lovers * Were fighting in furious guise :
Quoth he, "Why this turmoil of people ?" * Quoth I, "Trader, for those fine eyes !"

And saith another in his praise, and saith well enough to accomplish the wish of him :—

¹ I borrow the title from the Bresl. Edit. x. 204. Mr. Payne prefers "Ali Nouredin and the Frank King's Daughter." Lane omits also this tale because it resembles Ali Shar and Zumurrud and Alá al-Din Abu al-Shámát "neither of which is among the text of the collection." But he has unconsciously omitted one of the highest interest. Dr. Bacher (Germ. Orient. Soc.) finds the original in Charlemagne's daughter Emma and his secretary Eginhardt as given in Grimm's *Deutsche Sagen*. I shall note the points of resemblance as the tale proceeds. The correspondence with the King of France may be a garbled account of the letters which passed between Harun al-Rashid and Nicephorus, "the Roman dog."

Came a merchant to pay us a visit * Whose glance did my heart surprise :
 Quoth he, "What surprised thee so?" * Quoth I, "Trader, 'twas those fine
 eyes."

Now that merchant had a son called Ali Nur al-Din, as he were the full moon whenas it meeteth the sight on its fourteenth night, a marvel of beauty and loveliness, a model of form and symmetrical grace, who was sitting one day as was his wont, in his father's shop, selling and buying, giving and taking, when the sons of the merchants girt him around and he was amongst them as moon among stars, with brow flower-white and cheeks of rosy light in down the tenderest dight, and body like alabaster-bright, even as saith of him the poet :—

"Describe me!" a fair one said. * Said I, "Thou 'rt Beauty's queen."
 And, speaking briefest speech, * "All charms in thee are seen."

And as saith of him one of his describers :—

His mole upon plain of cheek is like * Ambergris-crumb on marble plate.
 And his glances liketh the sword proclaim * To all Love's rebels "The Lord is
 Great!"¹

The young merchants invited him, saying, "O my lord Nur al-Din, we wish thee to go this day a-pleasuring with us in such a garden." And he answered, "Wait till I consult my parent, for I cannot go without his consent." As they were talking, behold, up came Taj al-Din, and his son looked to him and said, "O father mine, the sons of the merchants have invited me to wend a-pleasuring with them in such a garden. Dost thou grant me leave to go?" His father replied, "Yes, O my son, fare with them;" and gave him somewhat of money. So the young men mounted their mules and asses and Nur al-Din mounted a she-mule and rode with them to a garden, wherein was all that soul desireth and that eye charmeth. It was high of walls which from broad base were seen to rise; and it had a gateway vault-wise with a portico like a saloon and a door azure as the skies, as it were one of the gates of Paradise: the name of the doorkeeper was Rizwán,² and over the gate were trained an hundred trellises which grapes overran; and these were of various dyes, the red like coralline, the black like the snouts of Súdán³ men and the white like egg of the pigeon-hen. And in it peach and pomegranate were shown and pear, apricot and pome-

¹ Arab. "Allaho Akbar," the Moslem slogan or war-cry.

² The gate-keeper of Paradise.

³ Negroes.

granate were grown, and fruits with and without stone hanging in clusters or alone,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Sixty-fourth Night,

She continued, It hath reached me, O auspicious King, that when the sons of the merchants entered the orchard, they found therein all that soul desireth or eye charmeth, grapes of many hues grown, hanging in bunches or alone, even as saith of them the poet:—

Grapes tasting with the taste of wine * Whose coats like blackest Raven's shine :

Their sheen, amid the leafage shows, * Like women's fingers henna'd fine.

And as saith another on the same theme :—

Grape-bunches likest, as they sway * A-stalk, my body frail and snell :
Honey and water thus in jar, * When sourness past, make Hydromel.

Then they entered the harbour of the garden and saw there Rizwan the gate-keeper sitting, as he were Rizwan the Paradise-guardian, and on the door were written these lines :—

Garth Heaven-watered wherein clusters waved * On boughs which full of sap to bend were fain :

And, when the branches danced on Zephyr's palm, * The Pleiads shower'd as gift¹ fresh pearls for rain.

And within the harbour were written these two couplets :—

Come with us, friend, and enter thou * This garth that cleanseth rust of grief :
Over their skirts the Zephyrs trip² * And flowers in sleeve³ to laugh are lief.

So they entered and found all manner fruits in view and birds of

¹ Arab. "Nakat," with the double meaning of to spot and to handsel especially dancing and singing women ; and, as Mr. Payne notes in this acceptation it is practically equivalent to the English phrase "to mark (or cross) the palm with silver." I have translated "Anwá" by Pleiades ; but it means the setting of one star and simultaneous rising of another foreshowing rain. There are seven Anwá (plur. of Nawa) in the solar year, viz. : Al-Badri (Sept.—Oct.) ; Al-Wasmiyy (late autumn and December) ; Al-Waliyy (to April) ; Al-Ghamír (June) ; Al-Busriyy (July) ; Bárih al-Kayz (August) and Ahrák al-Hawá extending to September 8. These are tokens of approaching rain, metaphorically used by the poets to express "bounty." See Preston's *Hariri* (p. 43) and *Chenery upon the Ass. of the Banu Haram*.

² *i.e.* they trip and stumble in their hurry to get there.

³ Arab. "Kumm" = sleeve or petal.

every kind and hue, such as ringdove, nightingale and curlew ; and the turtle and the cushat sang their love lays on the sprays. Therein were rills that ran with limpid wave and flower suave ; and bloom for whose perfume we crave, and it was even as saith of it the poet in these two couplets :—

The Zephyr breatheth o'er its branches, like * Fair girls that trip as in fair skirts
they pace :
Its rills resemble swords in hands of knights * Drawn from the scabbard and
containing-case.¹

And again as singeth the songster :—

The streamlet swings by branchy wood and aye * Joys in its breast those beauties
to display ;
And Zephyr noting this, for jealousy * Hastens and bends the branches other
way.

On the trees of the garden were all manner fruits, each in two sorts and amongst them the pomegranate, as it were a ball of silver-dross,² whereof saith the poet and saith right well :—

Close prest appear to him who views th' inside * Red rubies in brocaded skirts
bedight :
Therein is cure for every ill as e'en * Left an Hadís the Prophet pure of
sprite ;
And Allah (glorify His name) eke deigned * A noble say in Holy Book
indite.³

The apples were the sugared and the musky and the Dámáni, amazing the beholder, whereof saith Hassán the poet :—

Apple which joins hues twain, and brings to mind * The cheek of lover and
beloved combined :
Two wondrous opposites on branch they show ; * This dark⁴ and that with hue
incarnadined :
The twain embraced when spied the spy and turned * This red, that yellow for
the shame designed.⁵

There also were apricots of various kinds, almond and camphor and Jílání and 'Antábi,⁶ whereof saith the poet :—

¹ Arab. "Kiráb" = sword-case of wood, the sheath being of leather.

² Arab. "Akr kayrawán," both rare words.

³ A doubtful tradition in the *Mishkát al-Masábih* declares that every pomegranate contains a grain from Paradise. The Koranic reference is to vi. 99.

⁴ Arab. "Aswad," lit. black, but used for any dark colour, here green as opposed to the lighter yellow.

⁵ The idea has occurred before.

⁶ So called from the places where they grow.

And Almond-apricot suggesting swain * Whose lover's visit all his wits hath
ta'en.

Enough of love-sick lovers' plight it shows, * Of face deep yellow and heart torn
in twain.¹

And saith another and saith well :—

Look at that Apricot whose bloom contains * Gardens with brightness gladding
all men's eyne :

Like stars the blossoms sparkle, when the boughs * Are clad in foliage dight with
sheen and shine.

There likewise were plums and cherries and grapes, that the sick of
all diseases assain and do away giddiness and yellow choler from the
brain ; and figs the branches between, varicoloured red and green,
amazing sight and sense, even as saith the poet :—

'Tis as the Figs with clear white skins outthrown * By foliated trees, athwart
whose green they peep,

Were sons of Roum² that guard the palace-roof * When shades close in and night-
long ward they keep.

And saith another and saith well :—

Welcome³ the Fig ! To us it comes * Ordered in handsome plates they bring :
Likest a Sufrah-cloth we draw * To shape of bag without a ring.

And how well saith a third :—

Give me the Fig sweet-flavoured, beauty-clad, * Whose inner beauties rival
outer sheen :

And when it fruits thou tastest it to find * Chamomile's scent and Sugar's
saccharine :

And eke if favoureth on platters poured * Puff balls of silken thread and sendal
green.

And how excellent is the saying of one of them :—

Quoth they (and I had trained my taste thereto * Nor cared for other fruits
whereby they swore),

"Why lovest so the Fig ?" whereto quoth I * "Some men love Fig and others
Sycamore."

And are yet goodlier those of another :—

Pleaseth me more the Fig than every fruit * When ripe and hanging from the
sheeny bough ;

Like Devotee who, when the clouds pour rain, * Sheds tears and Allah's power
doth avow.

¹ The almond-apricot whose stone is cracked to get at the kernel.

² In Marocco "Roumi" means simply a European. The tetrastich alludes to the beauty of the Greek slaves.

³ Arab. "Ahlan" in adverb form, lit. = "as one of the household" : so in the greeting "Ahlan wa Sahlan" (and at thine ease), wa Marhabá (having a wide free place).

And in that garth were also pears of various kinds Sinaïtic,¹ Aleppine and Grecian growing in clusters and alone, parcel green and parcel golden—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Sixty-fifth Night,

She pursued, It hath reached me, O auspicious King, that when the merchants' sons went down into the garth they saw therein all the fruits we mentioned and found pears Sinaïtic, Aleppine and Grecian of every hue, which here clustering there single grew, parcel green and parcel yellow to the gazer a marvel-view, as saith of them the poet :—

With thee that Pear agree, whose hue a-morn * Is hue of hapless lover yellow pale;
Like virgin cloistered strait in strong Harim * Whose face like racing steed outstrips the veil.

And Sultani² peaches of shades varied, yellow and red, whereof saith the poet :—

Like Peach in vergier growing * And sheen of Andam³ showing :
Whose balls of yellow gold, * Are dyed with blood-gouts flowing.

There were also green almonds of passing sweetness, resembling the cabbage⁴ of the palm-tree, with their kernels within three tunics lurking, of the Munificent King's handiworking, even as is said of them :—

Three coats yon freshest form endue * God's work of varied shape and hue :
Hardness surrounds it night and day ; * Prisoning sans a sin to rue.

And as well saith another :—

Seest not that Almond plucked by hand * Of man from bough where wont to dwell :
Peeling it shows the heart within * As union-pearl in oyster-shell.

And as saith a third better than he :—

¹ The pear is mentioned by Homer and grows wild in South Europe. Dr. Victor Hehn (*The Wanderings of Plants*, etc.), comparing the *ἄπιος* with the Lat. *pyrus*, suggests that the latter passed over to the Kelts and Germans amongst whom the fruit was not indigenous. Our fine pears are mostly from the East, e.g. the "bergamot" is the Beg Armud, Prince of Pears, from Angora.

² i.e. "Royal;" it may or may not come from Sultaniyah, a town near Baghdad. Elsewhere it applies to oranges and citrons.

³ Andam = Dragon's blood.

⁴ Arab. "Jamâr," the palm-pith and cabbage, both eaten by Arabs with sugar.

How good is Almond green I view ! * The smallest fills the hand of you :
Its nap is as the down upon * The cheeks where yet no beardlet grew :
Its kernels in the shell are seen, * Or bachelors or married two,
As pearls they were of lucent white * Casèd and lapped in Jasper's hue.

And as saith yet another and saith well :—

Mine eye's ne'er looked on aught the Almond like * For charms, when blossoms¹ in the Prime show bright :
Its head to hoariness of age inclines * The while its cheek by youth's fresh down is dight.

And jujube plums of various colours, grown in clusters and alone, wherefore saith one, describing them :—

Look at the Lote-tree, note on boughs arrayed * Like goodly apricots on reed-strown floor,²
Their morning hue to viewer's eye is like * Cascavels³ cast of purest golden ore.

And as saith another and saith right well :—

The Jujube-tree each Day * Robeth in bright array.
As though each pome thereon * Would self to sight display.
Like falcon-bell of gold * Swinging from every spray.

And in that garth grew blood-oranges, as they were the Khulanján,⁴ whereof quoth the enamoured poet⁵ :—

¹ Arab. "Anwár" = lights, flowers (mostly yellow): hence the Maroccan "N'wár," with its usual Syriac-like abuse of Wakf or quiescence of vowels.

² Mr. Payne quotes Eugène Fromentin, "Un Été dans le Sahara," Paris, 1857, p. 194. Apricot drying can be seen upon all the roofs at Damascus, where, however, the season for each fruit is unpleasantly short, ending almost as soon as it begins.

³ Arab. "Jalálal" = small bells for falcons: in Port. cascadeis, whence our word.

⁴ Khulanján. Sic all editions; but Khalanj or Khaulanj, adj. Khalanji, a tree with a strong-smelling wood which held in hand as a chaplet acts as perfume, is probably intended. In Span. Arabic it is the Erica-wood. The "Muhit" tells us that it is a tree parcel yellow and red growing in parts of India and China, its leaf is that of the Tamarisk (Tarfá); its flower is coloured red, yellow and white; it bears a grain like mustard-seed (Khardal); and of its wood they make porringers. Hence the poet sings :—

Yut 'amu 'l-shahdu fi 'l-jifáni, wa yuska * Labanu 'l-Bukhti fi Kusá'i 'l-Khalanji:

Honey's served to them in platters for food; * Camels' milk in bowls of the Khalanj wood.

The pl. Khalanj is used by Himyán bin Kaháfah in this "Bayt":—

Hattá izá má qázati 'l-Hawáijá * Wa malaat Halába-há 'l-Khalánijá :
Until she had done every work of hers * And with sweet milk had filled the porringers.

⁵ In text Al-Shá'ir Al-Walahán.

Red fruits that fill the hand, and shine with sheen * Of fire, albe the scarf-skin's
white as snow.

'Tis marvel snow on fire doth never melt * And, stranger still, ne'er burns this
living lowe !

And quoth another and quoth well :—

And trees of Orange fruiting ferly fair * To those who straitest have their charms
surveyed,

Like cheeks of women who their forms have decked * For holiday in robes of
gold brocade.

And yet another as well :—

Like are the Orange-hills¹ when Zephyr breathes, * Swaying the boughs and
spray with airy grace,

Her cheeks that glow with lovely light when met * At greeting-tide by cheeks
of other face.

And a fourth as fairly :—

And fairest Fawn, we said to him "Portray * This garth and oranges thine eyes
survey :"

And he, "Your garden favoureth my face, * Who gathereth orange gathereth
fire alway."

In that garden too grew citrons, in colour as virgin gold, hanging
down from on high and dangling among the branches, as they were
ingots of growing gold ;² and saith thereof the 'namoured poet :—

Hast seen a Citron-copse so weighed adown * Thou fearest bending roll their
fruit on mould ;

And seemed when Zephyr passed athwart the tree, * Its branches hung with
bells of purest gold ?

And shaddocks that among their boughs hung laden as though each
were the breast of a gazelle-like maiden, contenting the most longing
wight, as saith of them the poet and saith aright :—

And Shaddock mid the garden-paths on bough, * Freshest like fairest damsel,
met my sight ;

And to the blowing of the breeze it bent * Like golden ball to bat of
chrysolite.

And the lime sweet of scent which resembleth a hen's egg, but its
yellowness ornamenteth its ripe fruit, and its fragrance hearteneth
him who plucketh it, as saith the poet who singeth it :—

¹ The orange, I have said, is the growth of India, and the golden apples of the
Hesperides were not oranges but either citrons or, possibly, golden nuggets.
Captain Rolleston (*Globe*, Feb. 5, '84, on "Morocco-Lixus") identifies the
Garden with the mouth of the Lixus River, while M. Antichan would transfer it
to the hideous and unwholesome Bissagos Archipelago.

² Arab. "Ikyán," the living gold which is supposed to grow in the ground.

Seest not the Lemon when it taketh form * Catch rays of light and all to gaze constrain ;
 Like egg of pullet which the huckster's hand * Adorneth dyeing with the saffron-stain ?

Moreover in this garden were all manner of other fruits and sweet-scented herbs and plants and fragrant flowers, such as jessamine and henna and water-lilies¹ and spikenard² and roses of every kind and plantain³ and myrtle and so forth ; and indeed it was without compare, seeming as it were a piece of Paradise to whoso beheld it. If a sick man entered it, he came forth from it like a raging lion, and tongue availeth not to its description, by reason of that which was therein of wonders and rarities which are not found but in Heaven : and how should it be otherwise when its door-keeper's name was Rizwan ? Though widely different were the stations of those twain ! Now when the sons of the merchants had walked about gazing at the garden after taking their pleasure therein, they sat down in one of its pavilions and seated Nur al-Din in their midst—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Sixty-sixth Night,

She resumed, It hath reached me, O auspicious King, that when the sons of the merchants sat down in the pavilion they seated Nur al-Din in their midst on a rug of gold-purpled leather of Al-Táif,⁴ leaning on a pillow⁵ of minever, stuffed with ostrich down. And they gave him a fan of ostrich feathers, whereon were written these two couplets :—

A fan whose breath is fraught with fragrant scent, * Minding of happy days and times forspent ;
 Wafting at every time its perfumed air * O'er face of noble youth on honour bent.

¹ "Full" or "Fill" in Bresl. Edit. = Arabian jessamine or cork-tree (φελλόν). The Bul. and Mac. Edits. read "filfil" = pepper or palm-fibre.

² Arab. "Sumbul al-'Anbari," the former word having been introduced into England by patent medicines. "Sumbul" in Arab. and Pers. means the hyacinth, the spikenard or the Sign Virgo.

³ Arab. "Lisán al-Hamal," lit. = Lamb's tongue.

⁴ See in Bresl. Edit. x. 221. Taif, a well-known town in the mountain region East of Meccah, and not in the Holy Land, was once famous for scented goats' leather. It is considered to be a "fragment of Syria" (Pilgrimage ii. 207) and derives its name = the circumambulator, from its having circuted pilgrim-like round the Ka'abah (Ibid.).

⁵ Arab. "Mikhaddah" = cheek-pillow ; Ital. guanciale. In Bresl. Edit. Mudawwarah (a round cushion) Sinjábiyah (of ermine).

Then they laid by their turbands and outer clothes and sat talking and chatting and inducing one another to discourse, while they all kept their eyes fixed on Nur al-Din and gazed on his beauteous form. After the sitting had lasted an hour or so, up came a slave with a tray on his head, wherein were platters of china and crystal containing viands of all sorts (for one of the youths had so charged his people before coming to the garden); and the meats were of whatever walketh earth or wingeth air or swimmeth water, such as Katá-grouse and fat quails and pigeon-poults and mutton and chickens and the delicatest fish. So, the tray being set before them, they fell to and ate their fill; and when they had made an end of eating, they rose from meat and washed their hands with pure water and musk-scented soap, and dried them with napery embroidered in silk and bugles; but to Nur al-Din they brought a napkin laced with red gold whereon he wiped his hands. Then coffee¹ was served up and each drank what he would, after which they sat talking, till presently the garden-keeper, who was young, went away and, returning with a basket full of roses, said to them, "What say ye, O my masters, to flowers?" Quoth one of them, "There is no harm in them,² especially roses, which are not to be resisted." Answered the gardener, "'Tis well, but it is of our wont not to give roses but in exchange for pleasant converse; so whoever would take aught thereof, let him recite some verses suitable to the situation." Now they were ten sons of merchants, of whom one said, "Agreed: give me thereof and I will recite thee somewhat of verse apt to the case." Accordingly the gardener gave him a bunch of roses³ which he took and at once improvised these three couplets:—

The Rose in highest stead I rate	* For that her charms ne'er satiate;
All fragrant flow'rs be troops to her	* Their general of high estate;
Where she is not they boast and vaunt prate.	* But, when she comes, they stint their prate.

Then the gardener gave a bunch to another, and he recited these two couplets:—

Take, O my lord, to thee the Rose	* Recalling scent by musk beshed:
Like virginette by lover eyed	* Who with her sleeves ⁴ enveileth head.

¹ "Coffee" is here evidently an anachronism and was probably inserted by the copyist. But "Kahwah" may have preserved its original meaning = strong old wine; and the amount of wine-drinking and drunkenness proves that the coffee movement had not set in.

² *i.e.* they are welcome. In Marocco "Lá baas" means, "I am pretty well" (in health).

³ The Rose (Ward) in Arab. is masculine, sounding to us most uncouth. But there is a fem. form Wardah = a single rose.

⁴ Arab. "Akmám," pl. of Kumm, a sleeve, a petal.

Then he gave a bouquet to a third, who recited these two couplets :—

Choice Rose that gladdens heart to see her sight ; * Of Nadd recalling fragrance
exquisite :

The branchlets clip her in her leaves for joy, * Like kiss of lips that never spake
in spite.

Then he gave a bunch to a fourth, and he recited these two couplets :—

Seest not that rosery where Rose a-flowering displays * Mounted upon her steed
of stalk those marvels manifold ?

As though the bud were ruby-stone and girded all around * With chrysolite and
it contained a little hoard of gold.

Then he gave a posy to a fifth, and he recited these two couplets :—

Wands of green chrysolite bare issue, which * Were growth like ingots of the
growing gold ; ¹

And drops, a dropping from its leaves, were like * The tears my languorous eye-
lids railed and rolled.

Then he gave a sixth a nosegay, and he recited these two couplets :—

O Rose, thou rare of charms that dost contain * All gifts and Allah's secret
singular,

Thou'rt like the loved one's cheek where lover fond * And fain of Union sticks
the gold dinár.²

Then he gave a bunch to a seventh, and he recited these two couplets :—

To Rose quoth I, "What gars thy thorns to be * For all who touch thee cruellest
injury ?"

Quoth she, "These flowery troops are troops of me * Who be their lord with
spines for armoury."

Then he gave an eighth a bouquet, and he recited these two couplets :—

Allah save the Rose which yellows a-morn * Florid, vivid and likest the nugget-
ore ;

And bless the fair sprays that displayed such flowers * And mimic suns gold-
begilded bore !

¹ Arab. "Ikyán," which Mr. Lane translates "vegetable gold" very picturesquely but not quite preserving the idea.

² It is the custom for "mashers" in Egypt, Syria and elsewhere to stick small gold pieces, mere spangles of metal, on the brows, cheeks and lips of the singing and dancing girls, and the perspiration and mask of cosmetics make them adhere for a time till fresh movement shakes them off.

Then he gave a posy to a ninth, and he recited these two couplets :—

The bushes of golden-hued Rose excite * In the love-sick lover joys manifold :

'Tis a marvel-shrub watered every day * With silvern lymph and it fruiteth gold.

Then he gave a nosegay of roses to the tenth and last, and he recited these two couplets :—

Seest not how the hosts of the Rose display * Red hues and yellow in rosy field ?

I compare the Rose and her arming thorn * To emerald lance piercing golden shield.

And whilst each one hent bunch in hand, the gardener brought the wine-service and setting it before them, on a tray of porcelain arabesqued with red gold, recited these two couplets :—

Dawn heralds day-light : so pass wine round, * Old wine, fooling sage till his wits he tyne :

Wot I not for its purest clarity * An 'tis wine in cup or 'tis cup in wine.

Then the gardener filled and drank, and the cup went round, till it came to Nur al-Din's turn, whereupon the man filled and handed it to him ; but he said, "This thing I wot it not, nor have I ever drunken thereof, for therein is great offence, and the Lord of All-might hath forbidden it in His Book." Answered the gardener, "O my lord Nur al-Din, an thou forbear to drink by reason only of the sin, verily Allah (extolled and exalted be He !) is bountiful, of sufferance great, forgiving and compassionate, and pardoneth the mortalest sins : His mercy embraceth all things, and Allah's ruth be upon the poet who saith :—

Be as thou wilt, for Allah is bountiful * And when thou sinnest feel thou naught alarm :

But 'ware of twofold sins ; nor ever dare * Give to God partner or mankind to harm.

Then quoth one of the sons of the merchants, "My life on thee, O my lord Nur al-Din, drink of this cup !" And another conjured him by the oath of divorce, and yet another stood up persistently before him, till he was ashamed and taking the cup from the gardener, drank a draught, but spat it out again, crying, "'Tis bitter." Said the young gardener, "O my lord Nur al-Din, knowest thou not that sweets taken by way of medicine are bitter ? Were this not bitter, 'twould lack of the manifold virtues it possesseth ; amongst

which are that it digesteth food and disperseth cark and care and dispelleth distention and clarifieth the blood and cleareth the complexion and quickeneth the body and hearteneth the hen-hearted and fortifieth the force of man; but to name all its virtues would be tedious. Quoth one of the poets:—

We'll drink and Allah pardon sinners all, * And cure of ills by sucking cups I'll find :

Nor aught the sin deceives me; yet said He * "In it there be advantage¹ to mankind."

Then he sprang up without stay or delay and opened one of the cupboards in the pavilion and taking out a loaf of refined sugar, broke off a great slice which he put into Nur al-Din's cup, saying, "O my lord, an thou fear to drink wine, because of its bitterness, drink now, for 'tis sweet." So he took the cup and emptied it: whereupon one of his comrades filled him another, saying, "O my lord Nur al-Din, I am thy slave," and another did the like, saying, "I am one of thy servants," and a third said, "For my sake!" and a fourth, "Allah upon thee, O my lord Nur al-Din, heal my heart!" And so they ceased not plying him with wine, each and every of the ten sons of merchants till they had made him drink a total of ten cups. Now Nur al-Din's body was virgin of wine-bibbing, for never in all his life had he drunken vine-juice till that hour, wherefore its fumes wrought in his brain and drunkenness was stark upon him, and he stood up (and indeed his tongue was thick and his speech stammering) and said, "O company, by Allah, ye are fair and your speech is goodly and your place pleasant; but there needeth hearing of sweet music; for drink without melody lacks the chief of its essentiality, even as saith the poet:—

Pass round the cup to the old and the young man, too, And take the bowl from the hand of the shining moon,²

¹ "They will ask thee concerning wine and casting of lots; say:—In both are great sin and great advantage to mankind; but the sin of them both is greater than their advantage." See Koran ii. 216. Mohammed seems to have made up his mind about drinking by slow degrees; and the Koranic law is by no means so strict as the Mullahs have made it. The prohibitions, revealed at widely different periods and varying in import and distinction, have been discussed by Al-Bayzawi in his commentary on the above chapter. He says that the first revelation was in chapt. xvi. 69, but, as the passage was disregarded, Omar and others consulted the Apostle, who replied to them in chapt. ii. 216. Then, as this also was unnoticed, came the final decision in chapt. v. 92, making wine and lots the work of Satan. Yet excuses are never wanting to the Moslem; he can drink Champagne and Cognac, both unknown in Mohammed's day, and he can use wine and spirits medicinally, like sundry of ourselves, who turn up the nose of contempt at the idea of drinking for pleasure.

² *i.e.* a fair-faced cup-bearer. The lines have occurred before; so I quote Mr. Payne.

But without music, I charge you, forbear to drink; I see even horses drink to a whistled tune.¹

Therewith up sprang the gardener lad and mounting one of the young men's mules, was absent awhile, after which he returned with a Cairene girl, as she were a sheep's tail fat and delicate, or an ingot of pure silvern ore or a dinar on a porcelain plate or a gazelle in the wold forlore. She had a face that put to shame the shining sun and eyes Babylonian² and brows like bows bended and cheeks rose-painted and teeth pearly-hued and lips sugared and glances languishing and body slender and slight. Quoth the poet of her in these couplets :—

Had she shown her shape to idolaters' sight, * They would gaze on her face and
their gods detest;
And if in the East to a monk she show'd * He'd quit Eastern posture and
bow to West.³

And quoth another in these couplets :—

Brighter than Moon at full with kohl'd eyes she came * Like Doe, on chasing
whelps of Lioness intent :
Her night of murky locks lets fall a tent on her * A tent of hair⁴ that lacks no
pegs to hold the tent ;
And roses lighting up her roseate cheeks are fed * By hearts and livers flowing
fire for languishment :
An 'spied her all the Age's Fair to her they'd rise * Humbly,⁵ and cry, "The
meed belongs to præcedent !"

And how well saith a third bard⁶ :—

Three things for ever hinder her to visit us, for fear Of the intriguing spy and eke
the rancorous envier ;
Her forehead's lustre and the sound of all her ornaments And the sweet scent
her creases hold of ambergris and myrrh.

¹ It is the custom of the Arabs to call their cattle to water by whistling.

² *i.e.* bewitching. These incompatible metaphors are brought together by the *Saj'a* (prose rhyme) in—"iyah."

³ Mesopotamian Christians, who still turn towards Jerusalem, face the West, instead of the East, as with Europeans: here the monk is so dazed that he does not know what to do.

⁴ Arab. "*Bayt Sha'ar*" = a house of hair (tent) or a couplet of verse. *Watad* (a tent-peg) also is prosodical, a foot when the two first letters are "moved" (vowelled) and the last is jazmated (quiescent), *e.g.* *Lakad*. It is termed *Majmú'a* (united), as opposed to "*Mafrúk*" (separated), *e.g.* *Kabla*, when the "moved" consonants are disjoined by a quiescent.

⁵ Lit. standing on their heads, which sounds ludicrous enough in English, not in Arabic.

⁶ These lines occur before. I quote Mr. Payne, who notes, "The bodies of Eastern women of the higher classes, by dint of continual maceration, Esther-fashion, in aromatic oils and essences, would naturally become impregnated with the sweet scents of the cosmetics used."

Grant with the border of her sleeve she hide her brow and doff Her ornaments,
how shall she do her scent away from her?

She was like the moon when at fullest on its fourteenth night, and was clad in a garment of blue, with a veil of green, over brow flower-white that all wits amazed and those of understanding amated. —And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Sixty-seventh Night,

She said, It hath reached me, O auspicious King, that the gardener brought a girl whom we have described possessed of the utmost beauty and loveliness and fine stature and symmetrical grace as it were she the poet signified when he said¹: —

She came apparelled in a vest of blue,
That mocked the skies and shamed their azure hue ;
I thought thus clad she burst upon my sight,
Like summer moonshine on a wintry night.

And how goodly is the saying of another and how excellent :—

She came thick veiled, and cried I, “O display * That face like full moon bright
with pure-white ray !”

Quoth she, “I fear disgrace ;” quoth I, “Cut short * This talk, no shift of days
thy thoughts affray.”

Whereat she raised her veil from fairest face * And crystal spray on gems began
to stray :

And I forsooth was fain to kiss her cheek, * Lest she complain of me on Judgment-Day ;

And at such tide before the Lord on high * We first of lovers were redress
to pray :

So “Lord, prolong this reckoning and review” * (Prayed I) “that longer I may
sight my may.”

Then said the young gardener to her, “Know thou, O lady of the fair, brighter than any constellation which illumineth air, we sought in bringing thee hither naught but that thou shouldst entertain with converse this comely youth, my lord Nur al-Din, for he hath come to this place only this day.” And the girl replied, “Would thou hadst told me, that I might have brought what I have with me !” Rejoined the gardener, “O my lady, I will go and fetch it to thee.” “As thou wilt,” said she ; and he, “Give me a token.” So she gave him a kerchief and he fared forth in haste and returned

¹ These lines occur before. I quote Torrens for variety.

after awhile, bearing a bag of green satin with golden slings. The girl took the bag from him and opening it shook it, whereupon there fell thereout two-and-thirty pieces of wood, which she fitted one into other, till they became a polished lute of Indian workmanship. Then she uncovered her wrists and laying the lute in her lap, bent over it with the bending of mother over babe, and swept the strings with her finger-tips; whereupon it moaned and resounded and after its olden home yearned; and it remembered the waters which gave it drink and the earth whence it sprang and wherein it grew, and it minded the carpenters who cut it and the polishers who polished it and the merchants who made it their merchandise and the ships that shipped it; and it cried and called aloud and moaned and groaned; and it was as if she asked it of all these things and it answered her with the tongue of the case, reciting these couplets¹:—

A tree whilere I was, the Bulbuls' home, * To whom for love I bowed my
grass-green head :
They moaned on me, and I their moaning learnt * And in that moan my secret
all men read :
The woodman felled me without offence, * And slender lute of me (as view ye)
made ;
But, when the fingers smite my strings, they tell * How man despite my patience
did me dead :
Hence boon-companions when they hear my sigh * Distracted wax as though
by wine misled :
And the Lord softens every heart to me, * And I am hurried to the highmost
stead ;
All who in charms excel fain clasp my waist ; * Gazelles of languid eyne and
Houri maid ;
Allah ne'er part fond lover from his joy * Nor live the loved one who unkindly
fled.²

Then the girl was silent awhile, but presently taking the lute in lap, again bent over it, as mother bendeth over child, and preluded in many different modes; then, returning to the first, she sang these couplets :—

Would they³ the lover seek without ado, * He to his heavy grief had bid adieu :
With him had vied the Nightingale⁴ on bough * As one far parted from his
lover's view :
Rouse thee ! awake ! The Moon lights Union-night * As tho' such Union woke
the Morn anew.

¹ This personification of the lute has occurred before : but I solicit the reader's attention to it ; it has a fulness of Oriental flavour all its own.

² I again solicit the reader's attention to the simplicity, the pathos and the beauty of this anthropomorphism of the lute.

³ "They" for she.

⁴ The Arabs very justly make the "'Andalib"= nightingale, masculine.

This day the blamers take of us no heed * And lute-strings bid us all our joys ensue.

Seest not how four-fold things conjoin in one * Rose, myrtle, scents and blooms of golden hue.¹

Yea, here this day the four chief joys unite, * Drink and dinars, beloved and lover true :

So win thy worldly joy, for joys go past * And naught but storied tales and legends last.

When Nur al-Din heard the girl sing these lines he looked on her with eyes of love, and could scarce contain himself for the violence of his inclination to her ; and on like wise was it with her, because she glanced at the company who were present of the sons of the merchants and she saw that Nur al-Din was amongst the rest as moon among stars ; for that he was sweet of speech and replete with amorous grace, perfect in stature and symmetry, brightness and loveliness, pure of all defect, than the breeze of morn softer, than Tasnim blander, as saith of him the poet ² :—

By his cheeks' unfading damask and his smiling teeth I swear, By the arrows that he feathers with the witchery of his air,

By his sides so soft and tender and his glances bright and keen, By the whiteness of his forehead and the blackness of his hair,

By his arched imperious eyebrows, chasing slumber from my lids With their yeas and noes that hold me 'twixt rejoicing and despair,

By the scorpions that he launches from his ringlet-clustered brows, Seeking still to slay his lovers with his rigours unaware,

By the myrtle of his whiskers and the roses of his cheek, By his lips' incarnate rubies and his teeth's fine pearls and rare,

By the silk of his apparel and his quick and sprightly wit, By all attributes of beauty that are fallen to his share ;

Lo, the musk exhales its fragrance from his breath, and eke the breeze From his scent the perfume borrows, that it scatters everywhere.

Yea, the sun in all his splendour cannot with his brightness vie, And the crescent moon's a fragment that he from his nails doth pare.

—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Sixty-eighth Night,

She continued, It hath reached me, O auspicious King, that Nur al-Din was delighted with the girl's verses and he swayed from side to side for drunkenness and fell a-praising her and saying :—

¹ Anwâr = lights or flowers.

² These couplets have occurred before, so I quote Mr. Payne.

A lutanist to us inclined * And stole our wits bemused with wine :
And said to us her Lute, "The Lord * Bade us discourse by voice divine."

When she heard him thus improvise, the girl gazed at him with loving eyes and indeed she marvelled at his beauty and loveliness, symmetry and grace, so that she could not contain herself, but took the lute in lap again and sang these couplets :—

He blames me for casting on him my sight * And parts fro' me bearing my life and sprite:

He repels me but kens what my heart endures * As though Allah himself had inspired the wight :

I portrayed his portrait in palm of hand * And cried to mine eyes, "Weep your doleful plight."

For neither shall eyes of me spy his like * Nor my heart have patience to bear its blight :

Wherefor will I tear thee from breast, O Heart * As one who regards him with jealous spite.

And when say I, "O heart be consoled for pine," * 'Tis that heart to none other shall e'er incline :

Nur al-Din wondered at the charms of her verse and the elegance of her expression and the sweetness of her voice and the eloquence of her speech and his wit fled for stress of love and ecstasy and distraction. Then she took her lute and, preluding thereon in manifold modes, lastly returned to the first and sang these couplets :—

A Moon, when he bends him those eyes lay bare * A brand that makes gazing gazelle despair :

A King, rarest charms are the host of him * And his lance-like shape men with cane compare :

Were his softness of sides to his heart transferred * His friend had not suffered such cark and care :

Ah for hardest heart and for softest sides ! * Why not that to these alter, make here go there ?

O thou who accusest my love excuse : * Take eternal and leave me the transient share.¹

When Nur al-Din heard the sweetness of her voice and the rareness of her verse, he inclined to her for delight and could not contain himself for excess of wonderment ; so he recited these couplets :—

Methought she was the forenoon sun until she donned the veil * But lit she fire in bosom mine still flaring fierce and high,

How had it hurt her an she deigned return my poor salâm * With finger tips or e'en vouchsafed one little glance of eye ?

¹ *i.e.* you may have his soul but leave me his body : company with him in the next world and let me have him in this.

The cavalier who spied her face was wholly stupefied * By charms that glorify the place and every charm outvie.

“Be this the Fair who makes thee pine and long for love returned * Indeed thou art excused !” “This is my fairest she” (quoth I),

Who shot me with the shaft of looks nor deigns to rue my woes * Of strangerhood and broken heart and love I must aby :

I rose a-morn with vanquished heart, to longing love a prey * And weep I through the live long day and all the night I cry.

The girl marvelled at his eloquence and elegance and taking her lute, smote thereon with the goodliest of performance, repeating all the melodies, and sang these couplets :—

By the life o’ thy face, O thou life o’ my sprite ! * I’ll ne’er leave thy love for despair or delight :

When art cruel thy vision stands hard by my side * And the thought of thee haunts me when far from sight :

O who saddenest my glance albe weeting that I * No love but thy love will for ever requite ?

Thy cheeks are of Rose and thy lips-dews are wine ; * Say, wilt grudge them to us in this charming site ?

Hereat Nur al-Din was gladdened with extreme gladness and wondered with the utmost wonder, so he answered her verse with these couplets :—

The sun yellowed not in the murk gloom li’en * But lay pearl enveiled ’neath horizon-chine ;

Nor showed its crest to the eyes of Morn * But took refuge from parting with Morning-shine.¹

Take my tear-drops that trickle as chain on chain * And they’ll tell my case with the clearest sign.

An my tears be likened to Nile-flood, like * Malak’s² flooded lea be this love o’ mine.

Quoth she, “Bring thy riches !” Quoth I, “Come take !” * “And thy sleep ?” “Yes, take it from lids of eyne !”

When the girl heard Nur al-Din’s words and noted the beauty of his eloquence her senses fled and her wit was dazed and love of him gat hold upon her whole heart. So she took the lute and recited these couplets :—

Alas, alack and well-away for blamer’s calumny ! * Whether or not I make my moan or plead or show no plea :

¹ Alluding to the Koranic (cxiii. 1), “I take refuge with the Lord of the Day-break from the mischief of that which He hath created,” etc. This is shown by the first line wherein occurs the Koranic word “Ghásik” (cxiii. 3) which may mean the first darkness when it overspreadeth or the moon when it is eclipsed.

² “Malak” = level ground ; also tract on the Nile. See Lane, M.E. ii. 417, and Burckhardt, Nubia, 482.

O spurner of my love, I ne'er of thee so hard would deem * That I of thee should
 be despised, of thee my property.
 I wont at lovers' love to rail and for their passion chide, * But now I fain debase
 myself to all who rail at thee :
 Yea, only yesterday I wont all amourists to blame * But now I pardon hearts that
 pine for passion's ecstasy ;
 And if my stress of parting-stowre on me so heavy weigh * At morning prayer
 to Him I'll cry, " In thy name, O Ali ! "

And also these two couplets :—

His lovers said, " Unless he deign to give us all a drink * Of wine, of fine old
 wine his lips deal in their purity ;
 We to the Lord of Threefold Worlds will pray to grant our prayer * And all
 exclaim with single cry " In thy name, O Ali ! "

Nur al-Din, hearing these lines and their rhyme, marvelled at the fluency of her tongue and thanked her, praising her grace and passing seductiveness.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Sixty-ninth Night,

She pursued, It hath reached me, O auspicious King, that Nur al-Din thanked her and kissed her on the mouth and cheeks and eyes. When this was ended and done, for naught is durable save the Living, the Eternal, Provider of the peacock and the owl,¹ Nur al-Din rose from the séance and stood upon his feet, because the darkness was now fallen and the stars shone out ; whereupon quoth the damsel to him, " Whither away, O my lord ? " and quoth he, " To my father's home." Then the sons of the merchants conjured him to night with them, but he refused and mounting his she-mule, rode, without stopping, till he reached his parent's house, where his mother met him and said to him, " O my son, what hath kept thee away till this hour ? By Allah, thou hast troubled myself and thy sire by thine absence from us, and our hearts have been occupied with thee." Then she came up to him, to kiss him on his mouth, and smelling the fumes of the wine, said, " O my son, how is it that, after prayer and worship, thou hast become a wine-bibber and a rebel against Him to whom belong creation and commandment ? " But Nur al-Din threw himself down on the bed and lay there. Presently in came his sire and said,

¹ The owl comes in because " Búm " (pron. boom) rhymes with Kayyúm = the Eternal.

"What aileth Nur al-Din to lie thus?" and his mother answered, "'Twould seem his head acheth for the air of the garden." So Taj al-Din went up to his son, to ask him of his ailment, and salute him, and smelt the reek of wine.¹ Now the merchant loved not wine-drinkers; so he said to Nur al-Din, "Woe to thee, O my son! Is folly come to such a pass with thee that thou drinkest wine?" When Nur al-Din heard his sire say this, he raised his hand, being yet in his drunkenness, and dealt him a buffet, when by decree of the Decreeer the blow lit on his father's right eye, which rolled down on his cheek; whereupon he fell a-swoon and lay therein awhile. They sprinkled rose-water on him till he recovered, when he would have beaten his son; but the mother withheld him, and he swore, by the oath of divorce from his wife, that, as soon as morning morrowed, he would assuredly cut off his son's right hand.² When she heard her husband's words, her breast was straitened and she feared for her son and ceased not to soothe and appease his sire till sleep overcame him. Then she waited till moon-rise, when she went in to her son, whose drunkenness had now departed from him, and said to him, "O Nur al-Din, what is this foul deed thou diddest with thy sire?" He asked, "And what did I with him?" and answered she, "Thou dealtest him a buffet on the right eye and struckest it out, so that it rolled down his cheek; and he hath sworn by the divorce-oath that, as soon as morning shall morrow, he will without fail cut off thy right hand." Nur al-Din repented him of that he had done, whenas repentance profited him naught, and his mother said to him, "O my son, this penitence will not profit thee; nor will aught avail thee but that thou arise forthwith and seek safety in flight; go forth the house privily and take refuge with one of thy friends and there what Allah shall do await, for he changeth case after case and state upon state." Then she opened a chest and, taking out a purse of an hundred dinars, said, "O my son, take these dinars and provide thy wants therewith, and when they are at an end, O my son, send and let me know thereof, that I may send thee other than these; and at the same time do thou convey to me news of thyself privily: haply Allah will decree thee relief and thou shalt return to thy home." And she farewelled him and wept passing sore, naught could be more.

¹ For an incident like this, see my *Pilgrimage* (vol. i. 176). How true to nature the whole scene is; the fond mother excusing her boy and the practical father putting the excuse aside. European paternity, however, would probably exclaim, "The beast's in liquor!"

² In ancient times this seems to have been the universal and perhaps instinctive treatment of the hand that struck a father. By Nur al-Din's flight the divorce-oath became technically null and void, for Taj al-Din had sworn to mutilate his son next morning.

Thereupon Nur al-Din took the purse of gold and was about to go forth, when he espied a great purse containing a thousand dinars, which his mother had forgotten, by the side of the chest. So he seized this also and, binding the two purses about his middle,¹ set out before dawn, threading the streets in the direction of Búlák, where he arrived when day broke and all creatures arose, attesting the unity of Allah, the Opener, and went forth each of them upon his several business, to win that which Allah had unto him allotted. Reaching Bulak, he walked along the river-bank till he sighted a ship, with her gangway out and her four anchors made fast to the land. The folk were going up into her and coming down from her, and Nur al-Din, seeing some sailors there standing, asked them whither they were bound, and they answered, "To Rosetta²-city." Quoth he, "Take me with you;" and quoth they, "Well come and welcome to thee, O goodly one!" Accordingly he betook himself forthright to the market and, buying what he needed of viviers and bedding and covering, returned to the port and went on board the ship, which was ready to sail and tarried with him but a little while before she weighed anchor and fared on, without stopping, till she reached Rosetta, where Nur al-Din saw a small boat going to Alexandria. So he embarked in it and, traversing the sea-arm of Rosetta, fared forward till he came to a bridge called Al-Jámí, where he landed and entered Alexandria by the gate called the Gate of the Lote-tree. Allah protected him, so that none of those who stood on guard at the gate saw him, and he walked on till he entered the city.— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Seventieth Night,

She resumed, It hath reached me, O auspicious King, that when Nur al-Din entered Alexandria, he found it a city goodly of pleasaunces, delightful to its inhabitants and inviting to inhabit therein. Winter had fared from it with his cold and Prime was come to it with his roses: its flowers were kindly ripe and welled forth its rills. Indeed, it was a city right fair of ordinance and disposition; its folk were of

¹ So Roderic Random and his companions "sewed their money between the lining and the waistband of their breeches, except some loose silver for immediate expense on the road." For a description of these purses, see Pilgrimage i. 37.

² Arab. "Rashid" (our Rosetta), a corruption of the Coptic "Trashit;" ever famous for the Stone.

the best of men, and when the gates thereof were shut, its folk were safe.¹ And it was even as is said of it in these couplets :—

Quoth I to a comrade one day, * A man of good speech and rare.

“Describe Alexandria.” * Quoth he, “’Tis a march-town² fair.”

Quoth I, “Is there living therein?” * And he, “An the wind blow there.”

Or as saith one of the poets :—

Alexandria’s a frontier : * Whose dews of lips are sweet and clear ;

How fair the coming to it is, * So one therein no raven spear !

Nur al-Din walked about the city and ceased not walking till he came to the merchants’ bazar, whence he passed on to the mart of the money-changers and so on in turn to the markets of the confectioners and fruiterers and druggists, marvelling as he went, at the city, for that the nature of its qualities accorded with its name.³ As he walked in the druggists’ bazar, behold, an old man came down from his shop and saluting him, took him by the hand and carried him to his home. And Nur al-Din saw a fair by-street, swept and sprinkled, whereon the zephyr blew and made pleasantness pervade it and the leaves of the trees overshadowed it. Therein stood three houses and at the upper end a mansion, whose foundations were firm sunk in the water and its walls towered to the confines of the sky. They had swept the space before it and they had sprinkled it freshly ; so it exhaled the fragrance of flowers, borne on the zephyr which breathed upon the place ; and the scent met those who approached it on such wise as it were one of the gardens of Paradise. And, as they had cleaned and cooled the by-street’s head, so was the end of it with marble spread. The Shaykh carried Nur al-Din into the house and setting somewhat of food before him ate with his guest. When they had made an end of eating, the druggist said to him, “When camest thou hither from Cairo?” and Nur al-Din replied, “This very night, O my father.” Quoth the old man, “What is thy name?” and quoth he, “Ali Nur al-Din.” Said the druggist, “O my son, O Nur al-Din, be the triple divorce incumbent on me, an thou leave me so long as thou abidest in this city ; and I will set thee apart a place wherein thou mayst dwell.” Nur al-Din asked, “O my lord the Shaykh, let me know more of thee ;”

¹ The editor or scribe was evidently an Egyptian.

² Arab. “Saghr” (Thagr), the opening of the lips showing the teeth.

³ Iskandariyah, the city of Iskandar or Alexander the Great, whose “Soma” was attractive to the Greeks as the corpse of the Prophet Daniel afterwards was to the Moslems. The choice of site, then occupied only by the pauper village of Rhacotis, is one proof of many that the Macedonian conqueror had the inspiration of genius.

and the other answered, "Know, O my son, that some years ago I went to Cairo with merchandise, which I sold there and bought other, and I had occasion for a thousand dinars. So thy sire Taj al-Din weighed them out for me,¹ all unknowing me, and would take no written word of me, but had patience with me till I returned hither and sent him the amount by one of my servants, together with a gift. I saw thee, whilst thou wast little: and if it please Allah the Most High, I will repay thee somewhat of the kindness thy father did me." When Nur al-Din heard the old man's story, he showed joy and pulling out with a smile the purse of a thousand dinars, gave it to his host the Shaykh and said to him, "Take charge of this deposit for me, against I buy me somewhat of merchandise whereon to trade." Then he abode some time in Alexandria city, taking his pleasure every day in its thoroughfares, eating and drinking and indulging himself with mirth and merriment till he had made an end of the hundred dinars he had kept by way of spending-money, whereupon he repaired to the old druggist, to take of him somewhat of the thousand dinars to expend, but found him not in his shop and took a seat therein to await his return. He sat there gazing right and left and amusing himself with watching the merchants and passers-by, and as he was thus engaged behold, there came into the bazar a Persian riding on a she-mule and carrying behind him a damsel, as she were argent of alloy free or a fish Balti² in mimic sea or a doe-gazelle on desert lea. Her face outshone the sun in shine and she had witching eyne and hands of ivory white, teeth of marguerite, slender waist and sides dimpled deep and calves like tails of fat sheep³; and indeed she was perfect in beauty and loveliness, elegant stature and symmetrical grace, even as saith one, describing her⁴:—

'Twas as by will of her she was create * Nor short nor long, but Beauty's mould and mate :

Rose blushes reddest when she sees those cheeks * And fruits the bough those marvel charms amate :

¹ *i.e.* paid them down.

² Arab. "Baltiyah," Sonnini's "Boltí" and Nébuleux (because it is cloud-coloured when fried), the Labrus Niloticus from its labra or large fleshy lips. It lives on the "leaves of Paradise," hence the flesh is delicate and savoury and it is caught with the épervier or sweep-net in the Nile, canals and pools.

³ Arab. "Liyyah," not a delicate comparison, but exceedingly apt besides rhyming to "Baltiyah." The cauda of the "five-quarter sheep, whose tails are so broad and thick that there is as much flesh upon them as upon a quarter of their body," must not be confounded with the lank appendage of our English muttons. See Dr. Burnell's Linschoten (Hakluyt Soc. 1885).

⁴ A variant occurs before.

Moon is her favour, Musk the scent of her ; * Branch is her shape :—she passeth man's estate :

'Tis e'en as were she cast in freshest pearl * And every limblet shows a moon innate.

Presently the Persian lighted down from his she-mule and making the damsel also dismount loudly summoned the broker and said to him as soon as he came, "Take this damsel and cry her for sale in the market." So he took her and leading her to the middlemost of the bazar disappeared for a while and presently he returned with a stool of ebony inlaid with ivory, and setting it upon the ground, seated her thereon. Then he raised her veil and discovered a face as it were a Median targe¹ or a cluster of pearls :² and indeed she was like the full moon when it filleth on its fourteenth night, accomplished in brilliant beauty. As saith the poet :—

Vied the full moon for folly with her face, * But was eclipsed³ and split for rage full sore ;

And if the spiring Bán with her contend, * Perish her hands who load of fuel bore !⁴

And how well saith another :—

Say to the fair in the wroughten veil, * How hast made that monk-like worshipper ail ?

Light of veil and light of face under it * Made the hosts of darkness to fly from bale ;

And, when came my glance to steal look at cheek, * With a meteor-shaft the Guard made me quail.⁵

Then said the broker to the merchants,⁶ "How much do ye bid for the union-pearl of the diver and prize-quarry of the fowler?" Quoth one, "She is mine for an hundred dinars." And another said, "Two hundred," and a third, "Three hundred"; and they ceased not to bid, one against other, till they made her price nine hundred and fifty dinars, and there the biddings stopped awaiting acceptance and consent.⁷—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

¹ Arab. "Tars Daylami," a small shield of bright metal.

² Arab. "Kaukab al-durri," see Pilgrimage ii. 82.

³ Arab. "Kusuf," applied to the moon; Khusuf being the solar eclipse.

⁴ "May Abú Lahab's hands perish . . . and his wife be a bearer of faggots!" Koran cxi. 184. The allusion is neat.

⁵ Alluding to the Angels who shoot down the Jinn.

⁶ For a similar scene see Ali Shar and Zumurrud.

⁷ i.e. of the girl, whom, as the sequel shows, her owner had promised not to sell without her consent. This was and is a common practice.

Now when it was the Eight Hundred and Seventy-first Night,

She said, It hath reached me, O auspicious King, that the merchants bid one against other till they made the price of the girl nine hundred and fifty dinars. Then the broker went up to her Persian master and said to him, "The biddings for this thy slave-girl have reached nine hundred and fifty dinars : so say me, wilt thou sell her at that price and take the money?" Asked the Persian, "Doth she consent to this? I desire to fall in with her wishes, for I sickened on my journey hither and this handmaid tended me with all possible tenderness, wherefore I sware not to sell her but to him whom she should like and approve, and I have put her sale in her own hand. So do thou consult her and if she say, I consent, sell her to whom thou wilt : but an she say, No, sell her not." So the broker went up to her and asked her, "O Princess of fair ones, know that thy master putteth thy sale in thine own hands, and thy price hath reached nine hundred and fifty dinars ; dost thou give me leave to sell thee?" She answered, "Show me him who is minded to buy me before clinching the bargain." So he brought her up to one of the merchants a man stricken with years and decrepit ; and she looked at him a long while, then turned to the broker and said to him, "O broker, art thou Jinn-mad or afflicted in thy wit?" Replied he, "Why dost thou ask me this, O Princess of fair ones?" and said she, "Is it permitted thee of Allah to sell the like of me to yonder decrepit ancient?" When the old merchant heard this ill flouting from the damsel, he was wroth with wrath exceeding beyond which was no proceeding and said to the broker, "O most ill-omened of brokers, thou hast not brought into the market this ill-conditioned wench but to gibe me and make mock of me before the merchants." Then the broker took her aside and said to her, "O my lady, be not wanting in self-respect. The Shaykh at whom thou didst mock is the Syndic of the bazar and Inspector¹ thereof and a committee-man of the council of the merchants." But she laughed and improvised these two couplets :—

It behoveth folk who rule in our time, * And 'tis one of the duties of magistrateship,

To hang up the Wali above his door * And beat with a whip the Mohtasib!

Adding, "By Allah, O my lord, I will not be sold to yonder old

¹ Arab. "Mohtasib," in the Maghrib "Mohtab," the officer charged with inspecting weights and measures and with punishing fraud in various ways, such as nailing the cheat's ears to his shop's shutter, etc.

man ; so sell me to other than him, for haply he will be abashed at me and vend me again and I shall become a mere servant¹ and it beseemeth not that I sully myself with menial service ; and indeed thou knowest that the matter of my sale is committed to myself." He replied, "I hear and I obey," and carried her to a man which was one of the chief merchants. And when standing hard by him the broker asked, "How sayest thou, O my lady ? Shall I sell thee to my lord Sharíf al-Dín here for nine hundred and fifty gold pieces ?" She looked at him and, seeing him to be an old man with a dyed beard, said to the broker, "Art thou silly, that thou wouldst sell me to this worn-out Father Antic ? Am I cotton refuse or threadbare rags that thou marchest me about from greybeard to greybeard, each like a wall ready to fall or an Ifrit smitten down of a fire-ball ? As for the first, the poet had him in mind when he said² :—

I sought of a fair maid to kiss her lips of coral red, But, "No, by Him who fashioned things from nothingness!" she said,
 "Unto the white of hoary hairs I never had a mind, And shall my mouth be stuffed, forsooth, with cotton, ere I'm dead?"

And how goodly is the saying of the poet :—

The wise have said that white of hair is light that shines and robes * The face of man with majesty and light that awes the sight ;
 Yet until hoary seal shall stamp my parting-place of hair * I hope and pray that same may be black as the blackest night.
 Albe Time-whitened beard of man be like the book he bears³ * When to his Lord he must return, I'd rather 'twere not white.

And yet goodlier is the saying of another :—

A guest hath stolen on my head and honour may he lack ! * The sword a milder deed hath done that dared these locks to hack.
 Avaunt, O Whiteness,⁴ wherein naught of brightness gladdens sight * Thou'rt blacker in the eyes of me than very blackest black !

As for the other, he is a model of wantonness and scurrilousness

¹ Everywhere in the Moslem East the slave holds himself superior to the menial freeman, a fact which I would impress upon the several Anti-slavery Societies, honest men whose zeal mostly exceeds their knowledge, and whose energy their discretion.

² These lines, extended to three couplets, occur before. I quote Mr. Payne.

³ "At this examination (on Judgment Day) Mohammedans also believe that each person will have the book, wherein all the actions of his life are written, delivered to him ; which books the righteous will receive in their right hand, and read with great pleasure and satisfaction ; but the ungodly will be obliged to take them, against their wills, in their left (Koran xvii. xviii. lxi. and lxxxiv.), which will be bound behind their backs, their right hand being tied to their necks." Sale, Preliminary Discourse ; Sect. iv.

⁴ "Whiteness" (bayáz), also meaning lustre, honour.

and a blackener of the face of hoariness; his dye acteth the foulest of lies; and the tongue of his case reciteth these lines¹:—

Quoth she to me, “I see thou dy’st thy hoariness;” and I, “I do but hide it from thy sight, O thou mine ear and eye!”

She laughed out mockingly and said, “A wonder ’tis indeed! Thou so aboundest in deceit that even thy hair’s a lie.”

And how excellent is the saying of the poet:—

O thou who dyest hoariness with black, * That youth wi’ thee abide, at least in show;

Look ye, my lot was dyed black whilome * And (take my word!) none other hue ’twill grow.

When the old man with dyed beard heard such words from the slave-girl, he raged with exceeding rage in fury’s last stage and said to the broker, “O most ill-omened of brokers, this day thou hast brought to our market naught save this gibing baggage to flout at all who are therein, one after other, and fleer at them with flyting verse and idle jest!” And he came down from his shop and smote on the face the broker, who took her an-angered and carried her away saying to her, “By Allah, never in my life saw I a more shameless wench than thyself!”² Thou hast cut off my daily bread and thine own this day and all the merchants will bear me a grudge on thine account.” Then they saw on the way a merchant called Shiháb al-Dín, who bid ten dinars more for her, and the broker asked her leave to sell her to him. Quoth she, “Trot him out that I may see him and question him of a certain thing, which if he have in his house, I will be sold to him; and if not, then not.” So the broker left her standing there and going up to Shihab al-Din, said to him, “O my lord, know that yonder damsel tells me she hath a mind to ask thee somewhat, which an thou have, she will be sold to thee. Now thou hast heard what she said to thy fellows, the merchants,”—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred & Seventy-second Night,

She continued, It hath reached me, O auspicious King, that the broker said to the merchant, “Thou hast heard what this handmaid said to thy fellows, the traders, and by Allah, I fear to bring her to

¹ This again occurs before. So I quote Mr. Payne.

² Her impudence is intended to be that of a captive Princess.

thee, lest she do with thee like as she did with thy neighbours and so I fall into disgrace with thee: but, an thou bid me bring her to thee, I will bring her." Quoth the merchant, "Hither with her to me." "Hearing and obeying," answered the broker, and fetched for the purchaser the damsel, who looked at him and said, "O my lord, Shihab al-Din, hast thou in thy house round cushions stuffed with ermine strips?" Replied Shihab al-Din, "Yes, O Princess of fair ones, I have at home half a score such cushions; but I conjure thee by Allah, tell me, what wilt thou do with them?" Quoth she, "I will bear with thee till thou be asleep, when I will lay them on thy mouth and nose and press them down till thou die." Then she turned to the broker and said to him, "O thou refuse of brokers, meseemeth thou art mad, in that thou showest me this hour past, first to a pair of grey-beards, in each of whom are two faults, and then thou profferest me to my lord Shihab al-Din wherein be three defects: firstly, he is dwarfish; secondly, he hath a nose which is big; and thirdly, he hath a beard which is long. Of him quoth one of the poets:—

We never heard of wight nor yet espied * Who amid men three gifts hath unified:

To wit, a beard one cubit long, a snout * Span-long, and figure tall, a finger wide.

And quoth another poet:—

From the plain of his face springs a minaret * Like a bezel of ring on his finger set:

Did creation enter that vasty nose * No created thing would elsewhere be met."

When Shihab al-Din heard this, he came down from his shop and seized the broker by the collar, saying, "O scurviest of brokers, what aileth thee to bring us a damsel to flout and make mock of us, one after other, with her verses and talk that a curse is!" So the broker took her and carried her away from before him and fared, saying, "By Allah, all my life long, since I have plied this profession never set I eyes on the like of thee for unmannerliness nor aught more curst to me than thy star, for thou hast cut off my livelihood this day and I have gained no profit by thee save cuffs on the neck-nape and catching by the collar!" Then he brought her to the shop of another merchant, owner of negro slaves and white servants and, stationing her before him, said to her, "Wilt thou be sold to this my lord 'Alá al-Dín?" She looked at him and seeing him hump-backed, said, "This is a Gobbo," and quoth the poet of him:—

Drawn in thy shoulders are and spine thrust out, * As seeking star which Satan
gave the lout ;¹
Or as he tasted had first smack of scourge * And looked in marvel for a second
bout.

And saith another on the same theme :—

As one of you who mounted mule, * A sight for men to ridicule :
Is 't not a farce ? Who feels surprise * An start and bolt with him the mule ?

And another on a similar subject :—

Oft hunchback addeth to his bunchy back * Faults which gar folk upon his
front look black :
Like branch distort and dried by length of days * With citrons hanging from it
loose and slack.

With this the broker hurried up to her and, carrying her to another
merchant, said to her, "Wilt thou be sold to this one ?" She
looked at him and said, "In very sooth this man is blue-eyed² ; how
wilt thou sell me to him ?" Quoth one of the poets :—

His eyelids sore and bleared * Weakness of frame denote :
Arise, ye folk, and see * Within his eyes the mote !

Then the broker carried her to another and she looked at him and,
seeing that he had a long beard, said to the broker, "Fie upon
thee ! This is a ram, whose tail hath sprouted from his gullet !
Wilt thou sell me to him, O unluckiest of brokers ? Hast thou not
heard say :—All long of beard are little of wits ? Indeed, after the
measure of the length of the beard is the lack of sense ; and this is
a well-known thing among men of understanding. As saith one of
the poets :—

Ne'er was a man with beard grown overlong, * Tho' he be therefor revered
and fear'd,
But who the shortness noted in his wits * Added to longness noted in his
beard.

And quoth another³ :—

I have a friend with a beard which God hath made to grow to a useless length,
It is like unto one of the nights of winter, long and dark and cold."

With this the broker took her and turned away with her, and she
asked, "Whither goest thou with me ?" He answered, "Back to

¹ *i.e.* bent groundwards.

² In Marocco Za'ar is applied to a man with fair skin, red hair and blue eyes
(Gothic blood ?) and the term is not complimentary as "Sultan Yazid Za'ar."

³ The lines have occurred before. I quote Mr. Lane, ii. 440.

thy master the Persian; it sufficeth me what hath befallen me because of thee this day¹; for thou hast been the means of spoiling both my trade and his by thine ill manners." Then she looked about the market right and left, front and rear till, by the decree of the Decreeer her eyes fell on Ali Nur al-Din the Cairene. So she gazed at him and saw him¹ to be a comely youth of straight slim form and smooth of face, fourteen years old, rare in beauty and loveliness and elegance and amorous grace, like the full moon on the fourteenth night, with forehead flower-white, and cheeks rosy red, neck like alabaster and teeth than jewels finer and dew of lips sweeter than sugar, even as saith of him one of his describers:—

Came to match him in beauty and loveliness rare * Full moons and gazelles, but
quoth I, "Soft fare!

Fare softly, gazelles, nor yourselves compare * With him and, O Moons, all
your pains forbear!"

And how well saith another bard:—

Slim-waisted loveling, from his hair and brow * Men wake a-morn in night and
light renewed.

Blame not the mole that dwelleth on his cheek * For Nu'uman's bloom aye
shows spot negro-hued.

When the slave-girl beheld Nur al-Din he interposed between her and her wits; she fell in love with him with a great and sudden fall and her heart was taken with affection for him;—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Seventy-third Night

She pursued, it hath reached me, O auspicious King, that when the slave-girl beheld Nur al-Din, her heart was taken with affection for him; so she turned to the broker and said to him, "Will not yonder young merchant who is sitting among the traders in the gown of striped broadcloth bid somewhat more for me?" The broker replied, "O lady of fair ones, yonder young man is a stranger from Cairo, where his father is chief of the trader-guild and surpasseth all the merchants and notables of the place. He is but lately come to

¹ Arab. "Raat-hu." This apparently harmless word suggests one similar in sound and meaning which gave some trouble in its day. Says Mohammed in the Koran (ii. 98), "O ye who believe! say not (to the Apostle) Rá'iná (look at us) but Unzurná (regard us)." "Rá'iná" as pronounced in Hebrew means "our bad one."

this our city and lodgeth with one of his father's friends ; but he hath made no bid for thee, nor more nor less." When the girl heard the broker's words, she drew from her finger a costly signet-ring of ruby and said to the man, " Carry me to yonder youth, and if he buy me, this ring shall be thine, in requital of thy travail with me this day." The broker rejoiced at this and brought her up to Nur al-Din, and she considered him straitly and found him like the full moon, perfect in loveliness and a model of fine stature and symmetric grace, even as saith of him one of his describers :—

Waters of beauty o'er his cheeks flow bright, * And rain his glances shafts that
sorely smite :
Choked are his lovers an he deal disdain's * Bitterest draught denying love-
delight.
His forehead and his stature and my love * Are perfect perfected perfection-
dight ;
His raiment-folds enfold a lovely neck * As crescent moon in collar buttoned
tight :
His eyne and twinnèd moles and tears of me * Are night that nighteth to the
nightliest night.
His eyebrows and his features and my frame¹ * Crescents on crescents are as
crescents slight :
His pupils pass the wine-cup to his friends * Which, albe sweet, tastes bitter
to my sprite ;
And to my thirsty throat pure drink he dealt * From smiling lips what day we
were unite :
Then is my blood to him, my death to him * His right and rightful and most
righteous right.

The girl gazed at Nur al-Din and said, " O my lord, Allah upon thee, am I not beautiful ?" and he replied, " O Princess of fair ones, is there in the world a comelier than thou ?" She rejoined, " Then why seest thou all the other merchants bid high for me and art silent nor sayest a word neither addest one dinar to my price ? 'Twould seem I please thee not, O my lord !" Quoth he, " O my lady, were I in my own land, I had bought thee with all that my hand possesseth of moneys ;" and quoth she, " O my lord, I said not, Buy me against thy will, yet didst thou but add somewhat to my price, it would hearten my heart, albeit thou never buy me, so the merchants may say :—Were not this girl handsome, yonder merchant of Cairo had not bidden for her, for the Cairenes are connoisseurs in slave-girls." These words abashed Nur al-Din and he blushed and said to the broker, " How high are the biddings for her ?" He

¹ By reason of its leanness.

replied, "Her price hath reached nine hundred and sixty dinars,¹ besides brokerage : as for the Sultan's dues, they fall on the seller." Quoth Nur al-Din, "Let me have her for a thousand dinars, brokerage and price." And the damsel hastening to the fore and leaving the broker, said, "I sell myself to this handsome young man for a thousand dinars." But Nur al-Din held his peace. Quoth one, "We sell to him ;" and another, "He deserveth her ;" and a third, "Accursed, son of accursed, is he who biddeth and doth not buy !" and a fourth, "By Allah, they befit each other." Then, before Nur al-Din could think, the broker fetched Kazis and witnesses, who wrote out a contract of sale and purchase ; and the broker handed the paper to Nur al-Din, saying, "Take thy slave-girl and Allah bless thee in her, for she beseemeth none but thee and none but thou beseemest her." And he recited these two couplets :—

Boon Fortune sought him in humblest way² * And came to him draggle-tailed,
all a-stir :

And none is fittest for him but she * And none is fittest but he for her.

Hereat Nur al-Din was abashed before the merchants ; so he arose without stay or delay and weighed out the thousand dinars which he had left as a deposit with his father's friend the druggist, and taking the girl, carried her to the house wherein the Shaykh had lodged him. When she entered and saw nothing but ragged patched carpets and worn out rugs, she said to him, "O my lord, have I no value to thee and am I not worthy that thou shouldst bear me to thine own house and home wherein are thy goods, that thou bringest me into thy servant's lodging ? Why dost thou not carry me to thy father's dwelling ?" He replied, "By Allah, O Princess of fair ones, this is my house wherein I dwell ; but it belongeth to an old man, a druggist of this city, who hath set it apart for me and lodged me therein. I told thee that I was a stranger and that I am of the sons of Cairo city." She rejoined, "O my lord, the least of houses sufficeth till thy return to thy native place ; but, Allah upon thee, O my lord, go now and fetch us somewhat of roast meat and wine and dried fruit and dessert." Quoth Nur al-Din, "By Allah, O Princess of fair ones, I had no money with me but the thousand dinars I

¹ In the Mac. Edit. "Fifty." For a scene which illustrates this mercantile transaction see my *Pilgrimage*, i. 88, and its deduction. "How often is it our fate, in the West as in the East, to see in bright eyes and to hear from rosy lips an implied, if not an expressed, 'Why don't you buy me?' or, worse still, 'Why *can't* you buy me?'"

² Dragging or trailing the skirts = walking without the usual strut or swagger : here it means assuming the humble manners of a slave in presence of the master.

paid down to thy price nor possess I any other good. The few dirhams I owned were spent by me yesterday." Quoth she, "Hast thou no friend in the town, of whom thou mayst borrow fifty dirhams and bring them to me, that I may tell thee what thou shalt do therewith?" And he said, "I have no intimate but the druggist." Then he betook himself forthright to the druggist and said to him, "Peace be with thee, O uncle!" He returned his salam and said to him, "O my son, what hast thou bought for a thousand dinars this day?" Nur al-Din replied, "I have bought a slave-girl;" and the oldster rejoined, "O my son, art thou mad that thou givest a thousand dinars for one slave-girl? Would I knew what kind of slave-girl she is." Said Nur al-Din, "She is a damsel of the children of the Franks;"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred & Seventy-fourth Night

She resumed, It hath reached me, O auspicious King, that Nur al-Din said to the ancient druggist, "The damsel is of the children of the Franks;" and the Shaykh said, "O my son, the best of the girls of the Franks are to be had in this our town for an hundred dinars, and by Allah, O my son, they have cheated thee in the matter of this damsel! However, to-morrow morning go down with her to the market and sell her, though thou lose by her two hundred dinars, and reckon that thou hast lost them by shipwreck or hast been robbed of them on the road." Nur al-Din replied, "Right is thy rede, O uncle, but thou knowest that I had but the thousand dinars wherewith I purchased the damsel, and now I have not a single dirham left to spend; so I desire of thy favour and bounty that thou lend me fifty dirhams, to provide me withal, till to-morrow, when I will sell her and repay thee out of her price." Said the old man, "Willingly, O my son," and counted out to him the fifty dirhams. Then he said to him, "O my son, thou art but young in years and the damsel is fair, so belike thy heart will be taken with her and it will be grievous to thee to vend her. Now thou hast nothing to live on and these fifty dirhams will readily be spent and thou wilt come to me and I shall lend thee once and twice and thrice, and so on up to ten times; but, an thou come to me after this, I will not return thy salam¹ and our friendship with thy father will end

¹ This is the Moslem form of "boycotting": so amongst early Christians they refused to give one another God-speed. Amongst Hindús it takes the form

ill." Nur al-Din took the fifty dirhams and returned with them to the damsel, who said to him, "O my lord, wend thee at once to the market and fetch me twenty dirhams' worth of stained silk of five colours and with the other thirty buy meat and bread and fruit and wine and flowers." So he went to the market and purchasing for her all she sought, brought it to her, whereupon she rose and tucking up her sleeves, cooked food after the most skilful fashion, and set it before him. He ate and she ate with him, till they had enough, after which she set on the wine, and she drank and he drank, and she ceased not to ply him with drink and entertain him with discourse, till he became drunken and fell asleep. Thereupon she arose without stay or delay, and taking out of her bundle a budget of Táiff leather, opened it and drew forth a pair of knitting needles, wherewith she fell to work and stinted not till she had made a beautiful zone, which she folded up in a wrapper after cleaning it and ironing it, and laid it under her pillow. Then Nur al-Din awoke from his heavy sleep, and found by his side a maiden like virgin silver, softer than silk and delicater than a tail of fatted sheep, than standard more conspicuous and goodlier than the red camel,¹ in height five feet tall, brows like bended bows, eyes like gazelles' eyes and cheeks like blood-red anemones. Brief, it was as it were she to whom the poet alluded in these two couplets :—

From her hair is Night, from her forehead Noon, * From her side-face Rose, from
her lip Wine-boon ;
From her Union Heaven, her Severance Hell ; * Pearls from her teeth ; from her
front full Moon.

And how excellent is the saying of another bard ² :—

A Moon she rises, Willow-wand she waves * Breathes Ambergris and gazeth a
Gazelle.
Meseems that sorrow woos my heart and wins * And, when she wends, makes
haste therein to dwell.
Her face is fairer than the Stars of Wealth ³ * And sheeny brows the crescent
Moon excel.

And quoth a third also :—

of refusing "Hukkah (pipe) and water," which practically makes a man an outcast. In the text the old man expresses the popular contempt for those who borrow and who do not repay. He had evidently not read the essay of Elia on the professional borrower.

¹ *i.e.* the best kind of camels.

² This first verse has occurred three times.

³ Arab, "Surayyá," in Dictionaries a dim. of Sarwá = moderately rich. It may either denote abundance of rain or a number of stars forming a constellation. Hence in Job (xxxviii. 31) it is called a heap (kimah).

They shine fullest Moons, unveil Crescent-bright : * Sway tenderest Branches
and turn wild Kine ;
'Mid which is a Dark-eyed for love of whose charms * The Sailors¹ would joy to
the ground low-li'en.

Truly this damsel united in herself all virtues, together with excess
of beauty and loveliness, and indeed she was even as saith of her the
poet :—

This is she I will never forget till I die * Nor draw near but to those who to her
draw nigh.
A being for semblance like Moon at full ; * Praise her Maker, her Modeller
glorify !
Tho' be sore my sin seeking love returned, * On esperance-day ne'er repent
can I ;
A couplet reciting which none can know * Save the youth who in couplets and
rhymes shall cry,
"None weeteth love but who bears its load, * Nor passion, save pleasures and
pains he aby."

So Nur al-Din talked with the damsel through the night in solace
and delight,——And Shahrazad was surprised by the dawn of day
and ceased saying her permitted say.

Now when it was the Eight Hundred & Seventy-fifth Night,

She said, It hath reached me, O auspicious King, that Nur al-Din
talked with the damsel through the night in solace and delight. As
saith of them the right excellent poet² :—

Go, visit her thou lovest, and regard not
The words detractors utter ; envious churls
Can never favour love. Oh ! sure the Merciful
Ne'er make a thing more fair to look upon
Than two fond lovers in each other's arms,
Speaking their passion in a mute embrace.
When heart has turned to heart, the fools would part them
Strike idly on cold steel. So when thou'st found
One purely, wholly thine, accept her true heart,
And live for her alone. Oh ! thou that blamest
The love-struck for their love, give o'er thy talk.
How canst thou minister to a mind diseased ?

When the morning morrowed in sheen and shone, Nur al-Din awoke
from deep sleep and found that she had brought water : so they

¹ Pleiads in Gr. the Stars whereby men sail.

² These occur before : I take from Torrens.

made the Ghushl-ablution, he and she, and he performed that which behoved him of prayer to his Lord, after which she set before him meat and drink, and he ate and drank. Then the damsel put her hand under her pillow and pulling out the girdle which she had knitted during the night, gave it to Nur al-Din, who asked, "Whence cometh this girdle?"¹ Answered she, "O my lord, 'tis the silk thou boughtest yesterday for twenty dirhams. Rise now and go to the Persian bazar and give it to the broker to cry for sale, and sell it not for less than twenty gold pieces in ready money." Quoth Nur al-Din, "O Princess of fair ones, how can a thing that cost twenty dirhams and will sell for as many dinars, be made in a single night?" and quoth she, "O my lord, thou knowest not the value of this thing; but go to the market therewith and give it to the broker, and when he shall cry it, its worth will be made manifest to thee." Herewith he carried the zone to the market and gave it to the broker, bidding him cry it, whilst he himself sat down on a masonry bench before a shop. The broker fared forth and returning after a while said to him, "O my lord, rise take the price of thy zone, for it hath fetched twenty dinars money down." When Nur al-Din heard this, he marvelled with exceeding marvel and shook with delight. Then he rose, between belief and misbelief, to take the money, and when he had received it, he went forthright and spent it all on silk of various colours, and returning home, gave his purchase to the damsel, saying, "Make this all into girdles and teach me likewise how to make them, that I may work with thee; for never in the length of my life saw I a fairer craft than this craft nor a more abounding in gain and profit. By Allah, 'tis better than the trade of a merchant a thousand times!" She laughed at his language and said, "O my lord, go to thy friend the druggist and borrow other thirty dirhams of him, and to-morrow repay him from the price of the girdle the thirty together with the fifty already loaned to thee." So he rose and repaired to the druggist and said to him, "O uncle, lend me other thirty dirhams, and to-morrow, Almighty Allah willing, I will repay thee the whole fourscore." The old man weighed him out thirty dirhams, wherewith he went to the market and buying meat and bread, dried fruits and flowers, as before, carried them home to the damsel whose name was Miriam,² the

¹ Arab. "Zunnár," the Greek ζωνάριον.

² Miriam (Arabic Maryam) is a Christian name in Moslem lands. Abú Maryam, "Mary's father" (says Motarrazi on Al-Hariri, Ass. of Alexandria) is a term of contempt, for men are called after sons (*e.g.* Abu Zayd), not after daughters. In more modern authors Abu Maryam is the name of ushers and lesser officials in the Kazi's court.

Girdle-girl. She rose forthright and making ready rich meats, set them before her lord Nur al-Din ; after which she brought the wine-service and they drank and plied each other with drink. When the wine began to play with their wits, his pleasant address and inner grace pleased her, and she recited these two couplets :—

Said I to Slim-waist who the wine engraced * Brought in musk-scented bowl
and a superfine,

“Was it prest from thy cheek ?” He replied “Nay, nay ! * When did man
from Roses e’er press the Wine ?”

And the damsel ceased not to carouse with her lord and ply him with cup and bowl and require him to fill for her and give her to drink of that which sweeteneth the spirits. They ceased not drinking till drunkenness overpowered Nur al-Din and he slept ; whereupon she rose forthright and fell to work upon a zone, as was her wont. When she had wrought it to end, she wrapped it in paper.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred & Seventy-sixth Night,

She continued, It hath reached me, O auspicious King, that Miriam the Girdle-girl, having finished her zone wrapped it in paper. On the morrow, she gave her lord the girdle and said to him, “Carry this to the market and sell it for twenty dinars, even as thou soldest its fellow yesterday.” So he went to the bazar and sold the girdle for twenty dinars, after which he repaired to the druggist and paid him back the eighty dirhams, thanking him for his bounties and calling down blessings upon him. He asked, “O my son, hast thou sold the damsel ?” and Nur al-Din answered, “Wouldst thou have me sell the soul out of my body ?” and told him all that had passed, from commencement to conclusion, whereat the druggist joyed with joy galore, than which could be no more, and said to him, “By Allah, O my son, thou gladdenest me ! Inshallah, mayst thou ever be in prosperity ! Indeed I wish thee well by reason of my affection for thy father and the continuance of my friendship with him.” Then Nur al-Din left the Shaykh and straightway going to the market, bought meat and fruit and wine and all that he needed according to his custom and returned therewith to Miriam. They abode thus a whole year in eating and drinking and mirth and merriment and love and good comradeship, and every night she made a zone and he sold it on the morrow for twenty dinars, wherewith he bought their needs and gave the rest to her, to keep

against a time of necessity. After the twelvemonth she said to him one day, "O my lord, whenas thou sellest the girdle to-morrow, buy for me with its price silk of six colours, because I am minded to make thee a kerchief to wear on thy shoulders, such as never son of merchant, no, nor King's son, ever rejoiced in its like." So next day he fared forth to the bazar and after selling the zone bought her the dyed silks she sought, and Miriam the Girdle-girl wrought at the kerchief a whole week for, every night, when she had made an end of the zone, she would work awhile at the kerchief till it was finished. Then she gave it to Nur al-Din, who put it on his shoulders and went out to walk in the market-place, whilst all the merchants and folk and notables of the town crowded about him, to gaze on his beauty and that of the kerchief, which was of the most beautiful. Now it chanced that one night, after this, he awoke from sleep and found Miriam weeping passing sore and reciting these couplets :—

Nears my parting fro' my love, nigher draws the Severance-day ; * Ah well-
away for parting ! and again ah well-away !
And in tway is torn my heart and O pine I'm doomed to bear * For the days
that erst witnessed our pleasurable play !
No help for it but Envier the twain of us espy * With evil eye and win to us
his lamentable way ;
For naught to us is sorer than the jealousy of men * And the backbiter's eyne
that with calumny affray.

He said, "O my lady Miriam,¹ what aileth thee to weep ?" and she replied, "I weep for the anguish of parting, for my heart presageth me thereof." Quoth he, "O lady of fair ones, and who shall interpose between us, seeing that I love thee above all creatures and tender thee the most ?" and quoth she, "And I love thee twice as well as thou me ; but fair opinion of Fortune still garreth folk fall into affliction, and right well saith the poet² :—

Think'st thou thyself all prosperous, in days which prosp'rous be,
Nor fearest thou impending ill, which comes by Heaven's decree ?
We see the orbs of heav'n above, how numberless they are,
But sun and moon alone eclips'd, and ne'er a lesser star !
And many a tree on earth we see, some bare, some leafy green,
Of them, not one is hurt with stone save that has fruitful been !
See'st not the reffluent ocean bear carrion on its tide,
While pearls beneath its wavy flow, fixed in the deep abide ?

¹ This formality, so contrary to our Western familiarity, is an especial sign of good breeding amongst Arabs and indeed all European nations. It reminds us of the "grand manner" in Europe two hundred years ago, not a trace of which now remains.

² These lines are in Night i. ordered somewhat differently : so I quote Torrens (p. 14).

Presently she added, "O my lord Nur al-Din, an thou desire to nonsuit separation, be on thy guard against a swart-visaged oldster, blind of the right eye and lame of the left leg; for he it is who will be the cause of our severance. I saw him enter the city and I opine that he is come hither in quest of me." Replied Nur al-Din, "O lady of fair ones, if my eyes light on him, I will slay him and make an example of him." Rejoined she, "O my lord, slay him not: but neither talk nor trade with him, nor buy nor sell with him nor sit nor walk with him nor speak one word to him, no, not even the answer prescribed by law,¹ and I pray Allah to preserve us from his craft and his mischief." Next morning, Nur al-Din took the zone and carried it to the market, where he sat down on a shop-bench and talked with the sons of the merchants, till the drowsiness preceding slumber overcame him and he lay down on the bench and fell asleep. Presently, behold, up came the Frank whom the damsel had described to him, in company with seven others, and seeing Nur al-Din lying asleep on the bench, with his head wrapped in the kerchief which Miriam had made for him and the edge thereof in his grasp, sat down by him and hent the end of the kerchief in hand and examined it, turning it over for some time. Nur al-Din sensed that there was something and awoke; then, seeing the very man of whom Miriam had warned him sitting by his side, cried out at him with a great cry which startled him. Quoth the Frank, "What aileth thee to cry out thus at us? Have we taken from thee aught?" and quoth Nur al-Din, "By Allah, O Accursed, haddest thou taken aught from me, I would carry thee before the Chief of Police!" Then said the Frank, "O Moslem, I conjure thee by thy faith and by that wherein thou believest, inform me whence thou haddest this kerchief;" and Nur al-Din replied, "'Tis the handiwork of my lady mother,"——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred & Seventy-seventh Night

She pursued, It hath reached me, O auspicious King, that when the Frank asked Nur al-Din anent the maker of the kerchief, he answered, saying, "In very sooth this kerchief is the handiwork of

¹ *i.e.* to the return Salám—"And with thee be peace and the mercy of Allah and His blessings!" The enslaved Princess had recognised her father's Wazir and knew that he could have but one object, which being a man of wit and her lord a "raw laddie," he was sure to win.

my mother, who made it for me with her own hand." Quoth the Frank, "Wilt thou sell it to me and take ready money for it?" and quoth Nur al-Din, "By Allah, I will not sell it to thee or to any else, for she made none other than it." "Sell it to me and I will give thee to its price this very moment five hundred dinars, money down; and let her who made it make thee another and a finer." "I will not sell it at all, for there is not the like of it in this city." "O my lord, wilt thou sell it for six hundred ducats of fine gold?" And the Frank went on to add to his offer hundred by hundred, till he bid nine hundred dinars; but Nur al-Din said, "Allah will open to me otherwise than by my vending it. I will never sell it, not for two thousand dinars nor more than that; no, never." The Frank ceased not to tempt him with money, till he bid him a thousand dinars, and the merchants present said, "We sell thee the kerchief at that price:¹ pay down the money." Quoth Nur al-Din, "I will not sell it, I swear by Allah!"² But one of the merchants said to him, "Know thou, O my son, that the value of this kerchief is an hundred dinars at most and that to an eager purchaser, and if this Frank pay thee down a thousand for it, thy profit will be nine hundred dinars, and what gain canst thou desire greater than this gain? Wherefore 'tis my rede that thou sell him this kerchief at that price and bid her who wrought it make thee other finer than it; so shalt thou profit nine hundred dinars by this accursed Frank, the enemy of Allah and of the Faith." Nur al-Din was abashed at the merchants and sold the kerchief to the Frank, who, in their presence, paid him down the thousand dinars, with which he would have returned to his handmaid to congratulate her on what had passed; but the stranger said, "Harkye, O company of merchants, stop my lord Nur al-Din, for you and he are my guests this night. I have a jar of old Greek wine and a fat lamb, fresh fruit, flowers and confections; wherefore do ye all cheer me with your company to-night and not one of you tarry behind." So the merchants said, "O my lord Nur al-Din, we desire that thou be with us on the like of this night, so we may talk together, we and thou; and we pray thee, of thy favour and bounty, to bear us com-

¹ It is quite in Moslem manners for the bystanders to force the sale, seeing a silly lad reject a most advantageous offer for sentimental reasons. And the owner of the article would be bound by their consent.

² Arab. "Wa'lláhi." "Bi" is the original particle of swearing, a Harf al-jarr (governing the genitive as "Bi'lláhi") and suggesting the idea of adhesion: "Wa" (noting union) is its substitute in oath-formulæ and "Ta" takes the place of Wa as Ta'lláhi. The three-fold forms are combined in a great "swear."

pany, so we and thou, may be the guests of this Frank, for he is a liberal man." And they conjured him by the oath of divorce¹ and hindered him by main force from going home. Then they rose forthright and shutting up their shops, took Nur al-Din and fared with the Frank, who brought them to a goodly and spacious saloon, wherein were two daises. Here he made them sit and set before them a scarlet tray-cloth of goodly workmanship and unique handiwork, wroughten in gold with figures of breaker and broken, lover and beloved, asker and asked, whereon he ranged precious vessels of porcelain and crystal, full of the costliest confections, fruits and flowers, and brought them a flagon of old Greek wine. Presently he bade slaughter a fat lamb and, kindling fire, proceeded to roast of its flesh and feed the merchants therewith and give them draughts of that wine, winking at them the while to ply Nur al-Din with drink. Accordingly they ceased not plying him with wine till he became drunken and took leave of his wits; so when the Frank saw that he was drowned in liquor, he said to him, "O my lord Nur al-Din, thou gladdenest us with thy company to-night: welcome, and again welcome to thee?" Then he engaged him awhile in talk, till he could draw near to him, when he said, with dissembling speech, "O my lord Nur al-Din, wilt thou sell me thy slave-girl, whom thou boughtest in presence of these merchants a year ago for a thousand dinars? I will give thee at this moment five thousand gold pieces for her and thou wilt thus make four thousand ducats profit." Nur al-Din refused, but the Frank ceased not to ply him with meat and drink and lure him with lucre, still adding to his offers, till he bid him ten thousand dinars for her; whereupon Nur al-Din, in his drunkenness, said before the merchants, "I sell her to thee for ten thousand dinars: hand over the money." At this the Frank rejoiced with joy exceeding and took the merchants to witness the sale. They passed the night in eating and drinking, mirth and merriment, till the morning, when the Frank cried out to his pages, saying, "Bring me the money." So they brought it to him and he counted out ten thousand dinars to Nur al-Din, saying, "O my lord, take the price of thy slave-girl, whom thou soldest to me last night, in the presence of these Moslem merchants." Replied Nur al-Din, "O Accursed, I sold thee nothing and thou liest anent me, for I have no slave-girls." Quoth the Frank, "In very sooth thou didst sell her to me, and these merchants were witnesses to the bargain." Thereupon all said, "Yes, indeed! thou soldest him thy slave-girl

¹ *i.e.* of divorcing their own wives.

before us for ten thousand dinars, O Nur al-Din, and we will all bear witness against thee of the sale. Come, take the money and deliver unto him the girl, and Allah will give thee a better than she in her stead. Doth it irk thee, O Nur al-Din, that thou boughtest the damsel for a thousand dinars and hast enjoyed for a year and a-half her beauty and loveliness and taken thy fill of her converse? Furthermore thou hast gained some ten thousand golden dinars by the sale of the zones which she made thee every day and thou soldest for twenty sequins, and after all this thou hast vended her again at a profit of nine thousand dinars over and above her original price. And withal thou deniest the sale and belittlest and makest difficulties about the profit! What gain is greater than this gain and what profit wouldst thou have more profitable than this profit? An thou love her thou hast had her company all this time: so take the money and buy thee another handsomer than she; or we will marry thee to one of our daughters lovelier than she, at a dowry of less than half this price, and the rest of the money will remain in thy hand as capital." And the merchants ceased not to ply him with persuasion and specious arguments till he took the ten thousand dinars, the price of the damsel, and the Frank straightway fetched Kazis and witnesses, who drew up the contract of sale by Nur al-Din of the handmaid hight Miriam the Girdle-girl. Such was his case; but as regards the damsel's, she sat awaiting her lord from morning till sundown and from sundown till the noon of night; and when he returned not, she was troubled and wept with sore weeping. The old druggist heard her sobbing and sent his wife, who went in to her and finding her in tears, said to her, "O my lady, what aileth thee to weep?" Said she, "O my mother, I have sat waiting the return of my lord, Nur al-Din, all day: but he cometh not, and I fear lest some one have played a trick on him, to make him sell me, and he have fallen into the snare and sold me."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred & Seventy-eighth Night,

She resumed, It hath reached me, O auspicious King, that Miriam the Girdle-girl said to the druggist's wife, "I am fearful lest some one have been playing a trick on my lord to make him sell me, and he have fallen into the snare and sold me." Said the other, "O my lady Miriam, were they to give thy lord this hall full of gold as thy price, yet would he not sell thee, for what I know of his love to thee.

But, O my lady, belike there be a company come from his parents at Cairo and he hath made them an entertainment in the lodging where they alighted, being ashamed to bring them hither, for that the place is not spacious enough for them or because their condition is less than that he should bring them to his own house : or belike he preferred to conceal thine affair from them, so passed the night with them ; and Inshallah ! to-morrow he will come to thee safe and sound. So burden not thy soul with cark and care, O my lady, for of a certainty this is the cause of his absence from thee last night, and I will abide with thee this coming night and comfort thee, until thy lord return to thee." So the druggist's wife abode with her, and cheered her with talk throughout the dark hours and, when it was morning, Miriam saw her lord enter the street, followed by the Frank and amiddlemost a company of merchants, at which sight her side-muscles quivered and her colour changed, and she fell a-shaking, as ship under sail shaketh in mid-ocean for the violence of the gale. When the druggist's wife saw this, she said to her, "O my lady Miriam, what aileth thee that I see thy case changed and thy face grown pale and show disfeatured ?" Replied she, "By Allah, O my lady, my heart forebodeth me of parting and severance of union !" And she bemoaned herself with the saddest sighs, reciting these couplets¹ :—

Incline not to parting, I pray ; For bitter its savour is aye.

E'en the sun at its setting turns pale To think he must part from the day ;
And so, at his rising, for joy Of reunion, he's radiant and gay.

Then Miriam wept passing sore, wherethan naught could be more, making sure of separation, and cried to the druggist's wife, "O my mother, said I not to thee that my lord Nur al-Din had been tricked into selling me ? I doubt not but he hath sold me this night to yonder Frank, albeit I bade him beware of him ; but deliberation availeth not against Destiny. So the truth of my words is made manifest to thee." Whilst they were talking, behold, in came Nur al-Din, and the damsel looked at him and saw that his colour was changed and that he trembled, and there appeared on his face signs of grief and repentance : so she said to him, "O my lord Nur al-Din, meseemeth thou hast sold me." Whereupon he wept with sore weeping, and groaned and lamented and recited these couplets² :—

Whene'er the Lord 'gainst any man,
Would fulminate some harsh decree,

¹ These lines have occurred before : I quote Mr. Payne.

² These lines occur before. I quote Torrens (p. 277), with a correction for "when ere."

And he be wise, and skilled to hear,
And used to see ;
He stops his ears, and blinds his heart,
And from his brain ill judgment tears,
And makes it bald as 'twere a scalp,
Reft of its hairs¹ ;
Until the time when the whole man
Be pierced by this divine command ;
Then He restores him intellect
To understand.

Then Nur al-Din began to excuse himself to his handmaid, saying, "By Allah, O my lady Miriam, verily runneth the rede with whatso Allah hath decreed. The folk put a cheat on me to make me sell thee, and I fell into the snare and sold thee. Indeed, I have sorely failed of my duty to thee ; but haply He who decreed our disunion will vouchsafe us reunion." Quoth she, "I warned thee against this, for this it was I dreaded." Then she strained him to her bosom and kissed him between the eyes, reciting these couplets :—

Now, by your love ! your love I'll ne'er forget, * Though lost my life for stress
of pine and fret :
I weep and wail through livelong day and night * As moans the dove on sandhill-
tree beset.
O fairest friends, your absence spoils my life ; * Nor find I meeting-place as
erst we met.

At this juncture, behold, the Frank came in to them and went up to Miriam, to kiss her hands ; but she dealt him a buffet with her palm on the cheek, saying, "Avaunt, O accursed ! Thou hast followed after me without surcease, till thou hast cozened my lord into selling me ! But, O accursed, all shall yet be well, Inshallah !" The Frank laughed at her speech and wondered at her deed and excused himself to her, saying, "O my lady Miriam, what is my offence ? Thy lord Nur al-Din here sold thee of his full consent and of his own free will. Had he loved thee, by the right of the Messiah, he had not transgressed against thee !" Quoth one of the poets :—

Whom I irk let him fly fro' me fast and faster * If I name his name I am no
director.
Nor the wide wide world is to me so narrow * That I act expecter to this
rejecter.²

Now this handmaid was the daughter of the King of France, the

¹ This should be "draws his senses from him as one pulls hairs out of his pate."

² Rághib and Záhíd.

which is a wide and spacious city,¹ abounding in manufactures and rarities and trees and flowers and other growths, and resembleth the city of Constantinople: and for her going forth of her father's city there was a wondrous cause and thereby hangeth a marvellous tale which we will set out in due order to divert and delight the hearer² —And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Seventy-ninth Night

She said, It hath reached me, O auspicious King, that the cause of Miriam the Girdle-girl leaving her father and mother was a wondrous and thereby hangeth a marvellous tale. She was reared with her father and mother in honour and indulgence and learnt rhetoric and penmanship and arithmetic and cavalrice and all manner crafts, such as broidery and sewing and weaving and girdle-making and silk-cord making and damascening gold on silver and silver on gold—brief, all the arts both of men and women, till she became the union-pearl of her time and the unique gem of her age and tide. Moreover, Allah (to whom belong Might and Majesty!) had endowed her with such beauty and loveliness and elegance and perfection of grace that she excelled therein all the folk of her day, and the Kings of the isles sought her in marriage of her sire, but he refused to give her to wife to any of her suitors, for that he loved her with passing love and could not bear to be parted from her a single hour. Moreover, he had no other daughter than herself, albeit he had many sons, but she was dearer to him than all of them. It fortun'd one year that she fell sick of an exceeding sickness and came nigh upon death, wherefore she made a vow that, if she recovered from her malady, she would make the pilgrimage to a certain monastery, situate in such an island, which was high in repute among the Franks; and these used to make vows to it and look for a blessing therefrom. When Miriam recovered from her sickness, she wished to accomplish her vow anent the monastery and her sire despatched her to the convent in a little ship, with sundry daughters of the city notables to wait upon her and patrician knights to protect them all. As they drew

¹ Carolus Magnus then held court in Aix-la-Chapelle; but the text evidently alludes to one of the port-cities of Provence, as Marseille, which we English will miscall Marseilles.

² Here the writer, not the young wife, speaks; but as a tale-teller he says "hearer" not "reader."

near the island, there came out upon them a ship of the ships of the Moslems, champions of the Faith, warring on Allah's way, who boarded the vessel and making prize of all therein, knights and maidens, gifts and monies, sold their booty in the city of Kayrawán.¹ Miriam herself fell into the hands of a Persian merchant, so he set her to serve him. Presently he fell ill and sickened well nigh unto death, and the sickness abode with him two months, during which she tended him after the goodliest fashion, till Allah made him whole of his malady, when he recalled her tenderness and loving-kindness to him and the persistent zeal with which she had nursed him and being minded to requite her the good offices she had done him, said to her, "Ask a boon of me." She said, "O my lord, I ask of thee that thou sell me not but to the man of my choice." He answered, "So be it: I guarantee thee. By Allah, O Miriam, I will not sell thee but to him of whom thou shalt approve, and I put thy sale in thine own hand." And she rejoiced herein with joy exceeding. Now the Persian had expounded to her Al-Islam and she became a Moslemah and learnt of him the rules of worship. Furthermore during that period the Persian had taught her the tenets of the Faith and the observances incumbent upon her: he had made her learn the Koran by heart and master somewhat of the theological sciences and the traditions of the Prophet; after which, he brought her to Alexandria-city and sold her to Nur al-Din, as we have before set out. Meanwhile, when her father, the King of France, heard what had befallen his daughter and her company, he saw Doomsday break and sent after her ships full of knights and champions, horsemen and footmen; but they fell not in any trace of her whom they sought in the Islands² of the Moslems; so all returned to him, crying out and saying, "Well-away!" and "Ruin!" and "Woe worth the day!" The King grieved for her with exceeding grief and sent after her that one-eyed lameter, blind of the left,³ for that he was his chief Wazir, a stubborn tyrant and a froward devil,⁴ full of craft and guile, bidding him make search for

¹ Kayrawán, the Arab. form of the Greek Cyrene which has lately been opened to travellers and hast now lost the mystery that enshrouded it. In Hafiz and the Persian poets it is the embodiment of remoteness and secrecy; as we till the last quarter century spoke of the "deserts of Central Africa."

² I have noted the use of "island" for "land" in general. So in the European languages of the sixteenth century, *insula* was used for peninsula, *e.g.* *Insula de Cori* = the Corean peninsula.

³ As has been noticed, the monocular is famed for mischief and men expect the mischief to come from his blinded eye.

⁴ Here again we have a specimen of "inverted speech" abusive epithets intended for a high compliment, signifying that the man was a tyrant over rebels and a froward devil to the foe.

her in all the lands of the Moslems and buy her, albeit with a shipload of gold. So the Accursed sought her, in all the islands of the Arabs and all the cities of the Moslems, but found no sign of her till he came to Alexandria-city where he made quest for her and presently discovered that she was with Nur al-Din Ali the Cairene, being directed to the trace of her by the kerchief aforesaid, for that none could have wrought it in such goodly guise but she. Then he bribed the merchants to help him in getting her from Nur al-Din and beguiled her lord into selling her, as hath been already related. When he had her in his possession, she ceased not to weep and wail: so he said to her, "O my lady Miriam, put away from thee this mourning and grieving and return with me to the city of thy sire, the seat of thy kingship and the place of thy power and thy home, so thou mayst be among thy servants and attendants and be quit of this abasement and this strangerhood. Enough hath betided me of travail, of travel and of disbursing monies on thine account, for thy father bade me buy thee back, although with a shipload of gold; and now I have spent nigh a year and a half in seeking thee." And he fell to kissing her hands and feet and humbling himself to her; but the more he kissed and grovelled she only redoubled in wrath against him, and said to him, "O Accursed, may Almighty Allah not vouchsafe thee to win thy wish!" Presently his pages brought her a she-mule with gold-embroidered housings and, mounting her thereon, raised over her head a silken canopy, with staves of gold and silver, and the Franks walked round about her, till they brought her forth the city by the sea-gate,¹ where they took boat with her and rowing out to a great ship in harbour embarked therein. Then the monocular Wazir cried out to the sailors, saying, "Up with the mast!" So they set it up forthright and spreading the newly bent sails and the colours manned the sweeps and put out to sea. Meanwhile Miriam continued to gaze upon Alexandria till it disappeared from her eyes, when she fell a-weeping in her privacy with sore weeping——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Eightieth Night,

She said, It hath reached me, O auspicious King, that when the Wazir of the Frankish King put out to sea in the ship bearing Miriam the Girdle-girl she gazed Alexandria-wards till the city was

¹ Arab. "Bab al-Bahr."

hidden from her sight when she wailed and wept copious tears and recited these couplets :—

O dwelling of my friends say is there no return * Uswards? But what ken I of matters Allah made?
Still fare the ships of Severance, sailing hastily * And in my wounded eyelids tears have ta'en their stead,
For parting from a friend who was my wish and will * Healed every ill and every pain and pang allay'd.
Be thou, O Allah, substitute of me for him * Such charge some day the care of Thee shall not evade.

Then she could not refrain from weeping and wailing. So the patrician¹ knights came up to her and would have comforted her, but she heeded not their consoling words, being distracted by the claims of love. And she shed tears and moaned and complained and recited these couplets :—

The tongue of Love within my bosom speaketh * Saying, "This lover boon of Love aye seeketh!"
And burn my liver hottest coals of passion * And parting on my heart sore suffering wreaketh.
How shall I face this fiery love concealing * When fro' my wounded lids the tear aye leaketh?

In this plight Miriam abode during all the voyage; no peace was left her at all nor would patience come at her call. Such was her case in company with the Wazir, the monocular, the lameter; but as regards Nur al-Din the Cairene, when the ship had sailed with Miriam, the world was straitened upon him and he had neither peace nor patience. He returned to the lodging where they twain had dwelt, and its aspect was black and gloomy in his sight. Then he saw the *métier* wherewith she had been wont to make the zones and her dress that had been upon her beauteous body: so he pressed them to his breast, whilst the tears gushed from his eyes and he recited these couplets :—

Say me, will Union after parting e'er return to be, * After long-lasting torments after hopeless misery?
Alas! Alas! what used to be shall never more return * But grant me still return of dearest her these eyne may see.
I wonder me will Allah deign our parted lives unite * And will my dear one plighted troth preserve with constancy!
Naught am I save the prey of death since parting parted us; * And will my friends consent that I a weird so deadly dree?

¹ Arab. "Batárikah." The Templars, Knights of Malta and other orders, half ecclesiastic, half military, suggested the application of the term.

Alas my sorrow ! Sorrowing the lover scant avails ; * Indeed I melt away in grief and passion's ecstasy :

Past is the time of my delight when were we two allied : * Would Heaven I wot if Destiny mine esperance will decree !

Redouble then, O Heart, thy pains and, O mine Eyes, o'erflow * With tears till not a tear remain within these eyne of me !

Again alas for loved ones lost and loss of patience eke ! * For helpers fail me and my griefs are grown beyond degree.

The Lord of Threefold Worlds I pray He deign to me return * My lover, and we meet as wont in joy and jubilee.

Then Nur al-Din wept with weeping galore than which naught could be more ; and peering into every corner of the room, recited these two couplets :—

I view their traces and with pain I pine * And by their sometime home I weep and yearn ;

And Him I pray who parting deigned ordained * Some day He deign vouchsafe me their return !

Then Nur al-Din sprang to his feet and locking the door of the house, fared forth running at speed to the sea shore, whence he fixed his eyes on the place of the ship which had carried off his Miriam whilst sighs burst from his breast and tears from his lids as he recited these couplets :—

Peace be with you, sans you naught compensateth me * The near, the far, two cases only here I see :

I yearn for you at every hour and tide as yearns * For water-place wayfarer plodding wearily.

With you abide my hearing, heart and eyen-sight * And (sweeter than the honeycomb) your memory.

Then, O my Grief when fared afar your retinue * And bore that ship away my sole expectancy.

And Nur al-Din wept and wailed, bemoaned himself and complained, crying out and saying, "O Miriam ! O Miriam ! Was it but a vision of thee I saw in sleep or in the illusions of dreams ?" And by reason of that which grew on him of regrets, he recited these couplets ¹ :—

Mazed with thy love no more I can feign patience.

This heart of mine has held none dear but thee !

And if mine eye hath gazed on other's beauty,

Ne'er be it joyed again with sight of thee !

I've sworn an oath I'll ne'er forget to love thee !

And sad's this breast that pines to meet with thee !

Thou'st made me drink a love cup full of passion,

¹ These lines have occurred before. I quote Torrens (p. 283).

Blest time ! When I may give the draught to thee !
 Take with thee this my form where'er thou goest,
 And when thou'rt dead, let me be laid near thee !
 Call on me in my tomb, my bones shall answer
 And sigh responses to a call from thee !
 If it were asked, "What wouldst thou Heaven should order?"
 "His will," I answer, "first, and then what pleases thee."

As Nur al-Din was in this case, weeping and crying out, "O Miriam ! O Miriam !" behold, an old man landed from a vessel and coming up to him, saw him shedding tears and heard him reciting these verses :—

O Maryam of beauty¹ return, for these eyne * Are as densest clouds railing drops
 in line :
 Ask amid mankind and my railers shall say * That mine eyelids are drowning
 these eyeballs of mine.

Said the old man, "O my son, meseems thou weepest for the damsel who sailed yesterday with the Frank?" When Nur al-Din heard these words of the Shaykh he fell down in a swoon and lay for a long while without life ; then, coming to himself, he wept with sore weeping and improvised these couplets :—

Shall we e'er be unite after severance-tide * And return in the perfectest cheer
 to bide?
 In my heart indeed is a lowe of love * And I'm pained by the spies who my
 pain deride :
 My days I pass in amaze distraught, * And her image a-nights I would see by
 side :
 By Allah, no hour brings me solace of love * And how can it when make-bates
 vex me and chide?
 A soft-sided damsel of slenderest waist * Her arrows of eyne on my heart hath
 plied :
 Her form is like Bán-tree² branch in garth : * Shame her charms the sun who his
 face must hide :
 Did I not fear God (be He glorified !) * "My Fair be glorified !" Had I
 cried.

The old man looked at him and noting his beauty and grace

¹ Maryam al-Husn containing a double entendre, "O place of the white doe (Rím) of beauty !" The girl's name was Maryam, the Arabic form of Mary, also applied to the B.V. by Eastern Christians. Hence a common name of Syrian women is "Husn Maryam" = (one endowed with the spiritual beauty of Mary). I do not think that the name was "manufactured by the Arab story-tellers after the pattern of their own names (e.g. Nur al-Din or Nouredin, light of the faith, Tajeddin, crown of faith, etc.) for the use of their imaginary Christian female characters."

² I may here remind readers that the Bán, which some Orientalists will write "Ben," is a straight and graceful species of *Moringa* with plentiful and intensely green foliage.

and symmetry and the fluency of his tongue and the seductiveness of his charms, had ruth on him and his heart mourned for his case. Now that Shaykh was the captain of a ship, bound to the damsel's city, and in this ship were an hundred Moslem merchants, men of the Saving Faith; so he said to Nur al-Din, "Have patience and all will yet be well; I will bring thee to her an it be the will of Allah, extolled and exalted be He!"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Eighty-first Night,

She pursued, It hath reached me, O auspicious King, that when the old skipper said to Nur al-Din, "I will bring thee to her Inshallah! the youth asked, "When shall we set out?" and the other said, "Come but three days more and we will depart in peace and prosperity." Nur al-Din rejoiced at the captain's words with joy exceeding and thanked him for his bounty and benevolence. Then he recalled the days of friendship dear and union with his slave-girl without peer, and he shed bitter tears and recited these couplets:—

Say, will to me and you the Ruthful union show, * My lords! Shall e'er I win
the wish of me or no?

A visit-boon by you will shifty Time vouchsafe? * And seize your image eyelids
which so hungry grow?

With you were Union to be sold, I fain would buy; * But ah, I see such grace
doth all my means outgo!

Then Nur al-Din went forthright to the market and bought what he needed of vivers and other necessities for the voyage and returned to the Rais, who said to him, "O my son, what is that thou hast with thee?" Said he, "My provisions and all whereof I have need for the voyage." Thereupon quoth the old man, laughing, "O my son, art thou going a-pleasuring to Pompey's Pillar?¹ Verily, between thee and that thou seekest is two months' journey, an the wind be fair and the weather favourable." Then he took of him somewhat of money and, going to the Bazar, bought him a sufficiency of all that he needed for the voyage, and filled him a large earthen jar² with fresh water. Nur al-Din abode in the ship three days until

¹ Arab. "Amúd al-Sawári" = the Pillar of Masts, which is still the local name of Diocletian's column, absurdly named by Europeans "Pompey's Pillar."

² Arab. "Batiyah," also used as a wine jar (amphora), a flagon.

the merchants had made an end of their precautions and preparations and embarked, when they set sail and, putting out to sea, fared on one-and-fifty days. After this, there came out upon them corsairs,¹ pirates, who sacked the ship and, taking Nur al-Din and all therein prisoners, carried them to the city of France and paraded them before the King, who bade cast them into jail, Nur al-Din amongst the number. As they were being led to prison, the galleon² arrived with the Princess Miriam and the one-eyed Wazir, and when it made the harbour, the lameter landed and, going up to the King, gave him the glad news of his daughter's safe return: whereupon they beat the kettledrums for good tidings and decorated the city after the goodliest fashion. Then the King took horse, with all his guards and lords and notables and rode down to the sea to meet her. The moment the ship cast anchor, she came ashore and the King saluted her and embraced her and, mounting her on a blood-steed, bore her to the palace, where her mother received her with open arms, and asked her of her case. She replied, "O my mother, I have been sold from merchant to merchant in the land of Moslems." When the Queen heard these words, the light in her eyes became night and she repeated her confession to the King, who was chagrined thereat and his affair was grievous to him. So he expounded her case to his Grandees and Patricians,³ who said to him, "O King, she hath been enslaved by the Moslems and naught will avenge her save the striking off of an hundred Mohammedan heads." Whereupon the King sent for the True Believers he had imprisoned; and they decapitated them, one after another, beginning with the captain, till none was left save Nur al-Din. They tare off a strip of his skirt and, binding his eyes therewith, led him to the rug of blood and were about to smite his neck, when, behold, an ancient dame came up to the King at that very moment and said, "O my lord, thou didst vow to bestow upon each and every church five Moslem captives, to help us in the service thereof, so Allah would restore thee thy daughter, the Princess Miriam; and now she is restored to thee, so do thou fulfil thy vow." The King replied, "O my mother, by the virtue of the Messiah and the Veritable Faith, there remaineth to me of the prisoners but this one captive, whom they are about to put to death; so take him with thee to help in the service of the church, till there come to

¹ Arab. "Al-Kursán," evidently from the Ital. "Corsaro," a runner. So the Port. "Cabo Corso," which we have corrupted to "Cape Coast Castle" (Gulf of Guinea), means the Cape of Tacking.

² Arab. "Ghuráb," which Europeans turn to "Grab."

³ Arab. "Batárikah:" here meaning knights, leaders of armed men, as in Night dcccclxii.; in another place it= "monks."

me more prisoners of the Moslems, when I will send thee other four. Hadst thou come earlier, before they hewed off the heads of these, I had given thee as many as thou wouldest have." The old woman thanked the King for his boon and wished him continuance of life, glory and prosperity. Then without loss of time she went up to Nur al-Din, whom she raised from the rug of blood; and, looking narrowly at him, saw a comely youth and a dainty, with a delicate skin and a face like the moon at her full; whereupon she carried him to the church and said to him, "O my son, doff these clothes which are upon thee, for they are fit only for the service of the Sultan.¹" So saying, the ancient dame brought him a gown and hood of black wool and a broad girdle,² in which she clad and cowed him; and, after binding on his belt, bade him do the service of the church. Accordingly, he served the church seven days, at the end of which time behold, the old woman came up to him and said, "O Moslem, don thy silken dress and take these ten dirhams and go out forthright and divert thyself abroad this day, and tarry not here a single moment, lest thou lose thy life." Quoth he, "What is to do, O my mother?" and quoth she, "Know, O my son, that the King's daughter, the Princess Miriam the Girdle-girl, hath a mind to visit the church this day, to seek a blessing by pilgrimage and to make oblation thereto, a *douceur*³ of thank-offering for her deliverance from the land of the Moslems and in fulfilment of the vows she vowed to the Messiah, so he would save her. With her are four hundred damsels, not one of whom but is perfect in beauty and loveliness, and all of them are daughters of Wazirs and Emirs and Grandees: they will be here during this very hour, and if their eyes fall on thee in this church, they will hew thee in pieces with swords." Thereupon Nur al-Din took the ten dirhams from the ancient dame and donning his own dress, went out to the bazar and walked about the city and enjoyed his pleasure therein, till he knew its highways and gates,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred & Eighty-second Night,

She resumed, It hath reached me, O auspicious King, that Nur al-Din, after donning his own dress and taking the ten dirhams from

¹ *i.e.* for the service of a temporal monarch.

² Arab. "Sayr" = a broad strip of leather still used by way of girdle amongst certain Christian religious in the East.

³ Arab. "Halawat al-Salamah," the sweetmeats offered to friends after returning from a journey or escaping sore peril.

the ancient dame, fared forth to the market streets and wandered about a while till he knew every quarter of the city, after which he returned to the church¹ and saw the Princess Miriam the Girdle-girl, daughter of the King of France, come up to the fane, attended by four hundred damsels, high-bosomed maids like moons, amongst whom was the daughter of the one-eyed Wazir and those of the Emirs and Lords of the realm; and she walked in their midst as she were moon among stars. When his eyes fell upon her, Nur al-Din could not contain himself, but cried out from the core of his heart, "O Miriam! O Miriam!" When the damsels heard his outcry they ran at him with swords shining bright like flashes of leven-light, and would have slain him forthright. But the Princess turned and looking on him, knew him with fullest knowledge, and said to her maidens, "Leave this youth; doubtless he is mad, for the signs of madness be manifest on his face." When Nur al-Din heard this, he uncovered his head and rolled his eyes, and made signs with his hands and twisted his legs, foaming the while at the mouth. Quoth the Princess, "Said I not that the poor youth was mad? Bring him to me and stand off from him, that I may hear what he saith; for I know the speech of the Arabs and will look into his case and see if his madness admit of cure or not." So they laid hold of him and brought him to her; after which they withdrew to a distance and she said to him, "Hast thou come hither on my account and ventured thy life for my sake and feignest thyself mad?" He replied, "O my lady, hast thou not heard the saying of the poet?²—

Quoth they, "Thou'rt surely raving mad for her thou lov'st;" and I, "There is no pleasantness in life but for the mad," reply.

Compare my madness with herself for whom I rave: if she Accord therewith, then blame me not for that which I aby.

Miriam replied, "By Allah, O Nur al-Din, indeed thou hast sinned against thyself, for I warned thee of this before it befel thee: yet wouldst thou not hearken to me, but followedst thine own folly: albeit that whereof I gave thee to know I learnt not by means of inspiration nor physiognomy³ nor dreams, but by eye-witness and very sight; for I saw the one-eyed Wazir and knew that he was not come to Alexandria but in quest of me." Said he, "O my

¹ So Eginhardt was an *Erzcapellan* and belonged to the ghostly profession.

² These lines occur before. I quote Mr. Payne.

³ Arab. "Firárah," lit. = skill in judging of horse-flesh (Faras), and thence applied, like "Kiyáfah," to physiognomy. One Kári was the first to divine man's future by worldly signs (Al-Maydani, Arab. Prov. ii. 132), and the knowledge was hereditary in the tribe Mashij.

lady Miriam, we seek refuge with Allah from the error of the intelligent!"¹ Then his affliction redoubled on him and he recited this saying² :—

Pass o'er my fault, for 'tis the wise man's wont
Of other's sins to take no harsh account ;
And as all crimes have made my breast their site,
So thine all shapes of mercy should unite.
Who from above would mercy seek to know,
Should first be merciful to those below.

Then Nur al-Din and Princess Miriam ceased not from lovers' chiding which to trace would be tedious, relating each to other that which had befallen them and reciting verses and making moan, one to other, of the violence of passion and the pangs of pine and desire, whilst the tears ran down their cheeks like rivers, till there was left them no strength to say a word, and so they continued till day departed and night darkened. Now the Princess was clad in a green dress, purpled with red gold and brodered with pearls and gems which enhanced her beauty and loveliness and inner grace ; and right well quoth the poet of her³ :—

Like the full moon she shineth in garments all of green, With loosened vest and collars and flowing hair beseen.

"What is thy name?" I asked her, and she replied, "I'm she who roasts the hearts of lovers on coals of love and teen.

I am the pure white silver, ay, and the gold wherewith The bondmen from strait prison and dour released been."

Quoth I, "I'm all with rigours consumed;" but "On a rock," Said she, "such as my heart is, thy complaints are wasted clean."

"Even if thy heart," I answered, "be rock in very deed, Yet hath God caused fair water well from the rock, I ween."

And when the night darkened on them the Lady Miriam went up to her women and asked them, "Have ye locked the door?" and they answered, "Indeed we have locked it." So she took them and went with them to a place called the Chapel of the Lady Mary the Virgin, Mother of Light, because the Nazarenes hold that there are her heart and soul. The girls betook themselves to prayer for blessings from above and circuited all the church : and when they had made an end of their visitation, the Princess turned to them and said, "I desire to pass the night alone in the Virgin's chapel

¹ Reported to be a "Hadis" or saying of Mahommed, to whom are attributed many such shrewd aphorisms, *e.g.* "Allah defend us from the ire of the mild (tempered)."

² These lines have occurred before. I quote Torrens (p. 120).

³ These lines have occurred before. I quote Mr. Payne.

and seek a blessing thereof, for that yearning after it hath betided me, by reason of my long absence in the land of the Moslems ; and as for you, when ye have made an end of your visitation, do ye sleep whereso ye will." Replied they, "With love and goodly gree ; be it as thou wilt !" and leaving her alone in the chapel, dispersed about the church and slept. The lady Miriam waited till they were out of sight and hearing, then went in search of Nur al-Din, whom she found sitting in a corner on live coals, awaiting her. He rose and kissed her hands and feet and she sat down and seated him by her side. As they were in this mighty delight and joy engrossing they heard one of the servants of the Saint¹ smite the gong² upon the roof to call the folk to the rites of their worship, and he was even as saith the poet :—

I saw him strike the gong and asked of him straightway, * "Who made the Fawn³ at striking gong so knowing, eh ?"

And to my soul, "What smiting irketh thee the more, * Striking the gong or striking note of going,⁴ say ?"

—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Eighty-third Night,

She said, It hath reached me, O auspicious King, that Nur al-Din and Miriam the Girdle-girl rose forthwith and donned her clothes and ornaments : but this was grievous to Nur al-Din, and his gladness was troubled. Then the Lady Miriam pressed him to her bosom and kissed his cheek and asked him, "O Nur al-Din, how long hast thou been in this town ?" "Seven days." "Hast thou walked about in it, and dost thou know its ways and issues and its sea-gates and land gates ?" "Yes !" "Knowest thou the way to the offertory-chest⁵ of the church ?" "Yes !" "Since thou knowest all this, as soon as the first third⁶ of the coming night is over, go to the offertory-

¹ Arab. "Nafisah," the precious one.

² Arab. "Nákús," a wooden gong used by Eastern Christians, which was wisely forbidden by the early Moslems.

³ *i.e.* a graceful, slender youth.

⁴ There is a complicated pun in this line : made by splitting the word after the fashion of punsters. "Zarbu'l-Nawákís" = the striking of the gongs, and "Zarbu 'l Nawá, Kísí" = striking the departure signal : decide thou (fem. addressed to the Nafs, soul or self). I have attempted a feeble imitation.

⁵ Arab. "Sandúk al-Nuzar," lit. "the box of vowed oblations." This act of sacrilege would find high favour with the auditory.

⁶ The night consisting, like the day, of three watches.

chest and take thence what thou wishest and wilt. Then open the door that giveth upon the tunnel¹ leading to the sea, and go down to the harbour, where thou wilt find a little ship and ten men therein, and when the Rais shall see thee, he will put out his hand to thee. Give him thy hand and he will take thee up into the ship, and do thou wait there till I come to thee. But 'ware and have a care lest sleep overtake thee this night, or thou wilt repent whenas repentance shall avail thee naught." Then the Princess farewelled him and going forth from Nur al-Din, aroused from sleep her women and the rest of the damsels, with whom she betook herself to the church door and knocked; whereupon the ancient dame opened to her and she went forth and found the knights and varlets standing without. They brought her a dapple she-mule and she mounted: whereupon they raised over her head a canopy² with curtains of silk, and the knights took hold of the mule's halter. Then the guards³ encompassed her about, drawn brand in hand, and fared on with her, followed by her, till they brought her to the palace of the King her father. Meanwhile, Nur al-Din abode concealed behind the curtain, under cover of which Miriam and he had passed the night till it was broad day, when the main door was opened and the church became full of people. Then he mingled with the folk and accosted the old Prioress, the guardian⁴ of the shrine, who said to him, "Where didst thou lie last night?" Said he, "In the town as thou badest me." Quoth she, "O my son, thou hast done the right thing; for hadst thou nighted in the church, she had slain thee on the foulest wise." And quoth he, "Praised be Allah who hath delivered me from the evil of this night!" Then he busied himself with the service of the church and ceased not busying till day departed and night with darkness starkened, when he arose and opened the offertory-chest and took thence of jewels whatso was light of weight and weighty of worth. Then he tarried till the first watch of the night was past, when he made his way to the postern of the tunnel and, opening it, went forth, calling on Allah for protection, and ceased not faring on until, after finding and opening the door, he came to the sea. Here he discovered the vessel moored to the shore near the gate; and her skipper, a tall old man of comely aspect, with a long beard, standing in the waist, his ten men being ranged before him. Nur al-Din gave him his hand, as Miriam had bidden him, and the

¹ Arab. "Al-Khaukhah," a word now little used.

² Arab. "Námúsiyah," lit. mosquito curtains.

³ Arab. "Jáwashiyah."

⁴ Arab. "Kayyimah," the fem. of "Kayyim."

captain took it and, pulling him on board of the ship, cried out to his crew, saying, "Cast off the moorings and put out to sea with us, ere day break." Said one of the ten, "O my lord the Captain, how shall we put out now, when the King hath notified us that to-morrow he will embark in this ship and go round about the sea, being fearful for his daughter Miriam from the Moslem thieves?" But the Rais cried out at them, saying, "Woe to you, O accursed! Dare ye gainsay me and bandy words with me?" So saying, the old captain bared his blade and with it dealt the sailor who had spoken so doughty a thrust in the throat, that the steel came out gleaming from his nape; and, quoth another of the sailors, "What hath our comrade done of crime, that thou shouldst cut his throat?" Thereupon the captain clapped hand to sword and smote off the speaker's head, nor did he leave smiting the rest of the sailors till he had slain them all, one after other, and cast the ten bodies ashore. Then he turned to Nur al-Din and cried out at him with a terrible great cry that made him tremble, saying, "Go down and pull up the mooring-stake." Nur al-Din feared lest he should strike him also with the sword; so he sprang up and leapt ashore and, pulling up the stake, jumped aboard again, swifter than the dazzling leven. The captain ceased not to bid him do this and do that and tack and wear hither and thither and look at the stars, and Nur al-Din did all that he bade him, with heart a-quaking for affright; whilst he himself spread the sails, and the ship fared with the twain into the dashing sea, swollen with clashing billows.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Eighty-fourth Night,

She continued, It hath reached me, O auspicious King, that when the old skipper had made sail, he drave the ship, aided by Nur al-Din, into the dashing sea before a favouring gale. Meanwhile, Nur al-Din held on to the tackle, immersed in deep thought and drowned in the depth of solicitude, knowing not what was hidden for him in the future; and, whenever he looked at the captain, his heart quaked and he knew not whither the Rais went with him. He abode thus, preoccupied with care and doubt, till it was high day, when he looked at the skipper and saw him take hold of his long beard and pull at it, whereupon it came off in his hand and Nur al-Din, examining it, saw that it was but a false beard glued on. So he straitly considered that same Rais, and behold, it was the Princess Miriam, his mistress and the darling of his heart, who had

contrived to waylay the captain and slay him and skinned off his beard, which she had stuck on to her own face. At this Nur al-Din was transported for joy, and his breast broadened and he marvelled at her prowess and the stoutness of her heart and said to her, "Welcome, O my hope and my desire and the end of mine every wish!" Then love and gladness agitated him and he made sure of winning to his wishes and his expectancy; wherefore he broke out into song and chanted these couplets:—

To all who unknow my love for the May, * From whom Fate disjoins me, O
say, I pray,
"Ask my kith and kin of my love, that aye * Ensweetens my verses to lovely
lay:
For the loss of the tribesmen my life o'ersway!"

Their names when named heal all malady; * Cure and chase from heart every
pain of me:
And my longings for love reach so high degree * That my sprite is maddened
each morn I see,
And am grown of the crowd to be saw and say.

No blame in them will I e'er espy: * No! nor aught of solace sans them
descry:
Your love hath shot me with pine, and I * Bear in heart a flame that shall
never die;
But fire my bosom with fiery ray.

All folk my sickness for marvel score * That in darkest night I wake ever-
more:
What ails them to torture this heart forlore, * And deem right for loving my
blood t' outpour:
And yet—how justly unjust are they!

Would I wot who 'twas could obtain of you * To wrong a youth who's so fain
of you:
By my life and by Him who made men of you * An the spy tell aught I com-
plain of you
He lies, by Allah, in foulest way!

May the Lord my sickness never dispel, * Nor ever my heart of its pains be
well,
What day I regret that in love I fell * Or laud any land but wherein ye dwell:
Wring my heart if ye will or make glad and gay!

I've a bosom shall ever be true to you * Though racked by the rigours not new
to you:
For this wrong and this right I but sue to you: * Do whatso you will to thrall
who to you
Shall ne'er grudge his life at your feet to lay.

When Nur al-Din ceased to sing, the Princess Miriam marvelled at

his song and thanked him therefor, saying, "Whoso's case is thus it behoveth him to walk the ways of men and never do the deed of curs and cowards." Now she was stout of heart and cunning in the sailing of ships over the salt sea, and she knew all the winds and their shiftings and every course of the main. So Nur al-Din said, "O my lady, hadst thou prolonged this case on me,¹ I had surely died for stress of affright and chagrin, more by token of the fire of passion and love-longing and the cruel pangs of separation." She laughed at his speech and rising without stay or delay brought out somewhat of food and liquor; and they ate and drank and enjoyed themselves and made merry. Then she drew forth rubies and other gems and precious stones and costly trinkets of gold and silver and all manner things of price, light of weight and weighty of worth, which she had taken from the palace of her sire and his treasures, and displayed them to Nur al-Din, who rejoiced therein with joy exceeding. All this while the wind blew fair for them and merrily sailed the ship nor ceased sailing till they drew near the city of Alexandria and sighted its landmarks, old and new, and Pompey's Pillar. When they made the port Nur al-Din landed forthright and securing the ship to one of the Fulling Stones,² took somewhat of the treasures that Miriam had brought with her, and said to her, "O my lady, tarry in the ship, against I return and carry thee up into the city in such way as I should wish and will." Quoth she, "It behoveth that this be done quickly, for tardiness in affairs engendereth repentance." Quoth he, "There is no tardiness in me;" and leaving her in the ship, went up into the city to the house of the druggist his father's old friend, to borrow of his wife veil and mantilla, and walking boots and petticoat-trousers for Miriam after the usage of the women of Alexandria, unknowing that there was appointed to betide him of the shifts of Time, the Father of Wonders, that which was far beyond his reckoning. Thus it befel Nur al-Din and Miriam the Girdle-girl; but as regards her sire the King of France, when he arose in the morning, he missed his daughter and questioned her women and her eunuchs of her. Answered they, "O our lord, she went out last night, to go to church and after that we have no

¹ *i.e.* hadst thou not disclosed thyself. He has one great merit in a coward of not being ashamed for his cowardice; and this is a characteristic of the modern Egyptian, whose proverb is, "*He ran away, Allah shame him!*" is better than, *He was slain, Allah bless him!*"

² Arab. "Ahjâr al-Kassârin" now forgotten. In those days ships anchored in the Eastern port of Alexandria which is now wholly abandoned on account of the rocky bottom and the dangerous "Levanter," which, as the Gibraltar proverb says,

 Makes the stones canter.

tidings of her." But, as the King talked with them, behold, there arose so great a clamour of cries below the palace, that the place rang thereto, and he said, "What may be the news?" The folk replied, "O King, we have found ten men slain on the sea-shore, and the royal yacht is missing. Moreover we saw the postern of the church, which giveth upon the tunnel leading to the sea, wide open; and the Moslem prisoner, who served in the church, is missing." Quoth the King, "An my ship be lost, without doubt or dispute" —And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Eighty-fifth Night,

She pursued, It hath reached me, O auspicious King, that when the King of France missed his daughter they brought him tidings of her, saying, "Thy yacht is lost;" and he replied, "An the craft be lost, without dispute or doubt my daughter is in it." So he summoned without stay or delay the Captain of the Port and cried out at him, saying, "By the virtue¹ of the Messiah and the Faith which is no liar, except thou and thy fighting men overtake my ship forthright and bring it back to me with those who are therein, I will do thee die the foulest of deaths and make a terrible example of thee!" Thereupon the captain went out from before him, trembling, and betook himself to the ancient dame of the Church, to whom said he, "Hearest thou aught from the captive, that was with thee, anent his native land and what countryman he was?" And she answered, "He used to say, I come from the town of Alexandria." When the captain heard the old woman's words, he returned forthright to the port and cried out to the sailors, "Make ready and set sail." So they did his bidding and straightway putting out to sea, fared night and day till they sighted the city of Alexandria at the very time when Nur al-Din landed, leaving the Princess in the ship. They soon espied the royal yacht and knew her; so they moored their own vessel at a distance therefrom and putting off in a little frigate they had with them, which drew but two cubits of water and in which were an hundred fighting-men, amongst them the one-eyed Wazir (for that he was a stubborn tyrant and a froward devil and a

¹ Arab. "Hakk" = rights, a word much and variously used. To express the possessive "mine" a Badawi says "Hakki" (pron. Haggi) and "Lili;" a Syrian "Shiti" for Shayyati, my little thing, or "taba'i" my dependant; an Egyptian "Bitá'i" my portion, and a Maghribi "M'ta'i" and "diyyáli" (di allazí lí = this that is to me). Thus "mine" becomes a shibboleth.

wily thief, none could avail against his craft, as he were Abú Mohammed al-Battál¹), they ceased not rowing till they reached the bark and boarding her, all at once, found none therein save the Princess Miriam. So they took her and the ship, and returning to their own vessel, after they had landed and waited a long while,² set sail forthright for the land of the Franks, having accomplished their errand, without a fight or even drawing sword. The wind blew fair for them and they sailed on, without ceasing and with all diligence, till they reached the city of France and landing with the Princess Miriam carried her to her father, who received her, seated on the throne of his Kingship. As soon as he saw her, he said to her, "Woe to thee, O traitress! What ailed thee to leave the faith of thy fathers and forefathers and the safeguard of the Messiah, on whom is our reliance, and follow after the faith of the Vagrants,³ to wit, the faith of Al-Islam, the which arose with the sword against the Cross and the Images?" Replied Miriam, "I am not at fault, I went out by night to the church, to visit the Lady Mary and seek a blessing of her, when there fell upon me unawares a band of Moslem robbers, who gagged me and bound me fast and carrying me on board the barque, set sail with me for their own country. However, I beguiled them and talked with them of their religion, till they loosed my bonds; and ere I knew it thy men overtook me and delivered me. And by the virtue of the Messiah and the Faith which is no liar and the Cross and the Crucified thereon, I rejoiced with joy exceeding in my release from them and my bosom broadened and I was glad for my deliverance from the bondage of the Moslems!" Rejoined the King, "Thou liest, O wretch! By the virtue of that which is revealed of prohibition and permission in the manifest Evangel,⁴ I will assuredly do thee die by the foulest of deaths and make thee the vilest of examples! Did it not suffice thee to do as thou didst the first time and put off thy lies upon us, but thou must return upon us with thy deceitful inventions?" Thereupon the King bade kill her and crucify her over the palace-gate; but, at that moment, the one-eyed Wazir, who had long been enamoured of the Princess, came in to him and said, "Ho King! slay her not, but give her to me to wife, and I will watch

¹ *i.e.* The "Good for nothing," the "Badun," not some forgotten ruffian of the day, but the hero of a tale antedating *The Nights* in their present form.

² *i.e.* Hoping to catch Nur al-Din.

³ Arab. "Sawwáhún" = the Wanderers, Pilgrims, wandering Arabs, scenitæ, whose religion, Al-Islam, so styled by its Christian opponents.

⁴ *i.e.* of things commanded and things prohibited. The writer is thinking of the Koran in which there are not a few abrogated injunctions.

over her with the utmost warding, nor will I wed her, till I have built her a palace of solid stone, exceeding high of foundation, so ne'er a thief may avail to climb up to its terrace-roof; and when I have made an end of building it, I will sacrifice thirty Moslems before the gate thereof, as an expiatory offering for myself and for her." The King granted his request and bade the priests and monks and patriarchs marry the Princess to him; so they did his bidding, whereupon he bade set about building a strong and lofty palace befitting her rank, and the workmen fell to work upon it. On this wise it betided the Princess Miriam and her sire and the one-eyed Wazir; but as regards Nur al-Din, when he came back with the petticoat-trousers and mantilla and walking boots and all the attire of Alexandrian women which he had borrowed of the druggist's wife, he "found the air void and the fane afar¹";—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Eighty-sixth Night,

She resumed, It hath reached me, O auspicious King, that when Nur al-Din "found the air void² and the fane afar," his heart sank within him, and he wept floods of tears and recited these verses³ :—

The phantom of Soada came by night to wake me towards morning while my companions were sleeping in the desert :
But when we awoke to behold the nightly phantom, I saw the air vacant, and the place of visitation distant.

Then Nur al-Din walked on along the sea-shore and turned right

¹ See below for the allusion.

² Arab. "Kafrá" = desert place. It occurs in this couplet :

Wa Kabrun Harbin fi-makánin Kafrin ;
Wa laysa kurba Kabri Harbin Ka'run.
Harb's corse is quartered in coarse wold accurst ;
Nor close to corse of Harb is other corse ;—

words made purposely harsh because uttered by a Jinni who killed a traveller named "Harb." So Homer :—

πολλὰ δ' ἄναντα, κάταντα, páραντά τε δαχμῖα τ' ἦλθον.

and Pope

O'er hills, o'er dales, o'er crags, o'er rocks they go, etc.

See Preface (p. v.) to Captain A. Lockett's learned and whimsical volume, "The Miut Amil" etc., Calcutta, 1814.

³ These lines have occurred before. I quote Mr. Lane.

and left, till he saw folk gathered together on the beach and heard them say, "O Moslems, there remaineth no honour to Alexandria-city,¹ since the Franks enter it and snatch away those who are therein and return to their own land, at their leisure nor pursued of any of the Moslems or fighters for the Faith!" Quoth Nur al-Din to them, "What is to do?" and quoth they, "O my son, one of the ships of the Franks, full of armed men, came down but now upon the port and carried off a ship which was moored here, with her that was therein, and made unmolested for their own land." Nur al-Din fell down a-swoon, on hearing these words; and when he recovered they questioned him of his case and he told them all that had befallen him first and last; whereupon they all took to reviling him and railing at him, saying, "Why couldst thou not bring her up into the town without mantilla and muffler?" And all and each of the folk gave him some grievous word, berating him with sharp speech, and shooting at him some shaft of reproach, albeit one said, "Let him be; that which hath befallen him sufficeth him," till he again fell down in a fainting-fit. And behold, at this moment, up came the old druggist, who, seeing the folk gathered together, drew near to learn what was the matter, and found Nur al-Din lying a-swoon in their midst. So he sat down at his head and arousing him, said to him as soon as he recovered, "O my son, what is this case in which I see thee?" Nur al-Din said, "O uncle, I had brought back in a barque my lost slave-girl from her father's city, suffering patiently all I suffered of perils and hardships; and when I came with her to this port, I made the vessel fast to the shore and leaving her therein, repaired to thy dwelling and took of thy consort what was needful for her, that I might bring her up into the town; but the Franks came and capturing barque and damsel made off unhindered, and returned to their own land." Now when the Shaykh, the druggist, heard this, the light in his eyes became night, and he grieved with sore grieving for Nur al-Din and said to him, "O my son, why didst thou not bring her out of the ship into the city without mantilla? But speech availeth not at this season; so rise, O my son, and come up with me to our home; haply Allah will vouchsafe thee a girl fairer than she, who shall console thee for her. Alhamdolillah—praised be Allah—who hath not made thee lose aught by her! Nay, thou hast gained by her. And bethink thee, O my son, that Union and Disunion are in the hands of the Most High King." Replied Nur

¹ The toponymy is here designedly made absurd. Alexandria was one of the first cities taken by the Moslems (A.H. 21 = 642) and the Christian pirates preferred attacking weaker places, Rosetta and Damietta.

al-Din, "By Allah, O uncle, I can never be consoled for her loss nor will I ever leave seeking her, though on her account I drink the cup of death!" Rejoined the druggist, "O my son, and what art thou minded to do?" Quoth Nur al-Din, "I am minded to return to the land of the Franks¹ and enter the city of France and emperil myself there; come what may, loss of life or gain of life." Quoth the druggist, "O my son, there is an old saw:—Not always doth the crock escape the shock; and if they did thee no hurt the first time, belike they will slay thee this time, more by token that they know thee now with full knowledge." Quoth Nur al-Din, "O my uncle, let me set out and be slain for the love of her straightway and not die of despair for her loss by slow torments." Now as Fate determined, there was then a ship in port ready to sail, for its passengers had made an end of their affairs² and the sailors had pulled up the mooring-stakes, when Nur al-Din embarked in her. So they shook out the canvas and relying on the Compassionate, put out to sea and sailed many days, with fair wind and weather, till behold, they fell in with certain of the Frank cruisers, which were scouring those waters and seizing upon all ships they saw, in their fear for the King's daughter from the Moslem corsairs: and as often as they made prize of a Moslem ship, they carried all her people to the King of France, who put them to death in fulfilment of the vow he had vowed on account of his daughter Miriam. So, seeing the ship wherein was Nur al-Din they boarded her and taking him and the rest of the company prisoners, to the number of an hundred Moslems, carried them to the King and set them between his hands. He bade cut their throats. Accordingly they slaughtered them all forthwith, one after another, till there was none left but Nur al-Din, whom the headsman had left to the last, in pity of his tender age and slender shape. When the King saw him, he knew him right well and said to him, "Art thou not Nur al-Din, who was with us before?" Said he, "I was never with thee; and my name is not Nur al-Din, but Ibrahim." Rejoined the King; "Thou liest, thou art Nur al-Din, he whom I gave to the ancient dame the Prioress, to help her in the service of the church." But Nur al-Din replied, "O my lord, my name is Ibrahim." Quoth the King, "Wait a while," and bade his knights fetch the old woman forthright, saying, "When she cometh and seeth thee, she will know an thou be Nur al-Din or not." At this juncture, behold, in came the one-eyed

¹ Arab. "Bilád al-Rúm," here and elsewhere applied to France.

² Here the last line of p. 324, vol. iv. in the Mac. Edit. is misplaced and belongs to the next page.

Wazir who had married the Princess and kissing the earth before the King said to him, "Know, O King, that the palace is finished ; and thou knowest now I vowed to the Messiah that, when I had made an end of building it, I would cut thirty Moslems' throats before its doors ; wherefore I am come to take them of thee, that I may sacrifice them and so fulfil my vow to the Messiah. They shall be at my charge by way of loan, and whenas there come prisoners to my hands, I will give thee other thirty in lieu of them." Replied the King, "By the virtue of the Messiah and the Faith which is no liar, I have but this one captive left !" And he pointed to Nur al-Din, saying, "Take him and slaughter him at this very moment, and the rest I will send thee when there come to my hands other prisoners of the Moslems." Thereupon the one-eyed Wazir arose and took Nur al-Din and carried him to his palace, thinking to slaughter him on the threshold of the gate ; but the painters said to him, "O my lord, we have two days' painting yet to do : so bear with us and delay to cut the throat of this captive, till we have made an end of our work ; haply by that time the rest of the thirty will come, so thou mayst despatch them all at one bout and accomplish thy vow in a single day." Thereupon the Wazir bade imprison Nur al-Din.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Eighty-seventh Night

She said, It hath reached me, O auspicious King, that when the Wazir bade imprison Nur al-Din, they carried him to the stables and left him there in chains, hungering and thirsting and making moan for himself ; for indeed he saw death face to face. Now it fortune'd, by the ordinance of Destiny and fore-ordained Fate, that the King had two stallions, own brothers,¹ such as the Chosroë Kings might sigh in vain to possess themselves of one of them ; they were called Sábik and Láhik² and one of them was pure silvern white while the other was black as the darksome night. And all the Kings of the isles had said, "Whoso stealeth us one of these stallions, we will give him all he seeketh of red gold and pearls and gems ;" but none could avail to steal them. Now one

¹ Arab. "Akhawán shakíkán" = brothers german (of men and beasts) born of one father and mother, sire and dam.

² "The Forerunner" and the "Overtaker," terms borrowed from the Arab Epsom.

of them fell sick of a jaundice and there came a whiteness over his eyes ;¹ whereupon the King gathered together all the farriers in the city to treat him ; but they all failed of his cure. Presently the Wazir came in to the King ; and finding him troubled because of the horse, thought to do away his concern and said to him, "O King, give me the stallion and I will cure him." The King consented and caused carry the horse to the stable wherein Nur al-Din lay chained ; but when he missed his brother, he cried out with an exceeding great cry and neighed, so that he affrighted all the folk. The Wazir, seeing that he did thus only because he was parted from his brother, went to tell the King, who said, "If this, which is but a beast, cannot brook to be parted from his brother, how should it be with those that have reason ?" And he bade his grooms take the other horse and put him with his brother in the Wazir's stables, saying, "Tell the Minister that the two stallions be a gift from me to him, for the sake of my daughter Miriam." Nur al-Din was lying in the stable, chained and shackled, when they brought in the two stallions and he saw that one of them had a film over his eyes. Now he had some knowledge of horses and of the doctoring of their diseases ; so he said to himself, "This by Allah is my opportunity ! I will go to the Wazir and lie to him, saying :—I will heal thee this horse : then will I do with him somewhat that shall destroy his eyes, and he will slay me and I shall be at rest from this woe-full life." So he waited till the Wazir entered the stable, to look upon the steed, and said to him, "O my lord, what will be my due if I heal this horse, and make his eyes whole again ?" Replied the Wazir, "As my head liveth, shouldst thou cure him, I will spare thy life and give thee leave to crave a boon of me !" And Nur al-Din said, "O my lord, bid my hands be unbound !" So the Wazir bade unbind him and he rose and taking virgin glass,² brayed it and mixed it with unslaked lime and onion-juice. Then he applied the whole to the horse's eyes and bound them up, saying in himself, "Now will his eyes be put out and they will slay me and I shall be at rest from this woe-full life." Then he passed the night with a

¹ Known to us as "the web and pin : " it is a film which affects Arab horses in the damp hot regions of Malabar and Zanzibar and soon blinds them. This equine cataract combined with loin-disease compels men to ride Pegu and other ponies.

² Arab. "Zujáj bîkr," whose apparent meaning would be glass in the lump and unworked. Zujáj bears, however, the meaning of clove-nails (the ripe bud of the clove-shrub) and may possibly apply to one of the manifold "Alfáz Adwiyah" (names of drugs). Here, however, pounded glass would be all sufficient to blind a horse : it is much used in the East especially for dogs affected by intestinal vermicules.

heart free from the uncertainty¹ of cark and care, humbling himself to Allah the Most High and saying, "O Lord, in Thy knowledge is that which dispenseth with asking and craving!" Now when the morning morrowed and the sun shone, the Wazir came to the stable and, loosing the bandage from the horse's eyes considered them and found them finer than before, by the ordinance of the King who openeth evermore. So he said to Nur al-Din, "O Moslem, never in the world saw I the like of thee for the excellence of thy knowledge. By the virtue of the Messiah and the Faith which is no liar, thou makest me with wonder to admire, for all the farriers of our land have failed to heal this horse!" Then he went up to Nur al-Din and, doing off his shackles with his own hand, clad him in a costly dress and made him his Master of the Horse; and he appointed him stipends and allowances and lodged him in a storey over the stables. So Nur al-Din abode awhile, eating and drinking and making merry and bidding and forbidding the grooms who tended the horses; and whoso neglected or failed to fodder those tied up in the stable wherein was his service, he would throw down and beat with grievous beating and lay him by the legs in bilboes of iron. Furthermore, he used every day to descend and visit the stallions and rub them down with his own hand, by reason of that which he knew of their value in the Wazir's eyes and his love for them; wherefore the Minister rejoiced in him with joy exceeding and his breast broadened and he was right glad, unknowing what was to be the issue of his case. Now in the new palace, which the one-eyed Wazir had builded for the Princess Miriam, was a lattice-window overlooking his old house and the flat wherein Nur al-Din lodged. The Wazir had a daughter, a virgin of extreme loveliness, as she were a fleeing gazelle or a bending branchlet, and it chanced that she sat one day at the lattice aforesaid and behold, she heard Nur al-Din singing and solacing himself under his sorrows by improvising these verses:—

O my Censor who wakest a-morn to see * The joys of life and its jubilee!
Had the fangs of Destiny bitten thee * In such bitter case thou hadst pled this
plea:—

Ah me, for Love and his case, ah me:
My heart is burnt by the fires I dree!

But from Fate's despight thou art safe this day:— * From her falsest fay and her
crying "Nay!"—

Yet blame him not whom his woes waylay * Who distraught shall say in his
agony,

Ah me, for Love and his case, ah me:
My heart is burnt by the fires I dree!

¹ Alluding to the Arab saying "The two rests" (Al-Ráhatáni) "certainty of success or failure," as opposed to "Wiswás" when the mind fluctuates in doubt.

Excuse such lovers in flight abhorr'd * Nor to Love's distresses thine aid
afford :
Lest thyself be bound by same binding cord * And drink of Love's bitterest
injury.

Ah me, for Love and his case, ah me :

My heart is burnt by the fires I dree !

In His service I wont as the days went by * With freest heart through the nights
to lie ;

Nor tasted wake, nor of Love reckt I * Ere my heart to subjection summoned
he :

Ah me, for Love and his case, ah me :

My heart is burnt by the fires I dree !

None weet of Love and his humbling wrong * Save those he sickened so sore,
so long,

Who have lost their wits 'mid the lover-throng * Draining bitterest cup by his
hard decree :

Ah me, for Love and his case, ah me :

My heart is burnt by the fires I dree !

How oft in Night's gloom he cause wake to rue * Lover's eyne, and from eyelids
their sleep withdrew ;

Till tears to the railing of torrents grew, * Overflowing cheeks unconfined and
free :

Ah me, for Love and his case, ah me :

My heart is burnt by the fires I dree !

How many a man he has joyed to steep * In pain, and for pine hath he plundered
sleep,—

Made don garb of mourning the deepest deep * And even his dreaming forced to
flee :

Ah me, for Love and his case, ah me :

My heart is burnt by the fires I dree !

How oft sufferance fails me ! How bones are wasted * And down my cheeks
torrent tear-drops hasted :

And embittered She all the food I tasted * However sweet it was wont to be :

Ah me, for Love and his case, ah me :

My heart is burnt by the fires I dree !

Most hapless of men who like me must love, * And must watch when Night
droops her wing from above,

Who, swimming the main where affection drove * Must sigh and sink in that
gloomy sea :

Ah me, for Love and his case, ah me :

My heart is burnt by the fires I dree !

Who is he to whom Love e'er stinted spite * And who scaped his springes and
easy sleight ?

Who free from Love lived in life's delight ? * Where is he can boast of such
liberty ?

Ah me, for Love and his case, ah me :

My heart is burnt by the fires I dree !

Deign, Lord, such suffering wight maintain * Thou best Protector, protect him
deign !

Establish him and his life assain * And defend him from all calamity :

Ah me, for Love and his case, ah me :

My heart is burnt by the fires I dree !

And when Nur al-Din ended his say and ceased to sing his rhyming lay, the Wazir's daughter said to herself, "By the virtue of the Messiah and the faith which is no liar, verily this Moslem is a handsome youth! But doubtless he is a lover separated from his mistress. Would Heaven I wot an the beloved of this fair one is fair like unto him, and if she pine for him as he for her! Should she be seemly as he is, it behoveth him to pour forth tears and make moan of passion: but an she be other than fair, his days are wasted in vain regrets and he is denied the taste of delights."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Eighty-eighth Night,

She continued, It hath reached me, O auspicious King, that the Wazir's daughter said to herself, "If his beloved be fair as he, it behoveth him to pour forth tears; and, if other than fair, his heart is wasted in vain regrets!" Now Miriam the Girdle-girl, the Minister's consort, had removed to the new palace the day before, and the Wazir's daughter knew that she was straitened of breast; so she was minded to seek her and talk with her and tell her the tidings of the young man, and the rhymes and verses she had heard him recite; but before she could carry out her design the Princess sent for her to cheer her with her converse. So she went to her and found her heavy at heart and her tears hurrying down her cheeks; and whilst she was weeping with sore weeping she recited these couplets:—

My life is gone but love-longings remain * And my breast is straitened with
pine and pain:

And my heart for parting to melt is fain * Yet hoping that union will come
again,

And join us in one who now are twain.

Stint your blame to him who in heart's your thrall * With the wasted frame
which his sorrows gall,

Nor with aim of arrow his heart appal * For parted lover is saddest of all,

And Love's cup of bitters is sweet to drain!

Quoth the Wazir's daughter to her, "What aileth thee, O Princess, to be thus straitened in breast and sorrowful of thought?" Whereupon Miriam recalled the greatness of the delights that were past and recited these two couplets:—

I will bear in pain estrangement of friend * And on cheeks rail tears that like
torrents wend:

Haply Allah will solace my sorrow, for He * 'Neath the ribs of unease maketh ease at end.

Said the Wazir's daughter, "O Princess, let not thy breast be straitened, but come with me straightway to the lattice ; for there is with us in the stable¹ a comely young man, slender of shape and sweet of speech, and meseemeth he is a parted lover." Miriam asked, "And by what sign knowest thou that he is a parted lover?" and she answered, "O Queen, I know it by his improvising odes and verses all watches of the night and tides of the day." Quoth the Princess in herself, "If what the Wazir's daughter says be true, these are assuredly the traits of the baffled, the wretched Ali Nur al-Din. Would I knew if indeed he be the youth of whom she speaketh?" At this thought, love-longing and distraction of passion redoubled on her, and she rose at once and walking with the maiden to the lattice, looked down upon the stables, where she saw her love and lord Nur al-Din and, fixing her eyes steadfastly upon him, knew him with the bestest knowledge of love, albeit he was sick of the greatness of his affection for her and of the fire of passion, and the anguish of separation and yearning and distraction. Sore upon him was emaciation and he was improvising and saying :—

My heart is a thrall ; my tears ne'er abate * And their rains the railing of clouds amate ;

'Twixt my weeping and watching and wanting love ; * And whining and pining for dearest mate.

Ah my burning fire, my desire, my lowe ! * For the plagues that torture my heart are eight.

And five upon five are in suite of them ; * So stand and listen to all I state :

Mem'ry, madding thoughts, moaning languishment, * Stress of longing love, plight disconsolate ;

In travail, affliction and strangerhood, * And annoy and joy when on her I wait.

Fail me patience and stay for engrossing care * And sorrows my suffering soul regrade.

On my heart the possession of passion grows * O who ask of what fire in my heart's create,

Why my tears in bosom should kindle flame, * Burning heart with ardours insatiate,

Know I'm drowned in Deluge² of tears and my soul * From Lazá-lowe fares to Háwiyah-goal.³

When the Princess Miriam beheld Nur al-Din and heard his

¹ She falls in love with the groom, thus anticipating the noble self-devotion of Miss Aurora Floyd.

² Arab. "Túfán": here it means the "Deluge of Noah."

³ Two of the Hells.

loquence and verse and speech, she made certain that it was indeed her lord Nur al-Din ; but she concealed her case from the Wazir's daughter and said to her, "By the virtue of the Messiah and the Faith which is no liar, I thought not thou knewest of my sadness !" Then she arose forthright and withdrawing from the window, returned to her own place, whilst the Wazir's daughter went to her own occupations. The Princess awaited patiently awhile, then returned to the window and sat there, gazing upon her beloved Nur al-Din and delighting her eyes with his beauty and inner and outer grace. And indeed she saw that he was like unto moon at full on fourteenth night ; but he was ever sighing with tears never drying, for that he recalled whatso he had been abying. So he recited these couplets :—

I hope for union with my love which I may ne'er obtain * At all, but bitterness
of life is all the gain I gain :
My tears are likest to the main for ebb and flow of tide ; * But when I meet the
blamer-wight to staunch my tears I'm fain.
Woe to the wretch who garred us part by spelling of his spells ;¹ * Could I but
hend his tongue in hand I'd cut his tongue in twain :
Yet will I never blame the Days for whatso deed they did * Mingling with
merest, purest gall the cup they made me drain !
To whom shall I address myself ; and whom but you shall seek * A heart left
hostage in your Court, by you a captive ta'en ?
Who shall avenge my wrongs on you,² tyrant despotical * Whose tyranny but
grows the more the more I dare complain ?
I made him regnant of my soul that he the reign assain * But me he wasted,
wasting too the soul I gave to reign.
Ho thou, the Fawn, whom I so lief erst gathered to my breast * Enow of sever-
ance tasted I to own its might and main ;
Thou'rt he whose favours joined in one all beauties known to man, * Yet I thereon
have wasted all my Patience' fair domain.
I entertained him in my heart whereto he brought unrest * But I am satisfied
that I such guest could entertain !
My tears for ever flow and flood, likest the surging sea, * And would I wot the
track to take that I thereto attain.
Yet sore I fear that I shall die in depths of my chagrin * And must despair for
evermore to win the wish I'd win.

When Miriam heard the verses of Nur al-Din, the loving-hearted, the parted, they kindled in her bosom a fire of love, and, whilst her eyes ran over with tears, she recited these two couplets :—

¹ Lit. "Out upon a prayer who imprecated our parting !"

² The use of masculine for feminine has frequently been noted. I have rarely changed the gender or the number, the plural being often employed for the singular. Such change may avoid "mystification and confusion," but this is the very purpose of the substitution, which must be preserved if "local colour" is to be respected.

I longed for him I love ; but, when we met, * I was amazed, nor tongue nor eyes I found.

I had got ready volumes of reproach ; * But, when we met, could syllable no sound.

When Nur al-Din heard the voice of Princess Miriam he knew it and wept bitter tears, saying, "By Allah, this is the chanting of the Lady Miriam."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Eighty-ninth Night,

She pursued, It hath reached me, O auspicious King, that when Nur al-Din heard the voice singing these verses he said in himself, "Verily this be the Lady Miriam chanting without hesitation or doubt or suspicion of one from without.¹ Would heaven I knew if my thought be true and if it be indeed she herself or other self!" And regrets redoubled upon him and he bemoaned himself and recited these couplets :—

When my blamer saw me beside my love * Whom I met in a site that lay open wide,

I spake not at meeting a word of reproach * Though oft it comfort sad heart to chide.

Quoth the blamer, "What means this silence that bars * Thy making answer that hits his pride?"

And quoth I, "O thou who as fool dost wake, * To misdoubt of lovers and Love deride,

The sign of lover whose love is true * When he meets his beloved is mum to bide.

When he had made an end of these verses, the Lady Miriam fetched inkcase and paper and wrote thereon :—"After honour due to the Basmalah,² may the peace of Allah be upon thee and His mercy and blessings be ! I would have thee know that thy slave-girl Miriam saluteth thee, who longeth sore for thee ; and this is her message to thee. As soon as this letter shall fall into thy hands, do thou arise without stay or delay and apply thyself to that she would have of thee with all diligence and beware with all wariness of transgressing her commandment and of sleeping. When the first third of the night is past (for that hour is of the most favourable of

¹ Arab. "Wa lá rajma ghaybin : " lit. = without stone-throwing (conjecture) of one latent.

² *i.e.* saying Bismillah, etc.

times) apply thee only to saddling the two steeds and fare forth with them both to the Sultan's Porte.¹ If any ask thee whither thou wend, answer, I am going to exercise the horses, and none will hinder thee; for the folk of this city trust to the locking of the gates." Then she folded the letter in a silken kerchief and threw it out of the latticed window to Nur al-Din, who took it and reading it, knew it for the handwriting of the Lady Miriam and comprehended all its contents. So he kissed the letter and laid it between his eyes; then, calling to mind that which had betided him with her, he poured forth his tears whilst he recited these couplets:—

Came your writ to me in the dead of the night * And Desire for you stirrèd heart
and sprite;
And, remembered joys we in union joyed, * I praise Him who placed us in
parting plight.

As soon as it was dark Nur al-Din busied himself with making ready the horses, and had patience till the first watch of the night was past; when, without a moment delay Nur al-Din, the lover full of teen, saddled them with saddles of the goodliest, and leading them forth of the stable, locked the door after him and repaired with them to the city-gate, where he sat down to await the coming of the Princess. Meanwhile, Miriam returned forthright to her private apartment, where she found the one-eyed Wazir seated, elbow-propt upon a cushion stuffed with ostrich-down; but he was ashamed to address her. When she saw him, she appealed to her Lord in heart, saying, "Allahumma—O my God—preserve me from him!" Then she went up to him and made a show of fondness for him and sat down by his side and coaxed him, saying, "O my lord, what is this aversion thou displayest to me? Is it pride or coquetry on thy part? But the current byword saith:—An the salam-salutation be little in demand, the sitters salute those who stand.² So if, O my lord, thou come not to me neither accost me, I will go to thee and accost thee." Said he, "To thee belong favour and kindness, O Queen of the earth in its length and breadth; and what am I but one of thy slaves and the least of thy servants? Indeed, I was ashamed to intrude upon thine illustrious presence, O unique pearl, and my face is on the earth at thy feet." She rejoined, "Leave this talk and bring us to eat and drink." Accordingly he shouted to

¹ Where he was to await her.

² As a rule, amongst Moslems the rider salutes the man on foot and the latter those who sit. The saying in the text suggests the Christian byword anent Mohammed and the Mountain, which is, I need hardly say, utterly unknown to Mohammedans.

his eunuchs and women an order to serve food, and they set before them a tray containing birds of every kind that walk and fly and in nests increase and multiply, such as sand-grouse and quails and pigeon-poults and lambs and fatted geese and fried poultry and other dishes of all sorts and colours. The Princess put forth her hand to the tray and began to eat and feed the Wazir with her fair finger-tips and kiss him on the mouth. They ate till they had enough and washed their hands, after which the handmaidens removed the table of food and set on the service of wine. So Princess Miriam filled the cup and drank and gave the Wazir to drink and served him with assiduous service, so that he was like to fly for joy and his breast broadened and he was of the gladdest. When she saw that the wine had gotten the better of his senses, she thrust her hand into her bosom and brought out a pastile of virgin Cretan-Bhang, which she had provided against such an hour, and whereof if an elephant smelt a dirham's weight, he would sleep from year to year. She distracted his attention and crumbled the drug into the cup: then, filling it up, handed it to the Wazir, who could hardly credit his senses for delight. So he took it and kissing her hand, drank it off, but hardly had it settled in his stomach when he fell head foremost to the ground. Then she rose and filling two great pairs of saddle-bags with what was light of weight and weighty of worth of jewels and jacinths and precious stones, together with somewhat of meat and drink, donned harness of war and armed herself for fight. She also took with her for Nur al-Din what should rejoice him of rich and royal apparel and splendid arms and armour; and, shouldering the bags (for indeed her strength equalled her valiancy), hastened forth from the new palace to join her lover. On this wise fared it with the Lady Miriam; but as regards Nur al-Din,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Ninetieth Night,

She resumed, It hath reached me, O auspicious King, that when the Lady Miriam left the new palace, she went straightways to meet her lover for indeed she was as valiant as she was strong; but Nur al-Din the distracted, the full of teen, sat at the city-gate hending the horses' halters in hand, till Allah (to whom belong Majesty and Might) sent a sleep upon him and he slept—glory be to Him who sleepeth not! Now at that time the Kings of the Islands had spent much treasure in bribing folk to steal the two

steeds or one of them ; and in those days there was a black slave, who had been reared in the islands and was skilled in horse-lifting ; wherefore the Kings of the Franks seduced him with wealth galore to steal one of the stallions and promised him, if he could avail to lift the two, that they would give him a whole island and endue him with a splendid robe of honour. He had long gone about the city of France in disguise, but succeeded not in taking the horses, whilst they were with the King ; but, when he gave them in free gift to the Wazir and the monocular one carried them to his own stable, the blackamoor thief rejoiced with joy exceeding and made sure of success, saying in himself, " By the virtue of the Messiah and the Faith which is no liar, I will certainly steal the twain of them ! " Now he had gone out that very night, intending for the stable, to lift them ; but, as he walked along, behold, he caught sight of Nur al-Din lying asleep, with the halters in his hands. So he went up to the horses and loosing the halters from their heads, was about to mount one of them and drive the other before him, when suddenly up came the Princess Miriam, carrying on her shoulders the couple of saddle-bags. She mistook the black for Nur al-Din and handed him one pair of bags, which he laid on one of the stallions : after which she gave him the other and he set it on the second steed, without word said to discover that it was not her lover. Then they mounted and rode out of the gate¹ in silence till presently she asked, " O my lord Nur al-Din, what aileth thee to be silent ? " Whereupon the black turned to her and cried angrily, " What sayst thou, O damsel ? " When she heard the slave's barbarous accents, she knew that the speech was not of Nur al-Din ; so raising her eyes she looked at him and saw that he was a black chattel, snub-nosed and wide-mouthed, with nostrils like ewers ; whereupon the light in her eyes became night and she asked him, " Who art thou, O Shaykh of the sons of Ham and what among men is thy name ? " He answered, " O daughter of the base, my name is Mas'úd, the lifter of horses when folk slumber and sleep. " She made him no reply, but straightway baring her blade, smote him on the nape and the blade came out gleaming from his throat-tendons, whereupon he fell earthwards, weltering in his blood, and Allah hurried his soul to the Fire and abiding-place dire. Then she took the other horse by the bridle and

¹ The story-teller does not remember that " the city-folk trust to the locking of the gates " (dccccxxxix.) ; and forgets to tell us that the Princess took the keys from the Wazir whom she had hocused. In a carefully corrected Arabic Edition of *The Nights*, a book much wanted, the texts which are now in a mutilated state would be supplied with these details.

retraced her steps in search of Nur al-Din, whom she found lying, asleep and snoring, in the place where she had appointed him to meet her, hending the halters in hand, yet knowing not his fingers from his feet. So she dismounted and gave him a cuff,¹ whereupon he awoke in affright and said to her, "O my lady, praised be Allah for thy safe coming!" Said she, "Rise and back this steed and hold thy tongue!" So he rose and mounted one of the stallions, whilst she bestrode the other, and they went forth the city and rode on awhile in silence. Then said she to him, "Did I not bid thee beware of sleeping? Verily, he prospereth not who sleepeth." He rejoined, "O my lady, I slept not but because of the cooling of my heart by reason of thy promise. But what hath happened, O my lady?" So she told him her adventure with the black, first and last, and he said, "Praised be Allah for safety!" Then they fared on at full speed, committing their affair to the Subtle, the All-wise, and conversing as they went, till they came to the place where the black lay prostrate in the dust, as he were an Ifrit, and Miriam said to Nur al-Din, "Dismount; strip him of his clothes and take his arms." He answered, "By Allah, O my lady, I dare not dismount nor approach him." And indeed he marvelled at the blackamoor's stature, and praised the Princess for her deed, wondering the while at her valour and stout-heartedness. They fared on lustily, and ceased not so doing all that night, and halted not till the day broke with its shine and sheen and the sun shone bright upon plain and height when they came to a wide riverine lea wherein the gazelles were frisking gracefully. Its surface was clothed with green, and on all sides fruit trees of every kind were seen: its slopes for flowers like serpents' bellies showed, and birds sang on boughs aloud and its

¹ Which probably would not be the last administered to him by the Amazonian young person, who after her mate feared to approach the dead blackamoor, must have known him to be cowardly as Cairenes generally are. Moreover, he had no shame in his poltroonery like the recreant Fellah-soldiers, in the wretched Sawákin campaign against the noble Súdáni negroids, who excused their running away by saying, "We are Egyptians," *i.e.* too good men and Moslems to lose our lives as becomes you Franks and dog-Christians. Yet under Mohammed Ali the Great, Fellah-soldiers conquered the "colligated" Arabs (Pilgrimage iii. 48) of Al-Asír (Ophir) at Bissel and in Wahhabi-land, and put the Turks to flight at the battle of Nazíb, and the late General Jochmus personally assured me that he saved his command, the Ottoman cavalry in Syria, by always manœuvring to refuse a pitched battle. But Mohammed Ali knew his men. He never failed to shoot a runaway, and all his officers, even the lieutenants, were Turks or Albanians. Sa'id Pasha was the first to appoint Fellah-officers, and under their command the Egyptian soldier, one of the best in the East, at once became the very worst. We have at last found the right way to make them fight, by officering them with Englishmen, but we must not neglect the shooting process whenever they dare to turn tail.

rills in manifold runnels flowed. And indeed it was as saith the poet and saith well, and accomplisheth the hearer's desire :—

Rosy-red Wady hot with summer-glow, * Where twofold tale of common growth was piled !

In copse we halted wherein bent to us * Branches, as bendeth nurse o'er weanling-child.

And pure cold water quenching thirst we sipped : * To cup-mate sweeter than old wine and mild :

From every side it shut out sheen of sun * Screen-like, but wooed the breeze to cool the wild :

And pebbles, sweet as maidens deckt and dight * And soft as threaded pearls, the touch beguiled.

And as saith another :—

And when birdies o'er warble its lakelet, it gars * Longing¹ lover to seek it where morning glows :

For likest to Paradise lie its banks * With shade and fruitage and fount that flows.

Presently Princess Miriam and Nur al-Din alighted to rest in this Wady—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Ninety-first Night,

She said, It hath reached me, O auspicious King, that when Princess Miriam and Nur al-Din alighted in that valley, they ate of its fruits and drank of its streams, after turning the stallions loose to pasture ; then they sat talking and recalling their past and all that had befallen them, and complaining one to other of the pangs of parting and of the hardships suffered for estrangement and love-longing. As they were thus engaged, behold, there arose in the distance a dust-cloud which spread till it walled the wold, and they heard the neighing of horses and clank of arms and armour. Now the reason of this was, that after the Princess had been bestowed in wedlock upon the Wazir who had gone to her that night, the King went forth at daybreak, to give the couple good morrow, taking with him, after the custom of Kings with their daughters, a gift of silken stuffs and scattering gold and silver among the eunuchs and tire-women, that they might snatch at and scramble for it. And he fared on,

¹ "Al-Walhán" (as it should be printed in previous places, instead of "Al-Walahán") is certainly not a P. N. in this place.

escorted by one of his pages ; but when he came to the new palace, he found the Wazir prostrate on the carpet, knowing not his head from his heels ; so he searched the place right and left for his daughter, but found her not ; whereat he was troubled sore with concern galore and his wits forlore. Then he bade bring hot water and virgin vinegar and frankincense,¹ and mingling them together, blew the mixture into the Wazir's nostrils and shook him, whereupon he cast the Bhang forth of his stomach, as it were a bit of cheese. He repeated the process and when the Minister came to himself, the King questioned him of his case and that of his daughter. He replied, "O mighty King, I have no knowledge of her save that she poured me out a cup of wine with her own hand : and from that tide to this I have no recollection of aught nor know I what is come of her." As soon as the King heard this, the light in his eyes became night, and he drew his scymitar and smote the Wazir on the head, that the steel came out gleaming from between his grinder teeth. Then, without an instant delay, he called the grooms and syces and demanded of them the two stallions ; but they said, "O King, the two steeds were lost in the night, and together with them our chief, the Master of Horse ; for, when we awoke in the morning, we found all the doors wide open." Cried the King, "By the faith of me and by all wherein my belief is stablished on certainty, none but my daughter hath taken the steeds, she and the Moslem captive which used to tend the Church and which took her aforetime ! Indeed I knew him right well, and none delivered him from my hand save this one-eyed Wazir ; but now he is requited his deed." Then the King called his three sons, who were three doughty champions, each of whom could withstand a thousand horse in the field of strife and the stead where cut and thrust are rife ; and bade them mount. So they took horse forthwith, and the King and the flower of his knights and nobles and officers mounted with them and followed on the trail of the fugitives till Miriam saw them, when she backed her charger and baldrick'd her blade and took her arms. Then she said to Nur al-Din, "How is it with thee and how is thy heart for fight and strife and fray ?" Said he, "Verily, my steadfastness in battle-van is as the steadfastness of the stake in bran."² And he improvised and said :—

¹ Arab. "Kundur," Pers. and Arab. manna, mastich, frankincense, the latter being here meant.

² So in the Caroline romance *Emma* takes the lead, and hides her lover under her cloak during their flight to the place where they intended to lie concealed. In both cases the women are the men.

O Miriam, thy chiding I pray, forego ; * Nor drive me to death or injurious blow :

How e'er can I hope to bear fray and fight * Who quake at the croak of corby-crow ?

This is rightful rede, and none other shows * Righteous as this is in my sight, I trow.

Now when Miriam heard his speech and the verse he made, she laughed and smilingly said, "O my lord Nur al-Din, abide in thy place and I will keep thee from their ill grace, though they be as the sea-sands in number. But mount and ride in rear of me, and if we be defeated and put to flight, beware of falling, for none can overtake thy steed." So saying, she turned her lance-head towards foe in plain, and gave her horse the rein, whereupon he darted off under her, like the stormy gale or like waters that from straitness of pipes outrail. Now Miriam was the doughtiest of the folk of her time and the unique pearl of her age and tide ; for her father had taught her, whilst she was yet little, on steeds to ride and dive deep during the darkness of the night into the battle tide. When the King saw her charging down upon them, he knew her but too well, and turning to his eldest son, said, "O Bartaút,¹ thou who art surnamed Ras al-Killaut,² this is assuredly thy sister Miriam who chargeth upon us, and she seeketh to wage war and fight fray with us. So go thou out to give her battle : and I enjoin thee by the Messiah and the Faith which is no liar, an thou get the better of her, kill her not till thou have propounded to her the Nazarene faith. An she return to her old creed, bring her to me prisoner ; but an she refuse, do her die by the foulest death and make of her the vilest of examples, as well as the accursed which is with her." Quoth Bartaut, "Hearkening and obedience ;" and, rushing out forthright to meet his sister, said to her, "O Miriam, doth not what hath already befallen us on thine account suffice thee, but thou must leave the faith of thy forefathers and follow after the faith of the Vagrants in the lands, that is to say, the faith of Al-Islam ? By the virtue of the Messiah and the Faith which is no liar, except thou return to the creed of the Kings thy forbears and walk therein after the goodliest fashion, I will put thee to an ill death and make of thee the most shameful of ensamples !" But Miriam laughed at his speech and replied, "Well-away ! Far be it that the past should present stay or that he who is dead should again see day ! I will make thee drink the sourest of regrets ! By Allah, I will not turn back upon the faith of Mohammed

¹ Or "Bartút," in which we recognise the German Berthold.

² *i.e.* Head of Killaut, which makes, from the Muhít, "the name of a son of the sons of the Jinn and the Satans."

son of Abdullah, who made salvation general ; for his is the True Faith ; nor will I leave the Right Road though I drain the cup of ruin ! ”——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Ninety-second Night,

She continued, It hath reached me, O auspicious King, that Miriam exclaimed to her brother, “ Well-away ! Heaven forfend that I turn back from the faith of Mohammed Abdullah-son who made salvation general ; for his is the Right Road nor will I leave it although I drain the cup of ruin.” When the accursed Bartaut heard this, the light in his eyes became night, the matter was great and grievous to him and between them there befel a sore fight. The twain swayed to and fro battling throughout the length and breadth of the valley manfully enduring the stress of combat singular, whilst all eyes upon them were fixed in admiring surprise : after which they wheeled about and foined and feinted for a long bout and as often as Bartaut opened on his sister Miriam a gate of war,¹ she closed it to and put it to naught, of the goodliness of her skill and her art in the use of arms and her cunning of cavalrice. Nor ceased they so doing till the dust overhung their heads vault-wise and they were hidden from men’s eyes ; and she ceased not to baffle Bartaut and stop the way upon him, till he was weary and his courage wavered and his resolution was worsted and his strength weakened ; whereupon she smote him on the nape, and the sword came out gleaming from his throat tendons and Allah hurried his soul to the Fire and the abiding-place which is dire. Then Miriam wheeled about in the battle-plain and the stead where cut and thrust are fain ; and championed it and offered battle, crying out and saying, “ Who is for fighting ? Who is for jousting ? Let come forth to me to-day no weakling or nidering ; ay, let none come forth to me but the champions who the enemies of the Faith represent, that I may give them to drink the cup of ignominious punishment. O worshippers of idols, O miscreants, O rebellious folk, this day verily shall the faces of the people of the True Faith be whitened and theirs who deny the Compassionate be blackened ! ” Now when the King saw his eldest son slain, he smote his face and rent his dress and cried out to his second son, saying, “ O Bartús, thou who art surnamed Khara al-Sús, go forth, O my son, in haste and do battle with thy

¹ *i.e.* attacked her after a new fashion.

sister Miriam ; avenge me the death of thy brother Bartaut and bring her to me a prisoner, abject and humiliated !” He answered “ Harkening and obedience, O my sire,” and charging down drave at his sister, who met him in mid-career, and they fought, he and she, a sore fight, yet sorer than the first. Bartus right soon found himself unable to cope with her might and would have sought safety in flight, but of the greatness of her prowess could not avail unto this sleight ; for, as often as he turned to flee, she drave after him and still clave to him and pressed him hard, till presently she smote him with the sword in his throat, that it issued gleaming from his nape, and sent him after his brother. Then she wheeled about in the mid-field and plain where cut and thrust are dealed, crying out and saying, “ Where be the Knights ? Where be the Braves ? Where is the one-eyed Wazir, the lameter, of the crooked faith the worthy believer ? ” Thereupon the King her father cried out with heart in bleeding guise and tear-ulcerated eyes, saying, “ She hath slain my second son, by the virtue of the Messiah and the Faith which is no liar ! ” And he called aloud to his youngest son, saying, “ O Fasyán, surnamed Salh al-Subyán, go forth, O my son, to do battle with thy sister and take of her the blood-wreak for thy brothers and fall on her, come what may and whether thou gain or thou lose the day ;¹ and if thou conquer her, slay her with foulest slaughter ! ” So he drave out to Miriam, who ran at him with the best of her skill and charged him with the goodness of her cleverness and her courage and her cunning in fence and horsemanship, crying to him, “ O accursed, O enemy of Allah and the Moslems, I will assuredly send thee after thy brothers and woeful is the abiding place of the Miscreants ! ” So saying, she unsheathed her sword and smote him and cut off his head and arms and sent him after his brothers and Allah hurried his soul to the Fire and the abiding-place dire. Now when the Knights and the riders who rode with her sire saw his three sons slain, who were the doughtiest of the folk of their day, there fell on their hearts terror of the Princess Miriam ; awe of her overpowered them ; they bowed their heads earthwards and they made sure of ruin and confusion, disgrace and destruction. So with the flames of hate blazing in heart they turned their backs forthright and addressed themselves to flight. When the King saw his sons slain and on his flying troops cast sight, there fell on him bewilderment and affright, whilst his heart also was a-fire for despight. Then quoth he to himself, “ In

¹ Arab. “ Ammá laka au ’alayk,” lit. = either to thee (be the gain) or upon thee (be the loss). This truly Arabic idiom is varied in many ways.

very sooth Princess Miriam hath belittled us ; and if I venture myself and go out against her alone, haply she will gar me succumb and slay me without ruth, even as she slew her brothers, and make of me the foulest of examples, for she hath no longer any desire for us nor have we of her return any hope. Wherefore it were the better rede that I guard mine honour and return to my capital." So he gave reins to his charger and rode back to his city. But when he found himself in his palace, fire was loosed in his heart for rage and chagrin at the death of his three gallant sons and the defeat of his troops and the disgrace to his honour ; nor did he abide half an hour ere he summoned his Grandees and Officers of state and complained to them of that his daughter Miriam had done with him of the slaughter of her brothers and all he suffered therefrom of passion and chagrin, and sought advice of them. They counselled him to write to the Vicar of Allah on His earth, the Commander of the Faithful, Harun al-Rashid, and acquaint him with his circumstance. So he wrote a letter to the Caliph, containing, after the usual salutations, the following words :—" We have a daughter, Miriam the Girdle-girl hight, who hath been lured from us by a Moslem captive, named Nur al-Din Ali, son of the merchant Taj al-Din of Cairo, and he hath taken her by night and went forth with her to his own country ; wherefore I beg of the favour of our lord the Commander of the Faithful that he write to all the lands of the Moslems to seize her and send her back to us by a trusty messenger.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Ninety-third Night,

She pursued, it hath reached me, O auspicious King, that the King of France wrote to the Caliph and Prince of True Believers, Harun al-Rashid, a writ humbling himself by asking for his daughter Miriam and begging of his favour that he write to all the Moslems, enjoining her seizure and sending back to him by a trusty messenger of the servants of his Highness the Commander of the Faithful ; adding, " And in requital of your help and aidance in this matter we will appoint to you half of the city of Rome the Great, that thou mayst build therein mosques for the Moslems, and the tribute thereof shall be forwarded to you." And after writing this writ, by rede of his Grandees and Lords of the land, he folded the scroll and calling his Wazir, whom he had appointed in the stead of the monocular Minister ; bade him seal it with the seal of the kingdom, and the Officers of state

also set hands and seals thereto ; after which the King bade the Wazir bear the letter to Baghdad,¹ the Palace of Peace, and hand it into the Caliph's own hand, saying, " An thou bring her back, thou shalt have of me the fiefs of two Emirs and I will bestow on thee a robe of honour with two-fold fringes of gold." The Wazir set out with the letter and fared on over hill and dale, till he came to the city of Baghdad, where he abode three days ; and as soon as he was rested from the way, he sought the Palace of the Commander of the Faithful and when guided thereto he entered it and craved audience. The Caliph bade admit him ; so he went in and kissing ground before him, handed to him the letter of the King of France, together with rich gifts and rare presents beseeming the Commander of the Faithful. When the Caliph read the writ and apprehended its significance, he commanded his Wazir to write, without stay or delay, despatches to all the lands of the Moslems, setting out the name and favour of Princess Miriam and of Nur al-Din, relating how they had eloped and bidding all who found them lay hands on them and send them to the Commander of the Faithful, and warning the lieges on no wise in that matter to use delay or indifference. So the Wazir wrote the letters and sealing them, despatched them by couriers to the different Governors, who hastened to obey the Caliph's commandment and addressed themselves to make search in all the lands for persons of such name and favour. On this wise it fared with the Governors and their subjects ; but as regards Nur al-Din and Miriam the Girdle-girl, they fared on without delay after defeating the King of France and his force and the Protector protected them, till they came to the land of Syria and entered Damascus-city. Now the couriers of the Caliph had foregone them thither by a day and the Emir of Damascus knew that he was commanded to arrest the twain as soon as found, that he might send them to the Caliph. Accordingly, when they entered the city, the secret police² accosted them, and asked them their names. They told them the truth and acquainted them with their adventure and all that had betided them ; whereupon they knew them for those of whom they were in search and, seizing them, carried them before the Governor of the city. He despatched them to Baghdad the capital under escort of his officers who, when they came thither, craved audience of the Caliph which he

¹ In addition to what was noted before, I may observe that in the "Masnavi," the "Baghdad of Nulliquity" is opposed to the Ubiquity of the world. The popular derivation is Bagh (the idol-god, the slav "Bog") and dád a gift, he gave (Persian). It is also called Al-Zaurá=a bow, from the bend of the Tigris where it was built.

² Arab. "Jawásís," plur. of Jásús, lit. the spies.

graciously granted; so they came into the presence; and, kissing ground before him, said, "O Commander of the Faithful, this is Miriam the Girdle-girl, daughter of the King of France, and this is the captive Nur al-Din, son of the merchant Taj al-Din of Cairo, who lured her from her sire and stealing her from his kingdom and country fled with her to Damascus, where he found the twain as they entered the city, and questioned them. They told us the truth of their case: so we laid hands on them and brought them before thee." The Caliph looked at Miriam and saw that she was slender and shapely of form and stature, the handsomest of the folk of her tide and the unique pearl of her age and her time; sweet of speech¹ and trusty of tongue, stable of soul and hearty of heart. Thereupon she kissed the ground between his hands and wished him permanence of glory and prosperity and surcease of evil and enmity. He admired the beauty of her figure and the music of her voice and the readiness of her replies, and said to her, "Art thou Miriam the Girdle-girl, daughter of the King of France?" Answered she, "Yes, O Prince of True Believers and Priest of those who the Unity of Allah receive and Defender of the Faith and cousin of the Primate of the Apostles!" Then the Caliph turned to Nur al-Din Ali and seeing him to be a shapely youth, as he were the shining full moon on fourteenth night, said to him, "And thou, art thou Ali Nur al-Din, son of the merchant Taj al-Din of Cairo?" Said he, "Yes, O Commander of the Faithful and stay of those who for righteousness are care-full!" The Caliph asked, "How cometh it that thou hast taken this damsel and fled forth with her of her father's kingdom?" So Nur al-Din proceeded to relate to the Commander of the Faithful all his past, first and last; whereat the Caliph was astonished with extreme astonishment and diverted and exclaimed, "How manifold are the sufferings that men suffer!"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Ninety-fourth Night,

She resumed, It hath reached me, O auspicious King, that when the Caliph Harun al-Rashid asked Nur al-Din of his adventure and was told of all that had passed, first and last, he was astonished with

¹ The Caliph could not "see" her "sweetness of speech"; so we must understand that he addressed her and found out that she was fluent of tongue. But this idiomatic use of the word "see" is also found in the languages of Southern Europe: so Camoens (*Lus.* I. ii.), "Ouvi, * * * vereis," lit. = "hark, * * * you shall see" which sounds Hibernian.

extreme astonishment and exclaimed, "How manifold are the sufferings that men suffer!" Then he turned to the Princess and said to her, "Know, O Miriam, that thy father, the King of France, hath written to me anent thee. What sayst thou?" She replied, "O Vicar of Allah on His earth and Executor of the precepts of His prophet and commands to man's unworth,¹ may He vouchsafe thee eternal prosperity and ward thee from evil and enmity! Thou art Viceregent of Allah in His earth and I have entered thy Faith, for that it is the creed which Truth and Righteousness inspire; and I have left the religion of the Miscreants who make the Messiah a liar,² and I am become a True Believer in Allah the Bountiful and in the revelation of His compassionate Apostle. I worship Allah (extolled and exalted be He!) and acknowledge Him to be the One God and prostrate myself humbly before Him and glorify Him; and I say before the Caliph:—Verily, I testify that there is no god but *the* God and I testify that Mohammed is the Messenger of God, whom He sent with the Guidance and the True Faith, that He might make it victorious over every other religion, albeit they who assign partners to God be averse from it.³ Is it therefore in thy competence, O Commander of the Faithful, to comply with the letter of the King of the heretics and send me back to the land of schismatics who deny The Faith and give partners to the All-wise King, who magnify the Cross and bow down before idols and believe in the divinity of Jesus, for all he was only a creature? An thou deal with me thus, O Viceregent of Allah, I will lay hold upon thy skirts on the Day of Muster before the Lord and make my complaint of thee to thy cousin the Apostle of Allah (whom God assain and preserve!) on the Day when wealth availeth not neither children save one come unto Allah whole-hearted⁴!" Answered the Caliph, "O Miriam, Allah forbend that I should do this ever! How can I send back a Moslemah believer in the one God and in His Apostle, to do which Allah hath forbidden and eke His Messenger hath forbidden?" Quoth she, "I testify that there is no God but *the* God and that Mohammed is the Apostle of God!" Rejoined the Caliph, "O Miriam, Allah bless and direct thee in the way of

¹ Here "Farz" (Koranic obligation which it is mortal sin to gainsay) follows, whereas it should precede "Sunnat" (sayings and doings of the Apostle) simply because "Farz" jingles with "Arz" (earth).

² Moslems, like modern Agnostics, hold that Jesus of Nazareth would be greatly scandalized by the claims advanced for him by his followers.

³ Koran ix. 33: see also v. 85. In the passage above quoted Mr. Rodwell makes the second "He" refer to the deity.

⁴ Koran xxxi. 88, 89. For a very indifferent version (and abridgment) of this speech, see Saturday Review, July 9, 1881.

righteousness ! Since thou art a Moslemah and a believer in Allah the One, I owe thee a duty of obligation, and it is that I should never transgress against thee nor forsake thee, though be lavished unto me on thine account the world full of gold and gems. So be of good cheer and eyes clear of tear ; and be thy breast broadened and thy case naught save easy. Art thou willing that this youth Ali of Cairo be to thee man and thou to him wife ? ” Replied Miriam, “ O Prince of True Believers, how should I be other than willing to take him to husband, seeing that he bought me with his money and hath entreated me with the utmost kindness and, for crown of his good offices, he hath ventured his life for my sake many times ? ” So the Caliph summoned the Kazi and the witnesses and married her to him assigning her a dowry and causing the Grandees of his realm be present and the marriage day was a notable. Then he turned to the Wazir of the French King, who was present, and said to him, “ Hast thou heard her words ? How can I her send back to her father the Infidel, seeing that she is a Moslemah and a believer in the Unity ? ” Belike he will evil entreat her and deal harshly with her, more by token that she hath slain his sons, and I shall bear blame for her on Resurrection-day. And indeed quoth the Almighty, ‘ Allah will by no means make a way for the Infidels over the True Believers.’¹ So return to thy King and say to him :— Turn from this thing and hope not to come at thy desire thereof.” Now this Wazir was a zany : so he said to the Caliph, “ O Commander of the Faithful, by the virtue of the Faith which is no liar, were Miriam forty times a Moslemah and forty times thereto, I may not depart from thee without that same Miriam ! And if thou send her not back with me of free will, I will hie me to her sire and cause him despatch thee an host, wherewith I will come upon you from the landward and the seaward ; and the van thereof shall be at your capital city whilst the rear is yet on the Euphrates,² and they shall lay waste thy realms.” When the Caliph heard these words from the accursed Wazir of the King of France, the light in his face became night and he was wroth at his speech with exceeding

¹ Koran iv. 140.

² Arab. “Furát” from the Arab. “Faruta” = being sweet, as applied to water. Al-Furátáni = the two sweet (rivers), are the Tigris and Euphrates. The Greeks, who in etymology were satisfied with Greek, derived the latter from *εὐφραίνειν* (lætificare, to gladden, for which see Pliny and Strabo, although both are correct in explaining “Tigris”) and Selden remarks hereon, “Talibus nugis nugantur Græculi.” But not only the “Græculi ;” *e.g.* Parkhurst’s good old derivations from the Heb. “Farah” of fero, fructus, Freya (the Goddess), frayer (to spawn), friand, fry (of fish), etc., etc.

wrath and said to him, "O damned one, O dog of the Nazarenes, art thou come to such power that thou durst assail me with the King of the Franks?" Then quoth he to his guards, "Take this accursed and do him die;" and he repeated this couplet¹ :—

This be his recompense who will • Oppose and thwart his better's will.

Then he commanded to cut off the Wazir's head and burn his body; but Princess Miriam cried, "O Commander of the Faithful soil not thy sword with the blood of this accursed." So saying, she bared her brand and smote him and made his head fly from his body, and he went to the house of ungrace; his abode was Gehenna, and evil is the abiding-place. The Caliph marvelled at the force of her fore-arm and the strength of her mind, and they carried the dead Wazir forth of the pavilion and burnt him. Then the Commander of the Faithful bestowed upon Nur al-Din a splendid robe of honour and assigned to him and her a lodging in his palace. Moreover, he appointed them solde and rations, and commanded to transport to their quarters all they needed of raiment and furniture and vessels of price. They sojourned awhile in Baghdad in all delight of life and solace thereof till Nur al-Din longed for his mother and father. So he submitted the matter to the Caliph and sought his leave to revisit his native land and visit his kinsfolk, and he granted him the permission he sought and calling Miriam, commended them each to other. He also loaded them with costly presents and rarities and bade write letters to the Emirs and Olema and notables of Cairo the God-guarded, commending Nur al-Din and his wife and parents to their care and charging them honour them with the highmost honour. When the news reached Cairo, the merchant Taj al-Din joyed at the return of his son and Nur al-Din's mother likewise rejoiced therein with passing joy. The Emirs and the notables of the city went forth to meet him, in obedience to the Caliph's injunctions, and indeed it was for them a right noteworthy day, wherein foregathered the lover and the beloved and the seeker attained the sought. Moreover, all the Emirs made them bride-feasts, each on his own day, and joyed in them with joy exceeding and vied in doing them honour, one the other succeeding. When Nur al-Din foregathered with his mother and father, and they were gladdened in each other with the utmost gladness and care, and affliction ceased from them, whilst

¹ The great Caliph was a poet; and he spoke verses as did all his contemporaries: his lament over his slave-girl Haylanah (Helen) is quoted by Al-Suyuti, p. 305.

his parents joyed no less in the Princess Miriam and honoured her with the highmost honour. Every day there came to them presents from all the Emirs and great merchants, and they were in new delight and gladness exceeding the gladness of festival. Then they ceased not abiding in solace and pleasance and good cheer and abounding prosperity, eating and drinking with mirth and merriment, till there came to them the Destroyer of delights and Sunderer of societies, Waster of houses and palace-domes and Peopler of the bellies of the tombs. So they were removed from worldly stead and became of the number of the dead ; and glory be to the Living One, who dieth not and in whose hand are the keys of the Seen and the Unseen ! And a tale was also told by the Emir Shujá' al-Dín,¹ Prefect of Cairo, anent

THE MAN OF UPPER EGYPT AND HIS FRANKISH WIFE.

WE lay one night in the house of a man of the Sa'id or Upper Egypt, and he entertained us and entreated us hospitably. Now he was a very old man swart with exceeding swarthinness, and he had little children which were white, of a white dashed with red. So we said to him, "Harkye, Such-an-one, how cometh it that these thy children are white, whilst thou thyself art passing swart ?" And he said, "Their mother was a Frankish woman, whom I took prisoner in the days of Al-Malik al-Násir Saláh al-Dín,² after the battle of Hattín,³ when I was a young man." We asked, "And how gottest thou her ?" and he answered, "I had a rare adventure with her." Quoth we, "Favour us with it ;" and quoth he :—With all my heart ! You must know that I once sowed a crop of flax in these parts and pulled it and scutched it and spent on it five hundred gold pieces ; after which I would have sold it, but could get no more

¹ "The Brave of the Faith."

² *i.e.* Saladin the Great.

³ Usually called the Horns of Hattín (classically Hittín) North of Tiberias where Saladin by good strategy and the folly of the Franks annihilated the Latin kingdom of Jerusalem. For details see the guide-books. In this action (June 23, 1187), after three bishops were slain in defence, the last fragment of the True Cross (or rather the cross verified by Helena) fell into Moslem hands. The Christians begged hard for it, but Saladin, a conscientious believer, refused to return to them even for ransom "the object of their iniquitous superstition." His son, however, being of another turn, would have sold it to the Franks, who then lacked money to purchase. It presently disappeared and I should not be surprised if it were still lying, an unknown and *inutile lignum* in some Cairene mosque.

than this therefor, and the folk said to me, "Carry it to Acre: for there thou wilt haply make good gain by it." Now Acre was then in the hands of the Franks;¹ so I carried my flax thither and sold part of it at six months' credit. One day, as I was selling, behold, there came up a Frankish woman (now 'tis the custom of the women of the Franks to go about the market streets with unveiled faces), to buy flax of me, and I saw of her beauty what dazed my wits. So I sold her somewhat of flax and was easy with her concerning the price; and she took it and went away. Some days after, she returned and bought somewhat more flax of me and I was yet easier with her about the price; and she repeated her visits to me, seeing that I was in love with her. Now she was used to walk in company of an old woman to whom I said, "I am sore enamoured of thy mistress. Canst thou help me?" Quoth she, "I will contrive this for thee; but the secret must not go beyond us three, me, thee and her; and there is no help but that thou be lavish with money to boot." And I answered, saying, "Though my life were the price of her love 'twere no great matter."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Ninety-fifth Night,

She said, It hath reached me, O auspicious King, that the old woman said to the man, "However the secret must not go beyond us three, to wit me, thee and her; and there is no help but thou be lavish of thy money to boot." He replied, "Though my life were the price of her love 'twere no great matter." So it was agreed (continued the man of Upper Egypt) that I should pay her fifty dinars and that she should come to me; whereupon I procured the money and gave it to the old woman. She took it and said, "Make ready a place for her in thy house, and she will come to thee this day." Accordingly I went home and made ready what I could of meat and drink and wax candles and sweetmeats. Now my house overlooked the sea and 'twas the season of summer; so I spread the board on the terrace roof. Presently, the Frank woman came and we ate and drank, and the night fell dark. We sat down under the sky, with the moon shining on us, and fell to watching the shimmering of the stars in the sea: and I said to myself, "Art thou not

¹ 'Akkâ (Acre) was taken by Saladin on July 29, 1187. The Egyptian states that he was at Acre in 1184 or three years before the affair of Hattin (Night dcccxcv.)

ashamed before Allah (to whom belong Might and Majesty !) and thou a stranger, under the heavens and in the presence of the deep waters, to disobey Him by loving a Nazarene woman and merit the torment of Fire ?” Then said I, “O my God, I call Thee to witness that I will speak no word of love to this Christian woman this night, of shamefastness before Thee and fear of Thy vengeance !” So I spoke no word of love to her till the morning and she arose at peep of day full of anger and went away. I walked to my shop and sat there ; and behold, presently she passed, as she were the moon, accompanied by the old woman who was also angry ; whereat my heart sank within me and I said to myself, “Who art thou that thou shouldst not love yonder damsel ? Art thou Sarí al-Sakatí or Bishr Barefoot or Junayd of Baghdad or Fuzayl bin ’Iyáz ?”¹ Then I ran after the crone and coming up with her said to her, “Bring her to me again ;” and said she, “By the virtue of the Messiah, she will not visit thee but for an hundred ducats !” Quoth I, “I will give thee an hundred gold pieces.” So I paid her the money and the damsel came to me a second time ; but no sooner was she with me than I returned to my whilome way of thinking and spoke no word of love to her for the sake of Allah Almighty. Presently she went away and I walked to my shop, and shortly after the old woman came up, in a rage. Quoth I to her, “Bring her to me again ;” and quoth she, “By the virtue of the Messiah, thou shalt never again enjoy her presence with thee, except for five hundred ducats, and thou shalt perish in thy pain !” At this I trembled and resolved to expend the whole price of my flax and therewith ransom my life. But, before I could think, I heard the crier proclaiming and saying, “Ho, all ye Moslems, the truce which was between us and you is expired, and we give all of you Mahometans who are here a week from this time to have done with your business and depart to your own country.” Thus her visits were cut off from me and I betook myself to getting in the price of my flax which men had bought upon credit, and to bartering what remained in my hands for other goods. Then I took with me merchandise and departed from Acre with a soul full of affection and love-longing for the Frankish woman, who had taken my heart and my coin. So I journeyed till I made Damascus, where I sold the stock in trade I had brought from Acre, at the highest price, because of the cutting off of communication by reason of the term of truce

¹ Famous Sufis and ascetics of the second and third centuries, A.H. Al-Sakatí means “the old-clothes man ;” and the names of the others are all recorded in D’Herbelot.

having expired ; and Allah (extolled and exalted be He !) vouchsafed me good gain. Then I fell to trading in captured slave-girls, thinking thus to ease my heart of its pining for the Frankish woman, and in this traffic engaged I abode three years, till there befel between Al-Malik al-Násir and the Franks what befel of the action of Hattin and other encounters, and Allah gave him the victory over them, so that he took all their Kings prisoners and he opened ¹ the coast-² cities by His leave. Now it fortunèd one day after this, that a man came to me and sought of me a slave-girl for Al-Malik al-Nasir. Having a handsome handmaid I showed her to him and he bought her of me for an hundred dinars and gave me ninety thereof leaving ten still due to me, for that there was no more found in the royal treasury that day, because he had expended all his monies in waging war against the Franks. Accordingly they took counsel with him and he said, "Carry him to the treasury ³ where are the captives' lodging and give him his choice among the damsels of the Franks, so he may take one of them for the ten dinars.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Ninety-sixth Night,

She continued, It hath reached me, O auspicious King, that whenas Al-Malik al-Nasir said, "Give him his choice to take one of the girls for the ten dinars that are due to him ;" they brought me to the captives' lodging and showed me all who were therein, and I saw amongst them the Frankish damsel with whom I had fallen in love at Acre and knew her right well. Now she was the wife of one of the cavaliers of the Franks. So I said. 'Give me this one,' and carrying her to my tent, asked her, "Dost thou know me?" She answered, "No ;" and I rejoined, "I am thy friend, the sometime flax-merchant with whom thou hadst to do at Acre and there befel between us what befel. Thou tookest

¹ *i.e.* captured, forced open their gates.

² Arab. "Al-Sáhil," *i.e.* the seaboard of Syria ; properly Phœnicia or the coast-lands of Southern Palestine. So the maritime lowlands of continental Zanzibar are called in the plur. Sawáhil = "the shores," and the people Sawáhilí = shore-men.

³ Arab. "Al-Khizánah" both in Mac. Edit. and Breslau x. 426. Mr. Payne has translated "tents" and says, "Saladin seems to have been encamped without Damascus and the slave-merchant had apparently come out and pitched his tent near the camp for the purposes of his trade." But I can find no notice of tents till a few lines below.

money of me and saidest:—Thou shalt never again see me but for five hundred dinars. And now thou art become my property for ten ducats." Quoth she, "This is a mystery. Thy faith is the True Faith and I testify that there is no god but *the* God and that Mohammed is the Messenger of God!" And she made perfect profession of Al-Islam. Then said I to myself, "By Allah, I will not wed her till I have set her free and acquainted the Kazi." So I betook myself to Ibn Shaddád¹ and told him what had passed and he married me to her; after which the troops departed and we returned to Damascus. But within a few days there came an envoy from the King of the Franks, to seek the captives and the prisoners according to the treaty between the Kings. So Al-Malik al-Nasir restored all the men and women captive, till there remained but the woman who was with me and the Franks said, "The wife of Such-an-one the Knight is not here." Then they asked after her and, making strict search for her, found that she was with me; whereupon they demanded her of me and I went in to her sore concerned and with colour changed; and she said to me, "What aileth thee and what evil assaileth thee?" Quoth I, "A messenger is come from the King to take all the captives, and they demand thee of me." Quoth she, "Have no fear, bring me to the King and I know what to say before and to him." I carried her into the presence of the Sultan Al-Malik al-Nasir, who was seated, with the envoy of the King of the Franks on his right hand, and I said to him, "This is the woman that is with me." Then quoth the King and the envoy to her, "Wilt thou go to thy country or to² thy husband? For Allah hath loosed thy bonds and those of thy fellow captives." Quoth she to the Sultan, "I am become a Moslemah, and about to become a mother, as ye may see, and the Franks shall have no more profit of me." The envoy asked, "Whether is dearer to thee, this Moslem or thy first husband the Knight Such-an-one?" and she answered him even as she had answered the Sultan. Then said the envoy to the Franks with him, "Heard ye her words?" They replied, "Yes." And he said to me, "Take thy wife and depart with her." So I took her and went away; but the envoy sent after me in haste and cried, "Her mother gave me a charge for her, saying, My daughter is a captive and a pauper; and I would have thee carry her this chest. Take it thou and deliver it to her." Accordingly I carried the chest home and gave it to her. She opened it and found

¹ Bahá al-Din ibn Shaddád, then Kázi al-Askar (of the Army) or Judge-Advocate-General under Saladin.

² *i.e.* "abide with" thy second husband, the Egyptian.

in it all her raiment as she had left it and therein I saw the two purses of fifty and an hundred dinars which I had given her, untouched and tied up with my own tying, wherefore I praised Almighty Allah. These are my children by her and she is alive to this day and 'twas she dressed you this food. We marvelled at his story and at that which had befallen him of good fortune, and Allah is All-knowing. But men also tell a tale anent the

RUINED MAN OF BAGHDAD AND HIS SLAVE-GIRL.

THERE was of old time in Baghdad a man of condition, who had inherited from his father abounding affluence. He fell in love with a slave-girl ; so he bought her and she loved him as he loved her ; and he ceased not to spend upon her, till all his money was gone and naught remained thereof ; whereupon he sought a means of getting his livelihood, but availed not to find any. Now this young man had been used, in the days of his affluence, to frequent the assemblies of those who were versed in the art of singing and had thus attained to the utmost excellence therein. Presently he took counsel with one of his intimates, who said to him, "Meseems thou canst find no better profession than to sing, thou and thy slave-girl ; for on this wise thou wilt get money in plenty and wilt eat and drink." But he misliked this, he and the damsel, and she said to him, "I have bethought me of a means of relief for thee." He asked, "What is it ?" and she answered, "Do thou sell me ; thus shall we be delivered of this strait, thou and I, and I shall be in affluence ; for none will buy the like of me save a man of fortune, and with this I will contrive for my return to thee." He carried her to the market and the first who saw her was a Hâshimí¹ of Bassorah, a man of good breeding, fine taste and generosity, who bought her for fifteen hundred dinars. (Quoth the young man, the damsel's owner), When I had received the price, I repented me and wept, I and the damsel ; and I sought to cancel the sale ; but the purchaser would not consent. So I took the gold in a bag, knowing not whither I should wend, now my house was desolate of

¹ A descendant of Hâshim, the Apostle's great-grandfather from whom the Abbasides were directly descended. The Ommiades were less directly akin to Mohammed, being the descendants of Hashim's brother, Abd al-Shams. The Hashimis were famed for liberality: and the quality seems to have been inherited. The first Hâshim got his name from *crumbling* bread into the Sarid or brewis of the Meccan pilgrims during "The Ignorance." He was buried at Ghazzah (Gaza), but his tomb was soon forgotten.

her, and buffeted my face and wept and wailed as I had never done before. Then I entered a mosque and sat shedding tears, till I was stupefied and losing my senses fell asleep, with the bag of money under my head by way of pillow. Presently, ere I could be ware, a man plucked the bag from under my head and ran off with it at speed: whereupon I started up in alarm and affright and would have arisen to run after him; but lo! my feet were bound with a rope and I fell on my face. Then I took to weeping and buffeting myself, saying, "Thou hast parted with thy soul¹ and thy wealth is lost!"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Ninety-seventh Night,

She pursued, It hath reached me, O auspicious King, that the young man continued:—So I said to myself, "Thou hast parted with thy soul and thy wealth is lost!" Then, of the excess of my chagrin, I betook myself to the Tigris and, wrapping my face in my gown, cast myself into the stream. The bystanders saw me and cried, "For sure, this is because of some great trouble that hath betided him." They cast themselves in after me and bringing me ashore, questioned me of my case; so I told them what misadventure had befallen me and they condoled with me. Then an old man of them came to me and said, "Thou hast lost thy money, but why goest thou about to lose thy life and become of the people of the Fire?"² Arise, come with me, that I may see thy lodging." I went with him to my house and he sat with me awhile, till I waxed calmer, and becoming tranquil I thanked him and he went away. When he was gone, I was like to kill myself, but bethought me of the Future and the Fire; so I fared forth my house and fled to one of my friends and told him what had befallen me. He wept for pity of me and gave me fifty dinars, saying, "Take my advice and hie thee from Baghdad forthright and let this provide thee till thy heart be diverted from the love of her and thou forget her. Thy forbears were Secretaries and Scribes and thy handwriting is fine and thy breeding right good: seek out, then, whom thou wilt of the Intendants³ and throw thyself on his bounty; thus haply Allah shall reunite thee with thy slave-girl." I hearkened to his words (and

¹ *i.e.* thy lover.

² *i.e.* of those destined to hell; the especial home of Moslem suicides.

³ Arab. "'Ummál" (plur. of "'Āmil") viceroys or governors of provinces.

indeed my mind was strengthened and I was somewhat comforted) and resolved to betake myself to Wásit,¹ where I had kinsfolk. So I went down to the river-side, where I saw a ship moored and the sailors embarking goods and goodly stuffs. I asked them to take me with them and carry me to Wasit ; but they replied, "We cannot take thee on such wise, for the ship belongeth to a Hashimi." However I tempted them with promise of passage-money and they said, "We cannot embark thee on this fashion ;² but, if it must be, doff those fine clothes of thine and don sailor's gear and sit with us as thou wert one of us." I went away and buying somewhat of sailors' clothes, put them on ; after which I bought me also somewhat of provisions for the voyage ; and, returning to the vessel, which was bound for Bassorah, embarked with the crew. But ere long I saw my slave-girl herself come on board, attended by two waiting-women ; whereupon what was on me of chagrin subsided and I said in myself, "Now shall I see her and hear her singing, till we come to Bassorah." Soon after, up rode the Hashimi, with a party of people, and they embarked aboard the ship, which dropped down the river with them. Presently the Hashimi brought out food and ate with the damsel, whilst the rest ate amidships. Then said he to her, "How long this abstinence from singing and permanence in this wailing and weeping ? Thou art not the first that hath been parted from a beloved !" Wherefore I knew what she suffered for love of me. Then he hung a curtain before her along the gunwale and calling those who ate apart, sat down with them without the curtain ; and I enquired concerning them and behold they were his brethren.³ He set before them what they needed of wine and dessert, and they ceased not to press the damsel to sing, till she called for the lute and tuning it, intoned these two couplets :—

The company left with my love by night, * Nor forbore to fare with my heart's delight :

And raged, since their camels off paced, a fire * As of Ghazá⁴ wood in the lover's sprite.

Then weeping overpowered her and she threw down the lute and ceased singing ; whereat the folk were troubled and I slipped down a-swoon. They thought I was possessed,⁵ and one of them began

¹ A town of Irák Arabi (Mesopotamia) between Baghdad and Bassorah, built upon the Tigris and founded by Al-Hajjaj ; it is so called because the "Middle" or half-way town between Basrah and Kufah.

² *i.e.* robed as thou art.

³ *i.e.* his kinsfolk of the Hashimis.

⁴ See vol. i. 332.

⁵ Arab. "Sur'itu" = I was possessed of a Jinn, the common Eastern explanation, and not wholly forgotten in the West, of a common epileptic fit.

reciting exorcisms in my ear ; nor did they cease to comfort her and beseech her to sing, till she tuned the lute again and chaunted these couplets twain :—

I stood and bewailed who their loads had bound * And far yode but still in my heart are found :

I drew near the ruins and asked of them * And the camp was void and lay waste the ground.

Then she fell down in a fainting-fit, and weeping arose amongst the folk ; and I also cried out and fainted away. The sailors were startled by me, and one of the Hashimi's pages said to them, "How came ye to take this madman on board?" So they said one to other, "As soon as we come to the next village, we will set him ashore and rid us of him." When I heard this, I was sore troubled, but I heartened and hardened myself, saying in thought, "Nothing will serve me to deliver myself from their hands, except I make shift to acquaint her with my presence in the ship, so she may prevent my being set ashore. Then we sailed when we came hard by a hamlet¹ and the skipper said, "Come, let us go ashore." Therewith they all landed, save myself : and as evening fell I rose and, going behind the curtain, took the lute and changed its accord, mode² by mode, and tuning it after a fashion of my own,³ that she had learnt of me, returned to my place in the ship ;—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Ninety-eighth Night

She resumed, It hath reached me, O auspicious King, that the young man continued :—I returned to my place in the ship ; and

¹ Arab. "Zi'ah," village, feof or farm.

² Arab. "Tarikah."

³ "Most of the great Arab musicians had their own peculiar fashion of tuning the lute, for the purpose of extending its register or facilitating the accompaniment of songs composed in uncommon keys and rhythms or possibly of increasing its sonority, and it appears to have been a common test of the skill of a great musician, such as Ishac el-Mausili or his father Ibrahim, to require him to accompany a difficult song on a lute purposely untuned. As a (partial) modern instance of the practice referred to in the text, may be cited Paganini's custom of lowering or raising the G string of the violin in playing certain of his own compositions. According to the Kitab el-Aghani, Ishac el-Mausili is said to have familiarized himself, by incessant practice, with the exact sounds produced by each division of the strings of the four-course lute of his day, under every imaginable circumstance of tuning." It is regrettable that Mr. Payne does not give us more of such notes.

presently the whole party came on board again and the moon shone bright upon river and height. Then said the Hashimi to the damsel, "Allah upon thee, trouble not our joyous lives!" So she took the lute, and touching it with her hand, gave a sob, that they thought her soul had fled her frame, and said, "By Allah, my master and teacher is with us in this ship!" Answered the Hashimi, "By Allah, were this so, I would not forbid him our conversation! Haply he would lighten thy burthen, so we might enjoy thy singing: but his being on board is far from possible." However she said, "I cannot smite lute-string or sing sundry airs I was wont to sing whilst my lord is with us." Quoth the Hashimi, "Let us ask the sailors;" and quoth she, "Do so." He questioned them, saying, "Have ye carried anyone with you?" and they answered, "No." Then I feared lest the enquiry should end there; so I laughed and said, "Yes; I am her master, and taught her whenas I was her lord." Cried she, "By Allah, that is my lord's voice!" Thereupon the pages carried me to the Hashimi, who knew me at first sight and said to me, "Out on thee! What plight is this in which I see thee, and what hath brought thee to such condition?" I related to him all that had befallen me of my affair, weeping the while, and the damsel made loud wail from behind the curtain. The Hashimi wept with sore weeping, he and his brethren, for pity of me, and he said, "By Allah, I have not talked of love to this damsel, nor have I even heard her sing till this day! I am a man to whom Allah hath been ample, and I came to Baghdad but to hear singing and seek my allowances of the Commander of the Faithful. I accomplished both my needments and being about to return home, said to myself, 'Let us hear somewhat of the singing of Baghdad.' Wherefore I bought this damsel, knowing not that such was the case with you twain; and I take Allah to witness that, when I reach Bassorah, I will free her and marry her to thee and assign you what shall suffice you, and more; but on condition that, whenever I have a mind to hear music, a curtain shall be hung for her and she shall sing to me from behind it, and thou shalt be of the number of my brethren and boon-companions." Hereat I rejoiced and the Hashimi put his head within the curtain and said to her, "Will that content thee?" whereupon she fell to blessing and thanking him. Then he called a servant and said to him, "Take this young man and do off his clothes and robe him in costly raiment and incense him and bring him back to us." So the servant did with me as his master bade him and brought me back to him, and served me with wine, even as the rest of the company. Then the damsel began singing after the goodliest fashion and chanted these couplets:—

They blamed me for causing my tears to well * When came my beloved to bid
farewell :

They ne'er tasted the bitters of parting nor felt * Fire beneath my ribs that
flames fierce and fell !

None but baffled lover knows aught of Love, * Whose heart is lost where he
wont to dwell.

The folk rejoiced in her song with exceeding joy and my gladness
redoubled, so that I took the lute from the damsel and preluding
after the most melodious fashion, sang these couplets :—

Ask (if needs thou ask) the Compassionate, * And the generous donor of high
estate.

For asking the noble honours man * And asking the churl entails bane and
bate :

When abasement is not to be 'scaped by wight * Meet it asking boons of the
good and great.

Of Grandee to sue ne'er shall vilify man, * But 'tis vile on the vile of mankind
to 'wait.

The company rejoiced in me with joy exceeding and they ceased
not from pleasure and delight, whilst anon I sang and anon the
damsel, till we came to one of the landing-places, where the vessel
moored and all on board disembarked and I with them. Now I
was drunken with wine and drowsiness overcame me and I slept,
and the passengers returned to the ship which ran down stream
without any missing me, for that they also were drunken, and con-
tinued their voyage till they reached Bassorah. As for me I awoke
not till the heat of the sun aroused me, when I rose and looked
about me, but saw no one. Now I had given my spending-money
to the damsel and had naught left : I had also forgotten to ask the
Hashimi his name and where his house was at Bassorah and his
titles ; thus I was confounded and my joy at meeting the maiden
had been but a dream ; and I abode in perplexity till there came up
a great vessel wherein I embarked and she carried me to Bassorah.
Now I knew none there, much less the Hashimi's house, so I accosted
a grocer and taking of him inkcase and paper,——And Shahrazad
was surprised by the dawn of day and ceased saying her per-
mitted say.

Now when it was the Eight Hundred and Ninety-ninth Night,

She said, It hath reached me, O auspicious King, that when the
Baghdad man who owned the maid entered Bassorah, he was per-
plexed for not knowing the Hashimi's house. So I accosted (said he)
a grocer and, taking of him inkcase and paper, sat down to write.

He admired my handwriting and seeing my dress stained and soiled, questioned me of my case, to which I replied that I was a stranger and poor. Quoth he, "Wilt thou abide with me and order the accounts of my shop and I will give thee thy food and clothing and half a dirham a day for ordering the accompts of my shop?" and quoth I, "'Tis well," and abode with him and kept his accounts and ordered his income and expenditure for a month, at the end of which he found his income increased and his disbursements diminished; wherefore he thanked me and made my wage a dirham a day. When the year was out, he proposed to me to marry his daughter and become his partner in the store. I agreed to this and wedded her and applied me to the store; but I was broken in heart and spirit, and grief was manifest upon me; and the grocer used to drink and invite me thereto, but I refrained for melancholy. I abode on this wise two years till, one day, as I sat in the shop, behold, there passed by a parcel of people with meat and drink, and I asked the grocer what was the matter. Quoth he, "This is the day of the pleasure-makers, when all the musicians and dancers of the town go forth with the young men of fortune to the banks of the Ubullah river¹ and eat and drink among the trees there." The spirit prompted me to solace myself with the sight of this thing and I said in my mind, "Haply among these people I may forgather with her I love." So I told the grocer that I had a mind to this and he said, "Up and go with them an thou please." He made me ready meat and drink and I went till I came to the River of Ubullah, when, behold, the folk were going away: I also was about to follow, when I espied the Rais of the bark wherein the Hashimi had been with the damsel, and he was going along the river. I cried out to him and his company, who knew me and took me on board with them and said to me, "Art thou yet alive?" and they embraced me and questioned me of my case. I told them my tale and they said, "Indeed, we thought that drunkenness had gotten the better of thee and that thou hadst fallen into the water and wast drowned." Then I asked them of the damsel, and they answered, "When she came to know of thy loss, she rent her raiment and burnt the lute and fell to buffeting herself and lamenting and when we returned

¹ In the Mac. Edit. "Aylah" for Ubullah: the latter is one of the innumerable canals leading from Bassorah to Ubullah-town, a distance of twelve miles. Its banks are the favourite pleasure-resort of the townsfolk, being built over with villas and pavilions (now no more) and the orchards seem to form one great garden, all confined by one wall. See Jaubert's translation of Al-Idrisi, vol. i. pp. 368-69. The Aylah, a tributary of the Tigris, waters (I have noted) the Gardens of Bassorah.

with the Hashimi to Bassorah we said to her, "Leave this weeping and wailing." Quoth she, "I will don black and make me a tomb beside the house and abide thereby and repent from singing.¹ We allowed her so to do and on this wise she abideth to this day." Then they carried me to the Hashimi's house, where I saw the damsel as they had said. When she espied me, she cried out a great cry, methought she had died, and I embraced her with a long embrace. Then said the Hashimi to me, "Take her;" and I said, "'Tis well: but do thou free her and according to thy promise marry her to me." Accordingly he did this and gave us costly goods and store of raiment and furniture and five hundred dinars, saying, "This is the amount of that which I purpose to allow you every month, but on condition that thou be my cup companion and that I hear the girl sing when I will." Furthermore, he assigned us private quarters and bade transport thither all our need; so, when I went to the house, I found it filled full of furniture and stuffs, and carried the damsel thither. Then I betook me to the grocer and told him all that had betided me, begging to hold me guiltless for divorcing his daughter, without offence on her part; and I paid her her dowry² and what else behoved me.³ I abode with the Hashimi in this way two years and became a man of great wealth and was restored to the former estate of prosperity wherein I had been at Baghdad, I and the damsel. And indeed Allah the Bountiful put an end to our troubles and loaded us with the gifts of good fortune and caused our patience to result in the attainment of our desire: wherefore to Him be the praise in this world and the next whereto we are returning.⁴ And among the tales men tell is that of

¹ Music having been forbidden by Mohammed who believed with the vulgar that the Devil has something to do with it. Even Paganini could not escape suspicion in the nineteenth century.

² The "Mahr," or Arab dowry, consists of two parts, one paid down on marriage and the other agreed to be paid to the wife, contingently upon her being divorced by her husband. If she divorce him, this portion, which is generally less than the half, cannot be claimed by her.

³ *i.e.* the cost of her maintenance during the four months of single blessedness which must or ought to elapse before she can legally marry again.

⁴ Lane translates most incompletely, "To Him, then, be praise, first and last!"

*KING JALI'AD OF HIND AND HIS WAZIR SHIMAS;
FOLLOWED BY THE HISTORY OF KING WIRD
KHAN, SON OF KING JALI'AD, WITH HIS
WOMEN AND WAZIRS.¹*

THERE was once in days of yore and in ages and times long gone before, in the land of Hind, a mighty King, tall of presence and fair of favour and goodly of parts, noble of nature and generous, beneficent to the poor and loving to his lieges and all the people of his realm. His name was Jali'ad and under his hand were two-and-seventy Kings and in his cities three hundred and fifty Kazis. He had three score and ten Wazirs and over every ten of them he set a premier. The chiefest of all his ministers was a man called Shimás² who was then³ two-and-twenty years old, a statesman of pleasant presence and noble nature, sweet of speech and ready in reply; shrewd in all manner of business, skilful withal and sagacious, for all his tender age, a man of good counsel and fine manners, versed in all arts and sciences and accomplishments; and the King loved him with exceeding love and cherished him by reason of his proficiency in eloquence and rhetoric and the art of government and for that which Allah had given him of compassion and brooding care⁴ with his lieges, for he was a King just in his kingship and a protector of his peoples, constant in beneficence to great and small and giving them that which befitted them of good governance and bounty and protection and security and a lightener of their loads in taxes and tithes. And indeed he was loving to them each and every, high and low, entreating them with kindness and solicitude and governing them in such goodly guise as none had done before him. But with all this, Almighty Allah had not blessed him with a child, and this was grievous to him and to the

¹ Lane omits, because it is "extremely puerile," this most characteristic tale, one of the two oldest in *The Nights* which Al-Mas'udi mentions as belonging to the Hazár Afsáneh (See Terminal Essay). Von Hammer (Preface in Trébutien's translation, p. xxv.) refers the fables to an Indian (Egyptian?) origin and remarks, "sous le rapport de leur antiquité et de la morale qu'ils renferment, elles méritent la plus grande attention, mais d'un autre côté elles ne sont rien moins qu'amusantes."

² Lane (ii. 579) writes the word "Shemmas": the Bresl. Edit. (viii. 4) "Shimás."

³ *i.e.* when the tale begins.

⁴ Arab. "Khafz al-jináh," drooping the wing as a brooding bird. In the Koran (lvii. 88) "lowering the wing" = demeaning oneself gently.

people of his reign. It chanced, one night, as Jali'ad¹ lay in his bed, occupied with anxious thought of the issue of the affair of his kingdom, that sleep overcame him and he dreamt that he poured water upon the roots of a tree,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundredth Night,

She continued, It hath reached me, O auspicious King, that the King saw himself in his vision pouring water upon the roots of a tree, about which were many other trees; and lo and behold! there came fire out of this tree and burnt up every growth which encompassed it; whereupon Jali'ad awoke affrighted and trembling, and calling one of his pages said to him, "Go fetch the Wazir Shimas in all haste." So he betook himself to Shimas and said to him, "The King calleth for thee forthright because he hath awoke from his sleep in affright and hath sent me to bring thee to him in haste." When Shimas heard this, he arose without stay or delay and going to the King, found him seated on his bed. He prostrated himself before him, wishing him permanence of glory and prosperity, and said, "May Allah not cause thee grieve, O King! What hath troubled thee this night, and what is the cause of thy seeking me thus in haste?" The King bade him be seated; and, as soon as he sat down, began telling his tale and said to him, "I have dreamt this night a dream which terrified me, and 'twas, that methought I poured water upon the roots of a tree whereabout were many other trees, and as I was thus engaged, lo and behold! fire issued therefrom and burnt up all the growths that were around it; wherefore I was affrighted and fear took me. Then I awoke and sent to bid thee to me, because of thy knowledge and skill in the interpretation of dreams and of that which I know of the vastness of thy wisdom and the greatness of thine understanding." At this Shimas the Wazir bowed his head groundwards awhile and presently raising it, smiled; so the King said to him, "What deemest thou, O Shimas? Tell me the truth of the matter and hide naught from me." Answered Shimas, "O King, verily Allah Almighty granteth thee thy wish and cooleth thine eyes; for the matter of this dream presageth all good, to wit, that the Lord will bless thee with a son, who shall inherit the kingdom from thee

¹ The Bresl. Edit. (viii. 3) writes "Kil'ad": Trébutien (iii. 1) "le roi Djilia."

after thy long life. But there is somewhat else I desire not to expound at this present, seeing that the time is not favourable for interpretation." The King rejoiced in these words with exceeding joy, and great was his contentment; his trouble departed from him, his mind was at rest, and he said, "If the case be thus of the happy presage of my dream, do thou complete to me its exposition when the fitting time betideth; for that which it behoveth not to expound to me now, it behoveth that thou expound to me when its time cometh, so my joy may be fulfilled, because I seek naught in this save the approof of Allah, extolled and exalted be He!" Now when the Wazir Shimas saw that the King was urgent to have the rest of the exposition, he put him off with a pretext; but Jali'ad assembled all the astrologers and interpreters of dreams of his realm and as soon as they were in the presence related to them his vision, saying, "I desire you to tell me the true interpretation of this." Whereupon one of them came forward and craved the King's permission to speak, which being granted, he said, "Know, O King, that thy Wazir Shimas is nowise unable to interpret this thy dream; but he shrank from troubling thy repose: wherefore he disclosed not unto thee the whole thereof: but, an thou suffer me to speak, I will expose to thee that which he concealed from thee." The King replied, "Speak without respect for persons, O interpreter, and be truthful in thy speech." The interpreter said, "Know, then, O King, that there will be born to thee a boy-child, who shall inherit the Kingship from thee, after thy long life; but he shall not order himself towards the lieges after thy fashion; nay, he shall transgress thine ordinances and oppress thy subjects, and there shall befall him what befel the Mouse with the Cat¹; and I seek refuge with Almighty Allah²!" The King asked, "But what is the story of the Cat and the Mouse?" and the interpreter answered, "May Allah prolong the King's life! They tell the following tale of

¹ As the sequel shows, the better title would be "The Cat and the Mouse," as in the headings of the Mac. Edit., and "What befel the Cat with the Mouse," as a punishment for tyranny. But all three Edits. read as in the text, and I have not cared to change it. In our European adaptations the mouse becomes a rat.

² So that I may not come to grief by thus daring to foretell evil things.

THE MOUSE AND THE CAT."

A GRIMALKIN, that is to say, a Cat, went out one night to a certain garden, in search of what she might devour, but found nothing and became weak for the excess of cold and rain that prevailed that night. So she sought for some device whereby to save herself. As she prowled about in search of prey, she espied a nest at the foot of a tree, and drawing near unto it, sniffed thereat and purred till she scented a Mouse within, and went round about it, seeking to enter and seize the inmate. When the Mouse smelt the Cat, he turned his back to her and scraped up the earth with his forehand, to stop the nest-door against her; whereupon she assumed a weakly voice and said, "Why dost thou thus, O my brother? I come to seek refuge with thee, hoping that thou wilt take pity on me and harbour me in thy nest this night; for I am weak because of the greatness of my age and the loss of my strength, and can hardly move. I have ventured into thy garden to-night, and how many a time have I called upon death, that I might be at rest from this pain! Behold, here am I at thy door, prostrate for cold and rain, and I beseech thee, by Allah, take of thy charity my hand and bring me in with thee and give me shelter in the vestibule of thy nest; for I am a stranger and wretched, and 'tis said:—Whoso sheltereth a stranger and a wretched one in his home, his shelter shall be Paradise on the Day of Doom. And thou, O my brother, it behoveth thee to earn eternal reward by succouring me and suffering me abide with thee this night till the morning, when I will wend my way."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and First Night,

She pursued, It hath reached me, O auspicious King, that quoth the Cat to the Mouse, "So suffer me to night with thee this night, after which I will wend my way." Hearing these words the Mouse replied, "How shall I suffer thee enter my nest, seeing that thou art my natural foe and thy food is of my flesh? Indeed I fear lest thou false me, for that is of thy nature, and there is no faith in thee, and the byword saith:—It befitteth not to entrust a rake with a fair woman nor a moneyless man with money nor fire with fuel. Neither doth it behove me to entrust myself to thee; and 'tis said:—Enmity of kind, as the enemy him-

self groweth weaker, groweth stronger." The Cat made answer in the faintest voice, as she were in most piteous case, saying, "What thou advancest of admonitory instances is the truth, and I deny not my offences against thee; but I beseech thee to pardon that which is past of the enmity of kind between me and thee; for 'tis said:—Whoso forgiveth a creature like himself, his Creator will forgive him his sins. 'Tis true that whilome I was thy foe, but here am I a suitor for thy friendship, and they say:—An thou wilt have thy foe become thy friend, do with him good. O my brother, I swear to thee by Allah, and make a binding covenant with thee that I will hurt thee nevermore, and for the best of reasons, to wit, that I have no power thereto; wherefore place thy trust in Allah, and do good and accept my oath and covenant." Quoth the Mouse, "How can I accept the covenant of one between whom and me there is a rooted enmity, and whose wont it is to deal treacherously by me? Were the feud between us aught but one of blood, this were light to me; but it is an enmity of kind between souls, and it is said:—Whoso trusteth himself to his foe is as one who thrusteth hand into a serpent's ¹ mouth," Quoth the Cat, full of wrath, "My breast is strait and my soul is faint: indeed I am *in articulo mortis* and ere long I shall die at thy door and my blood will be on thy head, for that thou hadst it in thy power to save me in mine extremity: and this is my last word to thee." Herewith the fear of Allah Almighty overcame the Mouse and ruth gat hold upon his heart and he said in himself, "Whoso would have the succour of Allah the Most High against his foe, let him entreat him with compassion and kindness show. I rely upon the Almighty in this matter and will deliver this Cat from this her strait and earn the divine reward for her." So he went forth and dragged the Cat into his nest, where she abode till she was rested and somewhat strengthened and restored, when she began to bewail her weakness and wasted strength and want of gossips. The Mouse entreated her in friendly guise and comforted her and busied himself with her service; but she crept along till she got command of the issue of the nest, lest the Mouse should escape. So when the nest-owner would have gone out after his wont, he drew near the Cat; whereupon she seized him and taking him in her claws, began to bite him and shake him and take him in her mouth and lift him up and cast him down and run after him

¹ Arab. "Afà," pl. Afà'i = ὄφις, both being derived from O. Egypt. Hfi, a worm, snake. Afà is applied to many species of the larger ophidia, all supposed to be venomous, and synonymous with "Sall" (a malignant viper) in Al-Mutalammis. See Preston's Al-Hariri, p. 101.

and cranch him and torture him.¹ The Mouse cried out for help beseeching deliverance of Allah and began to upbraid the Cat, saying, "Where is the covenant thou madest with me and where are the oaths thou swarest to me? Is this my reward from thee? I brought thee into my nest and trusted myself to thee: but he speaketh truth that saith:—Whoso relieth on his enemy's promise desireth not salvation for himself. And again:—Whoso confideth himself to his foe deserveth his own destruction. Yet do I put my trust in my Creator, for He will deliver me from thee." Now as he was in this condition, with the Cat about to pounce on him and devour him, behold, up came a huntsman, with hunting dogs trained to the chase. One of the hounds passed by the mouth of the nest and hearing a great scuffling, thought that within was a fox tearing somewhat; so he crept into the hole to get at him, and coming upon the Cat, seized on her. When she found herself in the dog's clutches, she was forced to take thought anent saving herself and loosed the Mouse alive and whole without wound. Then the hound brake her neck and dragging her forth of the hole, threw her down dead: and thus was exemplified the truth of the saying, "Who hath compassion shall at the last be compassionated: whoso oppresseth shall presently be oppressed." "This, then, O King," added the interpreter, "is what befel the Mouse and the Cat and teacheth that none should break faith with those who put trust in him; for whoever doth perfidy and treason, there shall befal him the like of that which befel the Cat. As a man meteth, so shall it be meted unto him, and he who betaketh himself to good shall gain his eternal reward. But grieve thou not, neither let this trouble thee, O King, for that assuredly thy son, after his tyranny and oppression, shall return to the goodness of thy policy. And I would that yon learned man, thy Wazir Shimas, had concealed from thee naught in that which he expounded unto thee; and this had been well-advised of him, for 'tis said:—Those of the folk who most abound in fear are the amplest of them in knowledge and the most emulous of good." The King received the interpreter's speech with submission and gifted him and his fellows with rich gifts; then, dismissing them he arose and withdrew to his own apartments and fell to pondering the issue of his affair. Presently he sent one of his pages to fetch his Wazir Shimas, and as soon as he was in the presence told the

¹ This apparently needless cruelty of all the feline race is a strong weapon in the hand of the Eastern "Dahrî," who holds that the world is God and is governed by its own laws, in opposition to the religionists believing in a Personal Deity whom, moreover, they style the Merciful, the Compassionate, etc.

Minister what had betided, rejoicing and saying, "My dream is come true and I have won my wish. The Lord will bless me with a man-child to inherit the Kingship after me; what sayest thou of this, O Shimas?" But he was silent and made no reply, whereupon cried the King, "What aileth thee that thou rejoicest not in my joy and returnest me no answer? Doth the thing mislike thee, O Shimas?" Hereat the Wazir prostrated himself before him and said, "O King, may Allah prolong thy life! What availeth it to sit under the shade of a tree if there issue fire therefrom and what is the delight of one who drinketh pure wine if he be choked thereby, and what doth it profit to quench one's thirst with sweet cool water if one be drowned therein? I am Allah's servant and thine, O King; but there are three things¹ whereof it besitteth not the understanding to speak, till they be accomplished; to wit, the wayfarer, till he return from his way, the man who is in fight, till he have overcome his foe, and the babe till it be born.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Second Night,

She resumed, It hath reached me, O auspicious King, that after Shimas had enumerated to the King the three things whereof it besitteth not the understanding to speak save after they are done, he continued, "For know, O King, that he who speaketh of aught before its accomplishment is like the Fakir who had hung over his head the jar of clarified butter."² "What is the story of the Fakir," asked the King, "and what happened to him?" Answered the Wazir, "O King, they tell this tale anent

¹ The three things not to be praised before death in Southern Europe are a horse, a priest and a woman; and it has become a popular saying that only fools prophesy before the event.

² Arab. "Samn" = butter melted and skimmed.

THE FAKIR AND HIS JAR OF BUTTER.¹

A FAKIR² abode once with one of the nobles of a certain town, who made him a daily allowance of three scones and a little clarified butter and honey. Now such butter was dear in those parts and the Devotee laid all that came to him together in a jar he had, till he filled it and hung it up over his head for safe keeping. One night, as he sat on his bed, staff in hand, he fell a-musing upon the butter and the greatness of its price and said in himself:—Needs must I sell all this butter I have by me and buy with the price an ewe and take to partner therein a Fellah³-fellow who hath a ram. The first year she will bear a male lamb and a female and the second a female and a male and these in their turn will bear other males and other females, nor will they give over bearing females and males, till they become a great matter. Then will I take my share and vend thereof what I will. The males I will sell and buy with them bulls and cows, which will also increase and multiply and become many; after which I will purchase such a piece of land and plant a garden therein and build thereon a mighty fine⁴ palace. Moreover, I will get me robes and raiment and slaves and slave-girls and hold a wedding never was seen the like thereof. I will slaughter cattle and make rich meats and sweetmeats and confections and assemble all the musicians and mimes and mountebanks and player-folk; and, after providing flowers and perfumes and all manner sweet herbs, I will bid rich and poor, Fakirs and Olema, captains and lords of the land, and whoso asketh for aught, I will cause it to be brought him; and I will make ready all manner of meat and drink and send out a crier to cry aloud and say, "Whoso seeketh aught, let him ask and

¹ This is a mere *rechauffé* of the Barber's tale of his Fifth Brother. In addition to the authorities there cited I may mention the school reading-lesson in Addison's *Spectator* derived from Galland's version of "Alnaschar and his basket of Glass;" the Persian version of the *Hitopadesa* or "Anwār-i-Suhayli" (*Lights of Canopus*) by Husayn Vá'iz; the Foolish Sachali of "Indian Fairy Tales" (Miss Stokes); the allusion in Rabelais to the fate of the "Shcemaker and his Pitcher of Milk;" and the "Dialogues of Creatures moralised" (1516), whence probably La Fontaine drew his fable, "La Laitière et le Pot au Lait."

² Arab. "Násik," a religious, a man of Allah, from Nask, devotion; somewhat like Sálík (*Dabistan* iii. 251).

³ The well-known Egyptian term for a peasant, a husbandman, extending from the Nile to beyond Mount Atlas.

⁴ This is again, I note, the slang sense of "ʿAzím," which in classical Arabic means simply great.

get it." Lastly I will eat and drink and make merry and say to myself, "Verily hast thou won thy wish," and will rest from devotion and divine worship. Then in due time my wife will bear me a boy, and I shall rejoice in him and make banquets in his honour and rear him daintily and teach him philosophy and mathematics and polite letters;¹ so that I shall make his name renowned among men and glory in him among the assemblies of the learned; and I will bid him to do good and he shall not gainsay me, and I will forbid him from iniquity and exhort him to piety and the practice of righteousness; and I will bestow on him rich and goodly gifts; and, if I see him obsequious in obedience, I will redouble my bounties towards him: but, an I see him incline to disobedience, I will come down on him with this staff. So saying, he raised his hand, to beat his son withal, but the staff hit the jar of butter which overhung his head, and brake it; whereupon the shards fell upon him and the butter ran down upon his head, his rags and his beard. So his clothes and bed were spoiled and he became a caution to whoso will be cautioned. "Wherefore, O King," added the Wazir, "it behoveth not a man to speak of aught ere it come to pass." Answered the King, "Thou sayest sooth! Fair fall thee for a Wazir! Verily the truth thou speakest and righteousness thou counselest. Indeed, thy rank with me is such as thou couldst wish² and thou shalt never cease to be accepted of me." Thereupon the Wazir prostrated himself before the King and wished him permanence of prosperity, saying, "Allah prolong thy days and thy rank upraise! Know that I conceal from thee naught, nor in private nor in public aught; thy pleasure is my pleasure, and thy displeasure my displeasure. There is no joy for me save in thy joyance and I cannot sleep o' nights an thou be angered against me, for that Allah the Most High hath vouchsafed me all good through thy bounties to me; wherefore I beseech the Almighty to guard thee with His angels, and to make fair thy reward whenas thou meetest Him." Then King rejoiced in this, whereupon Shimas arose and went out from before him. In due time the King's wife bare a male child, and the messengers hastened to carry the glad tidings and to congratulate the Sovran, who rejoiced therein with joy exceeding and thanked all with abundant thanks, saying, "Alhamdolillah—laud to

¹ Arab. "'Adab;" also implies mental discipline, the culture which leads to excellence, good manners and good morals; and it is sometimes synonymous with literary skill and scholarship. "Ilmal-Adab," says Hali Khalfah (Lane's Lex.), "is the science whereby man guards against error in the language of the Arabs spoken or written."

² *i.e.* I esteem thee as thou deservest.

the Lord—who hath vouchsafed me a son, after I had despaired, for He is pitiful and ruthless to His servants.” Then he wrote to all the lieges of his land, acquainting them with the good news and bidding them to his capital; and great were the rejoicings and festivities in all the realm. Accordingly there came Emirs and Captains, Grandees and Sages, Olema and literati, scientists and philosophers from every quarter to the palace, and all presenting themselves before the King, company after company, according to their different degrees, gave him joy, and he bestowed largesse upon them. Then he signed to the seven chief Wazirs, whose head was Shimas, to speak, each after the measure of his wisdom, upon the matter which concerned him the most. So the Grand Wazir Shimas began and sought leave of the King to speak, which being granted, he spake as follows.¹ “Praised be Allah who brought us into existence from non-existence and who favoureth His servants with Kings that observe justice and equity in that wherewith He hath invested them of rule and dominion, and who act righteously with that which he appointeth at their hands of provision for their lieges; and most especially our Sovereign by whom He hath quickened the deadness of our land, with that which He hath conferred upon us of bounties, and hath blessed us of His protection with ease of life and tranquillity and fair dealing! What King did ever with his folk that which this King hath done with us in fulfilling our needs and giving us our dues and doing us justice, one of other, and in abundant carefulness over us and redress of our wrongs? Indeed, it is of the favour of Allah to the people that their King be assiduous in ordering their affairs and in defending them from their foes; for the end of the enemy’s intent is to subdue his enemy and hold him in his hand; and many peoples² bring their sons as servants unto Kings, and they become with them in the stead of slaves, to the intent that they may repel ill-willers from them.³ As for us, no enemy hath trodden our soil in the days of this our King, by reason of this passing good fortune and exceeding happiness, that no describer may avail to describe, for indeed it is above and beyond all description. And verily, O King, thou art worthy of this highest happiness, and we are under thy safeguard and in the shadow of thy wings, may Allah make fair thy reward and prolong thy life!⁴ Indeed, we have long

¹ The style is intended to be worthy of the statesman. In my “Mission to Dahomey” the reader will find many a similar scene.

² The Bresl. Edit. (vol. viii. 22) reads “Turks” or “The Turk” in lieu of many peoples.”

³ *i.e.* the parents.

⁴ The humour of this euphuistic Wazirial speech, purposely made somewhat

been diligent in supplication to Allah Almighty that He would vouchsafe an answer to our prayers and continue thee to us and grant thee a virtuous son, to be the coolth of thine eyes : and now Allah (extolled and exalted be He !) hath accepted of us and replied to our petition"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Third Night,

She said, It hath reached me, O auspicious King, that Shimas the Wazir said to the King, "And now Almighty Allah hath accepted of us and answered our petition and brought us speedy relief, even as He did to the Fishes in the pond of water." The King asked, "And how was that, and what is the tale?" and Shimas answered him, "Hear, O King, the story of

THE FISHES AND THE CRAB."

In a certain place there was a piece of water, wherein dwelt a number of Fishes, and it befel that the pond dwindled away and shrank and wasted, till there remained barely enough to suffice them and they were nigh upon death and said, "What will become of us? How shall we contrive and of whom shall we seek counsel for our deliverance?" Thereupon arose one of them, who was the chiefest in wit and age, and cried, "There is nothing will serve us save that we seek salvation of Allah; but let us consult the Crab and ask his advice: so come ye all¹ and hie ye himwards and hear his rede for indeed he is the chiefest and wisest of us all in coming upon the truth." Each and every approved of the Fish's advice and betook themselves in a body to the Crab, whom they found squatted in his hole, without news or knowledge of their strait. So they saluted

pompous, is the contrast between the unhappy Minister's praises and the result of his prognostication. I cannot refrain from complimenting Mr. Payne upon the admirable way in which he has attacked and mastered all the difficulties of its abstruser passages.

¹ Arab. "Halummú," plur. of "Halumma" = draw near! The latter form is used by some tribes for all three numbers; others affect a dual and a plural (as in the text). Preston (Al-Hariri, p. 210) derives it from Heb. הָלַם but the geographers of Kufah and Basrah (who were not etymologists) are divided about its origin. He translates (p. 221) "Halumma Jarran" = being the rest of the tale in continuation with this, *i.e.* in accordance with it, like our "and so forth." And in p. 271, he makes Halumma = Hayya, *i.e.* hither! (to prayer, etc).

him with the salam and said, "O our lord, doth not our affair concern thee, who art ruler and the head of us?" The Crab returned their salutation, replying, "And on you be The Peace! What aileth you and what d'ye want?" So they told him their case and the strait wherein they were by reason of the wastage of the water, and that, when it should be dried up, destruction would betide them, adding, "Wherefore we come to thee, expecting thy counsel and what may bring us deliverance, for thou art the chiefest and the most experienced of us." The Crab bowed his head awhile and said, "Doubtless ye lack understanding, in that ye despair of the mercy of Allah Almighty and His care for the provision of His creatures one and all. Know ye not that Allah (extolled and exalted be He!) provideth all His creatures without account, and that He fore-ordained their daily meat ere He created aught of creation and appointed to each of His creatures a fixed term of life and an allotted provision of His divine All-might? How then shall we burthen ourselves with concern for a thing which in His secret purpose is indite? Wherefore it is my rede that ye can do naught better than to seek aid of Allah Almighty, and it behoveth each of us to clear his conscience with his Lord, both in public and private, and pray Him to succour us and deliver us from our difficulties; for Allah the Most High disappointeth not the expectation of those who put their trust in Him and rejecteth not the supplications of those who prefer their suit to Him. When we have mended our ways, our affairs will be set up and all will be well with us, and when the winter cometh and our land is deluged, by means of a just one's prayer, He will not cast down the good He hath built up. So 'tis my counsel that we take patience and await what Allah shall do with us. An death come to us, as is wont, we shall be at rest, and if there befall us aught that calleth for flight, we will flee and depart our land whither Allah will."¹ Answered all the fishes with one voice "Thou sayst sooth, O our Lord: Allah requite thee for us with weal!" Then each returned to his stead, and in a few days the Almighty vouchsafed unto them a violent rain and the place of the pond was filled fuller than before. "On like wise, O King," continued Shimas, "we despaired of a child being born to thee, and now that God hath

¹ This is precisely the semi-fatalistic and wholly superstitious address which would find favour with Moslems of the present day: they still prefer "calling upon Hercules" to putting their shoulders to the wheel. Mr. Redhouse had done good work in his day, but of late he has devoted himself, especially in the "Mesnevi," to a rapprochement between Al-Islam and Christianity which both would reject. The Calvinistic predestination as shown in the term "vessel of wrath," is but a feeble reflection of Moslem fatalism. On this subject I shall have more to say in a future volume.

blessed us and thee with this well-omened son, we implore Him to render him blessed indeed and make him the coolth of thine eyes and a worthy successor to thee and grant us of him the like of that which He hath granted us of thee ; for Almighty Allah disappointeth not those that seek Him and it behoveth none to cut off hope of the mercy of his God." Then rose the second Wazir and saluting the King with the salam spake, after his greeting was returned, as follows: "Verily, a King is not called a King save he give presents and do justice and rule with equity and show munificence and wisely govern his lieges, maintaining the obligatory laws and apostolic usages established among them and justifying them, one against other, and sparing their blood and warding off hurt from them ; and of his qualities should be that he never abide incurious of the poor and that he succour the highest and lowest of them and give them each the rights to them due, so that they all bless him and are obedient to his commandment. Without doubt, a King who is after this wise of his lieges is beloved and gaineth of this world eminence and of the next honour and favour with the Creator thereof. And we, the body politic of thy subjects, acknowledge in thee, O King, all the attributes of kingship I have noted, even as it is said :—The best of things is that the King of a people be just and equitable, their physician skilful and their teacher experience-full, acting according to his knowledge. Now we enjoy this happiness, after we had despaired of the birth of a son to thee to inherit thy kingship ; however, Allah (extolled be His name !) hath not disappointed thine expectation, but hath granted thy petition, by reason of the goodness of thy trust in Him and thy submission of thine affairs to Him. Then fair fall thy hope ! There hath betided thee that which betided the Crow and the Serpent." Asked the King, "What was that?" and the Wazir answered, "Hear, O King, the tale of

THE CROW AND THE SERPENT."

A Crow once dwelt in a tree, he and his wife, in all delight of life, till they came to the time of the hatching of their young, which was the midsummer season, when a Serpent issued from its hole and crawled up the tree wriggling around the branches till it came to the Crows' nest, where it coiled itself up and there abode all the days of the summer, whilst the Crow was driven away and found no opportunity to clear his home nor any place wherein to lie.

When the days of heat were passed, the Serpent went away to its own place and quoth the Crow to his wife, "Let us thank Almighty Allah, who hath preserved us and delivered us from the Serpent, albeit we are forbidden from increase this year. Yet the Lord will not cut off our hope; so let us express our gratitude to Him for having vouchsafed us safety and soundness of body: indeed, we have none other in whom to confide, and if He will and we live to see the next year, He shall give us other young in the stead of those we have missed this year." Next summer when the hatching season came round, the Serpent again sallied forth from its place and made for the Crows' nest: but, as it was coiling up a branch, a kite swooped down on it and struck claws into its head and tare it, whereupon it fell to the ground a-swoon, and the ants came out upon it and ate it."¹ So the Crow and his wife abode in peace and quiet and bred a numerous brood and thanked Allah for their safety and for the young that were born to them. In like manner, O King," continued the Wazir, "it behoveth us to thank God for that wherewith He hath favoured thee and us in vouchsafing us this blessed child of good omen, after despair and the cutting off of hope. May He make fair thy future reward and the issue of thine affair!"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Fourth Night,

She continued, It hath reached me, O auspicious King, that when the second Wazir had ended with the words, "Allah make fair thy future reward and the issue of thine affair!" the third Wazir presently rose and said, "Rejoice, O just King, in the assurance of present prosperity and future felicity; for him whom the denizens of Earth love, the denizens of Heaven likewise love; and indeed Almighty Allah hath made affection to be thy portion and hath stablished it in the hearts of the people of thy kingdom; wherefore to Him be thanks and praise from us and from thee, so He may deign increase His bounty unto thee and unto us in thee! For know, O King,

¹ The inhabitants of temperate climates have no idea of what ants can do in the tropics. The Kafirs of South Africa used to stake down their prisoners (among them a poor friend of mine) upon an ant-hill and they were eaten atom after atom in a few hours. The death must be the slowest form of torture; but probably the nervous system soon becomes insensible. The same has happened to more than one hapless invalid, helplessly bedridden, in Western Africa. I have described an invasion of ants in my "Zanzibar," vol. ii. 169; and have suffered from such attacks in many places between that and Dahomey.

that man can originate naught except by command of Allah the Most High and that He is the Giver, and all good which befallerh a creature hath its end and issue in Him. He allotterh His favours to His creatures, as it liketh Him; to some He giveth gifts galore while others He doometh barely to win their daily bread. Some He maketh Lords and Captains, and others Recluses, who abstain from the world and aspire but to Him, for He it is who saith:—I am the Harmer with adversity and the Healer with prosperity. I make whole and make sick. I enrich and impoverish. I kill and quicken: in my hand is everything and unto Me all things do tend. Wherefore it behoveth all men to praise Him. Now, especially thou, O King, art of the fortunate, the pious, of whom it is said:—The happiest of the just is he for whom Allah uniteth the weal of this world and of the next world; who is content with that portion which Allah allotterh to him and who giveth him thanks for that which He hath stablished. And indeed he that is rebellious and seeketh other than the dole which God hath decreed unto him and for him, favoureth the wild Ass and the Jackal.”¹ The King asked, “And what is the story of the twain?” the Wazir answered, “Hear, O King, the tale of

THE WILD ASS AND THE JACKAL.”

A CERTAIN Jackal was wont every morning to leave his lair and fare forth questing his daily bread. Now one day, as he was in a certain mountain, behold, the day was done and he set out to return when he fell in with another Jackal who saw him on the tramp, and each began to tell his mate of the quarry he had gotten. Quoth one of them, “The other day I came upon a wild Ass and I was an-hungred, for it was three days since I had eaten; so I rejoiced in this and thanked Almighty Allah for bringing him into my power. Then I tare out his heart and ate it and was full and returned to my home. That was three days ago, since which time I have found nothing to eat, yet am I still full of meat.” When the other Jackal heard his fellow’s story, he envied his fulness and said in himself, “There is

¹ Arab. “Sa’lab.” Before it is a fox. I render it jackal, because that cousin of the fox figures as a carrion-eater in Hindu folk-lore, the *Hitopadesa*, *Panchopakhyan*, etc. This tale, I need hardly say, is a mere translation; as is shown by the *Kathá s.s.* “Both jackal and fox are nicknamed Joseph the Scribe (*Tálib Yúsuf*) on the same principle that lawyers are called landsharks by sailors.” (P. 65, *Moorish Lotus Leaves*, etc., by George D. Cowan and R. L. N. Johnston, London, Tinsleys, 1883.)

no help but that I eat the heart of a wild Ass." So he left feeding for some days, till he became emaciated and nigh upon death and bestirred not himself neither did his endeavour to get food, but lay coiled up in his earth. And whilst he was thus, behold, one day there came out two hunters trudging in quest of quarry and started a wild Ass. They followed on his trail tracking him all day, till at last one of them shot at him a forked¹ arrow, which pierced his vitals and reached his heart and killed him in front of the Jackal's hole. Then the hunters came up and finding him dead, pulled out the shaft from his heart, but only the wood came away and the forked head abode in the Ass's belly. So they left him where he lay, expecting that others of the wild beasts would flock to him ; but, when it was even-tide and nothing fell to them, they returned to their abiding-places. The Jackal, hearing the commotion at the mouth of his home, lay quiet till nightfall, when he came forth of his lair, groaning for weakness and hunger, and seeing the dead Ass lying at his door, rejoiced with joy exceeding till he was like to fly for delight, and said, " Praised be Allah who hath won me my wish without toil ! Verily, I had lost hope of coming at a wild Ass or aught else ; and assuredly² the Almighty hath sent him to me and drave him fall to my homestead." Then he sprang on the body and tearing open its belly, thrust in his head and with his nose rummaged about its entrails till he found the heart, and tearing a tid-bit swallowed it : but as soon as he had so done, the forked head of the arrow struck deep in his gullet and he could neither get it down into his belly nor bring it forth of his throttle. So he made sure of destruction and said, " Of a truth it beseemeth not the creature to seek for himself aught over and above that which Allah hath allotted to him. Had I been content with what He appointed to me, I had not come to destruction." " Wherefore, O King," added the Wazir, " it becometh man to be content with whatso Allah hath distributed to him and thank Him for His bounties to him and cast not off hope of his Lord. And behold, O King, because of the purity of thy purpose and the fair intent of thy good works, Allah hath blessed thee with a son, after despair : wherefore we pray the Almighty to vouchsafe him length of days and abiding happiness and make him a blessed successor, faithful in the observance of thy covenant, after thy long life." Then arose

¹ Arab. "Sahm mush'ab," not "barbed" (at the wings), but with double point, much used for birding and at one time familiar in the West as in the East. And yet "barbed" would make the fable read much better.

² Arab. "la'lla," usually = haply, belike ; but used here and elsewhere = for-sure, certainly.

the fourth Wazir and said, "Verily, an the King be a man of understanding, a frequenter of the gates of wisdom,"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Fifth Night,

She pursued, It hath reached me, O auspicious King, that the fourth Wazir arose and said, "Verily an the King be a man of understanding, a frequenter of the gates of wisdom, versed in science, government and policy, and eke upright in purpose and just to his subjects, honouring those to whom honour is due, revering those who are digne of reverence, tempering puissance with using clemency whenas it behoveth, and protecting both governors and governed, lightening all burthens for them and bestowing largesse on them, sparing their blood and covering their shame and keeping his troth with them : such a King, I say, is worthy of felicity both present and future, worldly and other-worldly, and this is of that which protecteth him from ill-will and helpeth him to the stablishing of his Kingdom and the victory over his enemies and the winning of his wish, together with increase of Allah's bounty to him and His favouring him for his praise of Him and the attainment of His protection. But an the King be the contrary of this, he never ceaseth from misfortunes and calamities, he and the people of his realm ; for that his oppression embraceth both stranger far and kinsman near and there cometh to pass with him that which befel the unjust King with the pilgrim prince." King Jali'ad asked, "And how was that?" and the Wazir answered, "Hear, O King, the tale of

THE UNJUST KING AND THE PILGRIM PRINCE."

THERE was once in Mauritania-land¹ a King who exceeded in his rule, a tyrant, violent and over severe, who had no respect for the welfare or protection of his lieges nor of those who entered his realm ; and from everyone who came within his kingdom his

¹ Arab. "Maghrab" (or in full Maghrab al-Aksá) lit. = the Land of the setting sun. It is almost synonymous with "Al-Gharb" = the West whence Portugal borrowed the two Algarves, one being in Southern Europe and the other over the straits about Tangier-Ceuta ; fronting Spanish Trafalgar, *i.e.* Taraf al-Gharb, the edge of the West. I have noted (Pilgrimage i. 9) the late Captain Peel's mis-translation "Cape of Laurels" (Al-Ghár).

officers took four-fifths of his moneys, leaving him one-fifth and no more. Now Allah Almighty decreed that he should have a son, who was fortunate and God-favoured, and, seeing the pomps and vanities of this world to be transient as they are unrighteous, renounced them in his youth and rejected the world and that which is therein and fared forth serving the Most High, wandering pilgrim-wise over wolds and wastes and bytimes entering towns and cities. One day he came to his father's capital, and the guards laid hands on him and searched him, but found naught upon him save two gowns, one new and the other old.¹ So they stripped the new one from him and left him the old, after they had entreated him with contumely and contempt; whereat he complained and said, "Woe to you, O ye oppressors! I am a poor man and a pilgrim,² and what shall this gown by any means profit you? Except ye restore it to me, I will go to the King and make complaint to him of you." They replied, "We act thus by the King's command: so do what seemeth good to thee." Accordingly he betook himself to the King's palace and would have entered; but the chamberlains denied him admittance, and he turned away, saying in himself, "There is nothing for me except to watch till he cometh out and complain to him of my case and that which hath befallen me." And whilst he waited, behold, he heard one of the guards announce the King's faring forth; whereupon he crept up, little by little, till he stood before the gate; and presently when the King came out, he threw himself in his way, and after blessing him and wishing him weal, he made his complaint to him, informing him how scurvily he had been entreated by the gatekeepers. Lastly he gave him to know that he was a man of the people of Allah³ who had rejected the world, seeking acceptance of the Almighty, and who went wandering over earth and entering every city and hamlet, whilst all the folk he met gave him alms according to their competence. "I entered this thy city" (continued he), "hoping that the folk would deal kindly and graciously with me as with others of my condition⁴; but thy followers stopped me and stripped me of one of my gowns and loaded me with

¹ Even the poorest of Moslem wanderers tries to bear with him a new suit of clothes for keeping the two festivals and for Friday service in the Mosque. See Pilgrimage i. 235; iii. 257, etc.

² Arab. "Sáyih," lit. a wanderer, subaudi for religious and ascetic objects; and not to be confounded with the "pilgrim" proper.

³ *i.e.* a Religious, a wandering beggar.

⁴ This was the custom of the whole Moslem world and still is where uncorrupted by uncharity and contempt for all "men of God." But the change in such places as Egypt is complete and irrevocable. Even in 1852 my Dervish's frock brought me nothing but contempt in Alexandria and Cairo.

blows. Wherefor do thou look into my case and take me by the hand and get me back my gown and I will not abide in thy city an hour. Quoth the unjust King, "Who directed thee to enter this city, unknowing the custom of its King?" and quoth the Pilgrim, "Give me back my gown and do with me what thou wilt." Now when the King heard this, his temper changed for the worse and he said, "O fool,¹ we stripped thee of thy gown, so thou mightest humble thyself to us; but since thou makest this clamour I will strip thy soul from thee." Then he commanded to cast him into gaol, where he began to repent of having answered the King and reproached himself for not having left him the gown and saved his life. When it was the middle of the night, he rose to his feet and prayed long and prayerfully, saying, "O Allah, Thou art the Righteous Judge: Thou knowest my case and that which hath befallen me with this tyrannical King, and I, Thine oppressed servant, beseech Thee, of the abundance of Thy mercy, to deliver me from the hand of this unjust ruler and send down on him Thy vengeance; for thou art not unmindful of the unright of every oppressor. Wherefore, if Thou know that he hath wronged me, loose on him Thy vengeance this night and send down on him Thy punishment; for Thy rule is just and Thou art the Helper of every mourner, O Thou to whom belong the power and the glory to the end of time!" When the gaoler heard the prayer of the poor prisoner he trembled in every limb; and behold, a fire suddenly broke out in the King's palace and consumed it and all that were therein, even to the door of the prison,² and none was spared but the gaoler and the pilgrim. Now when the gaoler saw this, he knew that it had not befallen save because of the pilgrim's prayer; so he loosed him and fleeing with him forth of the burning, betook himself, he and the King's son, to another city. On such wise was the unjust King consumed, he and all his city, by reason of his injustice, and he lost the goods both of this world and the next world. "As for us, O auspicious King," continued the Wazir, "we neither lie down nor rise up without praying for thee and thanking Allah the Most High for His grace in giving thee to us, tranquil in reliance on thy justice and on the excellence of thy governance; and sore indeed was our care for thy lack of a son to inherit thy Kingdom, fearing lest after thee there betide

¹ Arab "Yá jáhil," lit. = O ignorant. The popular word is Ahmak, which, however, in the West means a maniac, a madman, a Santon; "Bohlí" being = a fool.

² The prison according to the practice of the East being in the palace: so the Moorish "Kasbah," which lodges the Governor and his guard, always contains the jail.

us a King unlike thee. But now the Almighty hath bestowed His favours upon us and done away our concern and brought us gladness in the birth of this blessed child ; wherefore we beseech the Lord to make him a worthy successor to thee and endow him with glory and felicity enduring and good abiding." Then rose the fifth Wazir and said, "Blessed be the Most High,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Sixth Night,

She resumed, It hath reached me, O auspicious King, that the fifth Wazir said, "Blessed be the Most High, Giver of all good gifts and graces the most precious ! But to continue : we are well assured that Allah favoureth whoso are thankful to Him and mindful of His faith ; and thou, O auspicious King, art far-famed for these illustrious virtues and for justice and equitable dealing between subject and subject and in that which is acceptable to Allah Almighty. By reason of this hath the Lord exalted thy dignity and prospered thy days and bestowed on thee the good gift of this august child, after despair, wherefrom there hath betided us gladness abiding and joys which may not be cut off ; for we before this were in exceeding cark and passing care, because of thy lack of issue, and full of concern bethinking us of all thy justice and gentle dealing with us, and fearful lest Allah decree death to thee and there be none to succeed thee and inherit the kingdom after thee, and so we be divided in our counsels and dissensions arise between us and there befall us what befel the Crows." Asked the King, "And what befel the Crows ?" and the Wazir answered saying, "Hear, O auspicious King, the tale of

THE CROWS AND THE HAWK."

THERE was once in a certain desert, a spacious Wady, full of rills and trees and fruits and birds singing the praises of Allah the One of All-might, Creator of day and night ; and among them was a troop of Crows, which led the happiest of lives. Now they were under the sway and government of a Crow who ruled them with mildness and benignity, so that they were with him in peace and contentment ; and by reason of their wisely ordering their affairs, none of the other birds could avail against them. Presently it

chanced that there befel their chief the doom irrevocably appointed to all creatures and he departed life¹; whereupon the others mourned for him with sore mourning, and what added to their grief was that there abided not amongst them like him one who should fill his place. So they all assembled and took counsel together concerning whom it befitted for his goodness and piety to set over them: and a party of them choose one Crow, saying, "It beseemeth that this be King over us;" whilst others objected to him and would none of him; and thus there arose division and dissension amidst them and the strife of excitement waxed hot between them. At last they agreed amongst themselves and consented to sleep the night upon it and that none should go forth at dawn next day to seek his living, but that each and every must wait till high morning, when they should gather together in one place. "Then," said they, "we will all take flight at once and whichever shall soar above the rest in his flying, he shall be accepted of us as ruler and be made King over us." The fancy pleased them; so they made covenant together and did as they had agreed and took flight all, but each of them deemed himself higher than his fellow; wherefore quoth this one, "I am highest," and that, "Nay; that am I." Then said the lowest of them, "Look up, all of you, and whomsoever ye find the highest of you, let him be your chief." So they raised their eyes and seeing the Hawk soaring over them, said each to other, "We agreed that which bird soever should be the highest of us we will make King over us, and behold, the Hawk is the highest of us: what say ye to him?" And they all cried out, "We accept of him." Accordingly they summoned the Hawk and said to him, "O Father of Good,² we have chosen thee ruler over us, that thou mayst look into our affair." The Hawk consented, saying, "Inshallah, ye shall win of me abounding weal." So they rejoiced and made him their King. But after awhile, he fell to taking a company of them every day and betaking himself with them afar off to one of the caves, where he struck them down and eating their eyes and brains, threw their bodies into the river. And he ceased not doing on this wise, it being his intent to destroy them all till, seeing their number daily diminishing, the Crows flocked to him and said, "O our King, we complain to thee because from the date we made thee Sovran and ruler over us, we are in the sorriest case, and every day a company of us is missing, and we know not the reason of this, more by token that the most part

¹ Arab. "Tawaffá," lit. = was received (into the grace of God), an euphemistic and more polite term than "máta" = he died.

² Arab. "Yá Abá al-Khayr" = our (or my) good lord, sir, fellow, etc.

thereof are the high in rank and of those in attendance on thee. We must now look after our own safety." Thereupon the Hawk waxed wroth with them and said to them, "Verily, ye are the murderers, and ye forestall me with accusation!" So saying, he pounced upon them, and tearing to pieces half a score of their chiefs in front of the rest, threatened them and drave them out, sorely bashed and beaten, from before him. Hereat they repented them of that which they had done and said, "We have known no good since the death of our first King, especially in the deeds of this stranger in kind; but we deserve our sufferings, even had he destroyed us one by one to the last of us, and there is exemplified in us the saying of him that saith:—Whoso submitteth him not to the rule of his own folk, the foe hath dominion over him, of his folly. And now there is nothing for it but to flee for our lives, else shall we perish." So they took flight and dispersed to various places. "And we also, O King," continued the Wazir, "feared lest the like of this befall us and there become ruler over us a King other than thyself; but Allah hath vouchsafed us this boon and hath sent us this blessed child, and now we are assured of peace and union and security and prosperity in our Mother-land. So lauded be Almighty Allah and to him be praise and thanks and goodly gratitude! And may He bless the King and us all his subjects and vouchsafe unto us and him the acme of felicity, and make his life-tide happy and his endeavour constant!" Then arose the sixth Wazir and said, "Allah favour thee with full felicity, O King, in this world and in the next world! Verily, the ancients have left us this saying:—Whoso prayeth and fasteth and giveth parents their due, and is just in his rule meeteth his Lord and He is well pleased with him. Thou hast been set over us and hast ruled us justly, and thine every step in this hath been blessed; wherefore we beseech Allah Almighty to make great thy reward eternal and requite thee thy beneficence. I have heard what this wise man hath said respecting our fear for the loss of our prosperity, by reason of the death of the King or the advent of another who should not be his parallel, and how after him dissensions would be rife among us and calamity betide from our division and how it behoved us therefore to be instant in prayer to Allah the Most High, so haply He might vouchsafe the King a happy son, to inherit the kingship after him. But, after all, the issue of that which man desireth of mundane goods and wherefor he longeth is unknown to him and consequently it behoveth a mortal to ask not of his Lord a thing whose end he wotteth not; for that haply the hurt of that thing is nearer to him than its gain, and his destruction may be in that he seeketh and there may befall him what befel the Serpent-charmer,

his wife and children, and the folk of his house.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Seventh Night,

She said, It hath reached me, O auspicious King, that when the sixth Wazir said, "It behoveth not a man to ask of his Lord aught whereof he ignoreth the issue, for that haply the hurt of that thing may be nearer than its gain, his destruction may be in that he seeketh and there may befall him what befel the Serpent-charmer, his children, his wife and his household," the King asked, "What was that?" and the Wazir answered, "Hear, O King, the tale of

THE SERPENT-CHARMER AND HIS WIFE."

THERE was once a man, a Serpent-charmer,¹ which used to train serpents, and this was his trade; and he had a great basket,² wherein were three snakes, but the people of his house knew this not. Every day he used to go round with this pannier about the town, gaining his living and that of his family by showing the snakes, and at eventide he returned to his house and clapped them back into the basket privily. This lasted a long while; but it chanced one day, when he came home, as was his wont, his wife asked him, saying, "What is in this pannier?" and he replied, "What wouldest thou with it? Is not provision plentiful with you? Be thou content with that which Allah hath allotted to thee and ask not of aught else." With this the woman held her peace; but she said in herself, "There is no help but that I search this basket and know what is there." So she egged on her children and enjoined them to ask him of the pannier and importune him with their questions, till he should tell them what was therein. They presently concluded that it contained

¹ Arab. "Háwi," from "Hayyah," a serpent. Most of the Egyptian snake-charmers are Gypsies, but they do not like to be told of their origin. At Baroda in Guzerat I took lessons in snake-catching, but found the sport too dangerous; when the animal flies, the tail is caught by the left hand and the right is slipped up to the neck, a delicate process, as a few inches too far or not far enough would be followed by certain death in catching a Cobra. At last certain of my messmates killed one of the captives and the snake-charmer would have no more to do with me.

² Arab. "Sallah," also Pers., a basket of wickerwork. This article is everywhere used for lodging snakes from Egypt to Morocco.

something to eat and sought every day of their father that he should show them what was therein ; and he still put them off with pleasant pretences and forbade them from asking this. On such wise they abode awhile, the wife and mother still persisting in her quest, till they agreed with her that they would neither eat meat nor drink with their father till he granted them their prayer and opened the basket to them. One night, behold, the Serpent-charmer came home with great plenty of meat and drink and took his seat calling them to eat with him : but they refused his company and showed him anger ; whereupon he began to coax them with fair words, saying, "Lookye, tell me what you would have, that I may bring it you, be it meat or drink or raiment." Answered they, "O our father, we want nothing of thee but that thou open this pannier that we may see what is therein : else we will slay ourselves." He rejoined, "O my children, there is nothing good for you therein and indeed the opening of it will be harmful to you." Hereat they redoubled in rage for all he could say, which when he saw, he began to scold them and threaten them with beating, except they returned from such condition ; but they only increased in anger and persistence in asking, till at last he waxed wroth and took a staff to beat them, and they fled from before him within the house. Now the basket was present and the Serpent-charmer had not hidden it anywhere ; so his wife left him occupied with the children and opened the pannier in haste, that she might see what was therein. Thereupon behold, the serpents came out and first stuck their fangs into her and killed her ; then they hied round about the house and slew all, great and small, who were therein ; except the Serpent-charmer, who left the place and went his way. "If then, O auspicious King," continued the Wazir, "thou consider this, thou wilt be convinced that it is not for a man to desire aught save that which God the Great refuseth not to him ; nay, he should be content with what He willeth. And thou, O King, for the overflowing of thy wisdom and the excellence of thine understanding, Allah hath cooled thine eyes with the advent of this thy son, after despair, and hath comforted thy heart ; wherefore we pray the Almighty to make him of the just successors acceptable to Himself and to his subjects." Then rose the seventh Wazir and said, "O King, I know and certify all that my brethren, these Ministers wise and learned, have said in the presence, praising thy justice and the goodness of thy policy and proving how thou art distinguished in this from all Kings other than thyself ; wherefor they gave thee the preference over them. Indeed, this be of that which is incumbent on us, O King, and I say :—Praised be Allah in that He hath

guerdoned thee with His gifts and vouchsafed thee of His mercy, the welfare of the realm ; and hath succoured thee and also ourselves, on condition that we increase in gratitude to Him ; and all this no otherwise than by thine existence ! What while thou remainest amongst us, we fear not oppression neither dread unright, nor can any take long-handed advantage of our weakness ; and indeed it is said, The greatest good of a people is a just King and their greatest ill an unjust King ; and again, Better dwell with rending lions than with a tyrannous Sultan. So praised be Almighty Allah with eternal praise for that He hath blessed us with thy life and vouchsafed thee this blessed child, whenas thou wast stricken in years and hadst despaired of issue ! For the goodliest of the gifts in this world is a virtuous sire, and it is said, Whoso hath no progeny, his life is without result and he leaveth no memory. As for thee, because of the righteousness of thy justice and thy pious reliance on Allah the Most High, thou hast been vouchsafed this happy son ; yea, this blessed¹ child cometh as a gift from the Most High Lord to us and to thee, for the excellence of thy governance and the goodliness of thy long sufferance ; and in this thou hast fared even as fared the Spider and the Wind.” Asked the King, “And what is the story of the Spider and the Wind ?”——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Eighth Night,

She continued, It hath reached me, O auspicious King, that when the King asked, “And what is the story of the twain ?” the Wazir answered, “Give ear, O King, to the tale of

THE SPIDER AND THE WIND.”

A SPIDER once attached herself to a high gate² and a retired and span her web there and dwelt therein in peace, giving thanks to the

¹ Arab. “Mubarak.” It is a favourite name for a slave in Marocco ; the slave-girl being called Mubarakah ; and the proverb being, “Blessed is the household which hath neither M'bark nor M'barkah” (as they contract the words).

² The Bresl. Edit. (viii. 48) instead of the Gate (Báb) gives a Bádhanj = a ventilator. The spider's web is Koranic (lxxxi. 40), “Verily frailest of all houses is the house of the spider.”

Almighty, who had made this dwelling-place easy to her and had set her in safety from noxious reptiles. On this wise she abode a long while, still giving thanks to Allah for her ease and regular supply of daily bread, till her Creator bethought Him to try her and make essay of her gratitude and patience. So he sent upon her a strong east Wind, which carried her away, web and all, and cast her into the main. The waves washed her ashore and she thanked the Lord for safety and began to upbraid the Wind, saying, "O Wind, why hast thou dealt thus with me and what good hast thou gotten by bearing me hither from my abiding-place, where indeed I was in safety, secure in my home on the top of that gate?" Replied the Wind, saying, "O Spider, hast thou not learnt that this world is a house of calamities; and, say me, who can boast of lasting happiness that such portion shall be thine? Wottest thou not that Allah tempteth His creatures in order to learn by trial what may be their powers of patience? How, then, doth it beset thee to upbraid me, thou who hast been saved by me from the vasty deep?" "Thy words are true, O Wind," replied the Spider, "yet not the less do I desire to escape from this stranger land into which thy violence hath cast me." The Wind rejoined, "Cease thy blaming; for right soon I will bear thee back and replace thee in thy place, as thou wast aforetime." So the Spider waited patiently, till the north-east Wind left blowing and there arose a south-west Wind, which gently caught her up and flew with her towards her dwelling-place; and when she came to her abode, she knew it and clung to it. "And we," continued the Wazir, "beseech Allah (who hath rewarded the King for his singleness of heart and patience and hath taken pity on his subjects and furthered them with His favour and hath vouchsafed the King this son in his old age, after he had despaired of issue and removed him not from the world, till He had blessed him with coolth of eyes and bestowed on him what He hath bestowed of Kingship and Empire!) to vouchsafe unto thy son that which He hath vouchsafed unto thee of dominion and Sultanship and glory! Amen." Then said the King, "Praised be Allah over all praise and thanks be to Him over all thanks! There is no god but He, the Creator of all things, by the light of whose signs we know the glory of His greatness and who giveth kingship and command over his own country to whom He willeth of His servants! He chooseth of them whomso He pleaseth to make him His viceroy and viceregent over His creatures and commandeth him to just and equitable dealing with them and the maintenance of religious laws and practices and right conduct and constancy in ordering their affairs to that which is most acceptable to Him and most grateful to them.

Whoso doth thus and obeyeth the commandment of his Lord, his desire attaineth and the orders of his God maintaineth ; so Providence preserveth him from the perils of the present world and maketh ample his recompense in the future world ; for indeed He neglecteth not the reward of the righteous. And whoso doth otherwise than as Allah biddeth him sinneth mortal sin and disobeyeth his Lord, preferring his mundane to his supra-mundane weal. He hath no trace in this world and in the next no portion : for Allah spareth not the unjust and the mischievous, nor doth He neglect any of His servants. These our Wazirs have set forth how, by reason of our just dealing with them and our wise governance of affairs, Allah hath vouchsafed us and them His grace, for which it behoveth us to thank Him, because of the great abundance of His mercies : each of them hath also spoken that wherewith the Almighty inspired Him concerning this matter, and they have vied one with another in rendering thanks to the Most High Lord and praising Him for His favours and bounties. I also render thanks to Allah for that I am but a slave commanded ; my heart is in His hand and my tongue in His subjection, accepting that which He adjudgeth to me and to them, come what may thereof. Each one of them hath said what passed through his mind on the subject of this boy and hath set forth that which was of the renewal of divine favour to us, after my years had reached the term when confidence faileth and despair assaileth. So praised be Allah who hath saved us from disappointment and from the alternation of rulers, like to the alternation of night and day ! For verily, this was a great boon both to them and to us ; wherefore we praise Almighty Allah who hath given a ready answer to our prayer and hath blessed us with this boy and set him in high place, as the inheritor of the kingship. And we entreat Him, of His bounty and clemency, to make him happy in his actions, prone to pious works, so he may become a King and a Sultan governing his people with justice and equity, guarding them from perilous error and frowardness, of His grace, goodness and generosity ! ” When the King had made an end of his speech, the sages and Olema rose and prostrated themselves before Allah and thanked the King ; after which they kissed his hands and departed, each to his own house, whilst Jali’ad withdrew into his palace, where he looked upon the new-born and offered up prayers for him and named him Wird Khán.¹ The boy grew up till he attained the age of

¹ Prob. from the Persian Wird = a pupil, a disciple.

twelve,¹ when the King being minded to have him taught the arts and sciences, bade build him a palace amiddlemost the city, wherein were three hundred and threescore rooms,² and lodged him therein. Then he assigned him three wise men of the Olema and bade them not be lax in teaching him day and night and look that there was no kind of learning but they instruct him therein, so he might become versed in all knowledge. He also commanded them to sit with him one day in each of the rooms by turn and write on the door thereof that which they had taught him therein of various kinds of lore and report to himself, every seven days, whatso instructions they had imparted to him. So they went in to the Prince and stinted not from educating him day nor night, nor withheld from him aught of that they knew; and presently there appeared in him readiness to receive instruction such as none had shown before him. Every seventh day his governors reported to the King what his son had learnt and mastered, whereby Jali'ad also became proficient in goodly learning and fair culture, and the Olema said to him, "Never saw we one so richly gifted with understanding as is this boy: Allah bless thee in him and give thee joy of his life!" When the Prince had completed his twelfth year, he knew the better part of every science and excelled all the Olema and sages of his day: wherefore his governors brought him to his sire and said to him, "Allah gladden thine eyes, O King, with this auspicious youth! We bring him to thee, after he hath learnt all manner knowledge, and there is not one of the learned men of the time nor a scientist who hath attained to that whereto he hath attained of science." The King rejoiced in this with joy exceeding and thanking the Almighty prostrated himself in gratitude before Allah (to whom belong Majesty and Might!), saying, "Laud be to the Lord for his mercies incalculable!" Then he called his Chief Wazir and said to him, "Know, O Shimas, that the governors of my son are come to tell me that he hath mastered every kind of knowledge and there is nothing but they have instructed him therein, so that he surpasseth in this all who forewent him. What sayst thou, O Shimas?" Hereat the Minister prostrated himself before Allah (to whom belong Might and Majesty!) and kissed the King's

¹ And yet, as the next page shows the youth's education was completed in his twelfth year. But as all three texts agree, I do not venture upon changing the number to six or seven, the age at which royal education outside the Harem usually begins.

² *i.e.* One for each day in the Moslem year. For these object-lessons, somewhat in Kindergarten style, see the Book of Sindibad or The Malice of Women.

hand, saying, "Loath is the ruby-stone, albe it be bedded in the hardest rock on hill, to do aught but shine as a lamp, and this thy son is such a gem; his tender age hath not hindered him from becoming a sage and Alhamdolillah—praised be Allah—for that which He deigned bestow on him! But to-morrow I will call an assembly of the flower of the Emirs and men of learning and examine the Prince and cause him speak forth that which is with him in their presence, Inshallah!"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Ninth Night,

She pursued, It hath reached me, O auspicious King, that when the King Jali'ad heard the words of his Wazir Shimas, he commanded the attendance of the keenest-witted¹ of the Olema and most accomplished of the learned and sages of his dominions, and they all presented themselves on the morrow at the door of the palace, whereupon the King bade admit them. Then entered Shimas and kissed the hands of the Prince, who rose and prostrated himself to the Minister: but Shimas said, "It behoveth not the lion-whelp to prostrate himself to any of the wild beasts, nor besitteth it that Light prostrate itself to Shade." Quoth the Prince, "Whenas the lion-whelp seeth the leopard,² he riseth up to him and prostrateth himself before him, because of his wisdom, and Light prostrateth itself to Shade for the purpose of disclosing that which is therewithin." Quoth Shimas, "True, O my lord; but I would have thee answer me anent whatso I shall ask thee by leave of His Highness and his lieges." And the youth said, "And I, with permission of my sire, will answer thee." So Shimas began and said, "Tell me what is the Eternal, the Absolute; and what are the two manifestations³ thereof and whether of the two is the abiding one?" Answered the Prince, "Allah (to whom belong Might and Majesty!) is the Eternal, the Absolute; for that He is Alpha, without beginning, and Omega, without end. Now his two manifestations are this world and the next; and the abiding one

¹ Arab. "Jahábizah," plur. of "Jahbiz" = acute, intelligent, an expert, a banker (from the Pers. Kahbad or Kihbad?).

² Arab. "Nimr" in the Bresl. Edit. viii. 58. The Mac. Edit. suggests that the leopard is the lion's Wazir.

³ Arab. "Kaun," lit. = Being, existence. Trébutien (iii. 20) has it, "Qu'est-ce que l'être (God), l'existence (Creation), l'être dans l'existence (the world), et la durée de l'être dans l'existence (the other world)."

of the twain is the world to come." (2) "Thou sayest truly and I approve thy reply; but I would have thee tell me, how knowest thou that one of Allah's manifestations is this world and the other the world to come?"—"I know this because this world was created from nothingness and had not its being from any existing thing; wherefore its affair is referable to the first essence. Moreover, it is a commodity swift of ceasing, the works whereof call for requital of action and this postulateth the reproduction¹ of whatso passeth away: so the next world is the second manifestation." (2) "Now inform me how knowest thou that the world to come is the abiding one of the two existences?"—"Because it is the house of requital for deeds done in this world prepared by the Eternal sans surcease." (2) "Who are the people of this world most to be praised for their practice?"—"Those who prefer their weal in the world to come before their weal in this world." (2) "And who is he that preferreth his future to his present welfare?"—"He who knoweth that he dwelleth in a perishing house, that he was created but to vade away, and that, after vading away, he will be called to account; and indeed, were there in this world one living and abiding for ever, he would not prefer it to the next world." (2) "Can the future life subsist permanently without the present?"—"He who hath no present life hath no future life: and indeed I liken this world and its folk and the goal to which they fare with certain workmen, for whom an Emir buildeth a narrow house and lodgeth them therein, commanding each of them to do a certain task and assigning to him a set term and appointing one to act as steward over them. Whoso doeth the work appointed unto him, the steward bringeth him forth of that straitness; but whoso doeth it not within the stablished term is punished. After awhile, behold, they find honey exuding from the chinks of the house,² and when they have eaten thereof and tasted its sweetness of savour, they slacken in their ordered task and cast it behind their backs. So they patiently suffer the straitness and distress wherein they are, with what they know of the future punishment whereto they are fast wending, and

¹ *i.e.* for the purpose of requital. All the above is orthodox Moslem doctrine, which utterly ignores the dictum "*ex nihilo nihil fit*;" and which would look upon Creation by Law (Darwinism) opposed to Creation by miracle (*e.g.* the Mosaic cosmogony) as rank blasphemy. On the other hand the Eternity of Matter and its transcendental essence are tenets held by a host of Gnostics, philosophers and Eastern Agnostics.

² This is a Moslem *lieu commun*; usually man is likened to one suspended in a bottomless well by a thin rope at which a rodent is continually gnawing and who amuses himself in licking a few drops of honey left by bees on the retentment.

are content with this worthless and easily won sweetness : and the Steward leaveth not to fetch every one of them forth of the house, for ill or good, when his appointed period shall have come. Now we know the world to be a dwelling wherein all eyes are dazed, and that each of its folk hath his set term ; and he who findeth the little sweetness that is in the world and busieth himself therewith is of the number of the lost, since he preferreth the things of this world to the things of the next world : but whoso payeth no heed to this poor sweetness and preferreth the things of the coming world to those of this world, is of those who are saved.” (٤) “I have heard what thou sayest of this world and the next and I accept thine answer ; but I see they are as two placed in authority over man ; needs must he content them both, and they are contrary one to other. So, if the creature set himself to seek his livelihood, it is harmful to his soul in the future : and if he devote himself to the next world, it is hurtful to his body ; and there is no way for him of pleasing these two contraries at once.”—“Indeed, the quest of one’s worldly livelihood with pious intent and on lawful wise is a viaticum for the quest of the goods of the world to come, if a man spend a part of his days in seeking his livelihood in this world, for the sustenance of his body, and devote the rest of his day to seeking the goods of the next world, for the repose of his soul and the warding off of hurt therefrom ; and indeed I see this world and the other world as they were two Kings, a just and an unjust.” Asked Shimas, “How so ?” and the youth began the tale of

THE TWO KINGS.

THERE were once two Kings, a just and an unjust ; and this one had a land abounding in trees and fruits and herbs ; but he let no merchant pass without robbing him of his monies and his merchandise, and the traders endured this with patience, by reason of their profit from the fatness of the earth in the means of life and its pleasantness, more by token that it was renowned for its richness in precious stones and gems. Now the just King, who loved jewels, heard of this land and sent one of his subjects thither, giving him much specie and bidding him pass with it into the other’s realm and buy jewels therefrom. So he went thither ; and, it being told to the unjust King that a merchant was come to his kingdom with much money to buy jewels withal, he sent for him to the presence and said to him, “Who art thou and whence comest thou and who brought thee

hither and what is thy errand?" Quoth the merchant, "I am of such and such a region, and the King of that land gave me money and bade me buy therewith jewels from this country; so I obeyed his bidding and came." Cried the unjust King, "Out on thee! Knowest thou not my fashion of dealing with the people of my realm and how each day I take their monies? How then comest thou to my country? And behold, thou hast been a sojourner here since such a time!" Answered the trader, "The money is not mine, not a mite of it; nay, 'tis a trust in my hands, till I bring its equivalent to its owner." But the King said, "I will not let thee take thy livelihood of my land or go out therefrom, except thou ransom thyself with this money, all of it;"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Tenth Night,

She resumed, It hath reached me, O auspicious King, that the unjust Ruler said to the trader who came to buy jewels from his country, "'Tis not possible for thee to take thy livelihood of my land except thou ransom thy life with this money, all of it; else shalt thou die." So the man said in himself, "I am fallen between two Kings, and I know that the oppression of this ruler embraceth all who abide in his dominions: and if I satisfy him not, I shall lose both life and money (whereof is no doubt) and shall fail of my errand; whilst on the other hand, if I give him all the gold, it will most assuredly prove my ruin with its owner, the other King: wherefore no device will serve me but that I give this one a trifling part thereof and content him therewith and avert from myself and from the money perdition. Thus shall I get my livelihood of the fatness of this land, till I buy that which I desire of jewels; and after satisfying the tyrant with gifts, I will take my portion of the profit and return to the owner of the money with his need, trusting in his justice and indulgence, and unfearing that he will punish me for that which this unjust King taketh of the treasure, especially if it be but a little." Then the trader called down blessings on the tyrant and said to him, "O King, I will ransom myself and this specie with a small portion thereof, from the time of my entering thy country to that of my going forth therefrom." The King agreed to this and left him at peace for a year, till he bought all manner jewels with the rest of the money and returned therewith to his master, to whom he made his excuses, confessing to having saved himself from the unjust King as before related. The just King accepted his excuse and

praised him for his wise device and set him on his right hand in his divan and appointed him in his kingdom an abiding inheritance and a happy life-tide.¹ Now the just King is the similitude of the future world and the unjust King that of the present world; the jewels that be in the tyrant's dominions are good deeds and pious works. The merchant is man and the money he hath with him is the provision appointed him of Allah. When I consider this, I know that it behoveth him who seeketh his livelihood in this world to leave not a day without seeking the goods of the world to come so shall he content this world with that which he gaineth of the fatness of the earth and satisfy the other world with that which he spendeth of his life in seeking after it." (2) "Are the spirit² and the body alike in reward and retribution, or is the body, as the doer of sinful deeds, especially affected with punishment?"—"The inclination to sin and crime may be the cause of earning reward by the withholding of the soul therefrom and the repenting thereof; but the command³ is in the hand of Him who doth what He will, and things by their contraries are distinguished. Thus subsistence is necessary to the body, but there is no body without soul; and the purification of the spirit is in making clean the intention in this world and taking thought to that which shall profit in the world to come. Indeed, soul and body are like two horses racing for a wager or two foster-brothers or two partners in business. By the intent are good deeds distinguished, and thus the body and soul are partners in actions and in reward and retribution, and in this they are like the Blind man and the Cripple with the Overseer of the garden." Asked Shimas, "How so?" and the Prince said, "Hear, O Wazir, the tale of

THE BLIND MAN AND THE CRIPPLE."

A BLIND man and a Cripple were travelling-companions and used to beg alms in company. One day they sought admission into the garden of some one of the benevolent, and a kind-hearted wight, hearing their talk, took compassion on them and carried them into his garden, where he left them after plucking for them some of its

¹ A curious pendant to the Scriptural parable of the Unjust Steward.

² Arab. "Rûh" Heb. Ruach: lit. breath (spiritus) which in the animal kingdom is the surest sign of life. Nothing can be more rigidly materialistic than the so-called Mosaic law.

³ Arab. "Al-Amr," which may also mean the business, the matter, the affair.

produce and went away, bidding them do no waste nor damage therein. When the fruits became ripe, the Cripple said to the Blind man, "Harkye, I see ripe fruits and long for them; but I cannot rise to eat thereof; so do thou arise, for thou art sound of either leg, and fetch us somewhat that we may eat." Replied the Blind, "Fie upon thee! I had no thought of them, but now that thou callest them to my mind, I long to eat of them, and I am impotent unto this, being unable to see them; so how shall we do to get at them?" At this moment, behold, up came the Overseer of the garden, who was a man of understanding, and the Cripple said to him, "Harkye, O Overseer! I long for somewhat of those fruits; but we are as thou seest; I am a cripple and my mate here is stone-blind: so what shall we do?" Replied the Overseer, "Woe to you! Have ye forgotten that the master of the garden stipulated with you that ye should do nothing whereby waste or damage befall it: so take warning and abstain from this." But they answered, "Needs must we get our portion of these fruits that we may eat thereof: so tell us some device whereby we shall contrive this." When the Overseer saw that they were not to be turned from their purpose, he said, "This, then, is my device, O Cripple; let the Blind bear thee on his back and take thee under the tree whose fruit pleaseth thee, so thou mayst pluck what thou canst reach thereof." Accordingly the Blind man took on his back the Cripple who guided him, till he brought him under a tree, and he fell to plucking from it what he would and tearing at its boughs till he had despoiled it: after which they went roundabout and throughout the garden and wasted it with their hands and feet, nor did they cease from this fashion, till they had stripped all the trees of the garth. Then they returned to their place and presently up came the master of the garden, who, seeing it in this plight, was wroth with sore wrath and coming up to them said, "Woe to you! What fashion is this? Did I not stipulate with you that ye should do no damage in the garden?" Quoth they, "Thou knowest that we are powerless to come at any of the fruit, for that one of us is a cripple and cannot rise and the other is blind and cannot see that which is before him: so what is our offence?" But the master answered, "Think ye I know not how ye wrought and how ye have gone about to do waste in my garden? I know, as if I had been with thee, O Blind, that thou tookest the Cripple pick-a-back and he showed thee the way till thou borest him to the trees." Then he punished them with grievous punishment and thrust them out of the garden. Now the Blind is the similitude of the body which seeth not save by the spirit, and the Cripple

that of the soul, for that it hath no power of motion but by the body ; the garden is the works, for which the creature is rewarded or punished, and the Overseer is the Reason which biddeth to good and forbiddeth from evil. Thus the body and the soul are partners in reward and retribution." (¿) "Which of the learned men is most worthy of praise, according to thee?"—"He who is learned in the knowledge of Allah and whose knowledge profiteth him." (¿) "And who is this?"—"Whoso is intent upon seeking to please his Lord and avoid His wrath." (¿) "And which of them is the most excellent?"—"He who is most learned in the knowledge of Allah." (¿) "And which is the most experienced of them?"—"Whoso in doing according to his knowledge is most constant." (¿) "And which is the purest-hearted of them?"—"He who is most assiduous in preparing for death and praising the Lord and least of them in hope, and indeed he who penetrateth his soul with the awful ways of death is as one who looketh into a clear mirror, for that he knoweth the truth, and the mirror still increaseth in clearness and brilliance." (¿) "What are the goodliest of treasures?"—"The treasures of Heaven." (¿) "Which is the goodliest of the treasures of Heaven?"—"The praise of Allah and His magnification." (¿) "Which is the most excellent of the treasures of earth?"—"The practice of kindness."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Eleventh Night,

She said, It hath reached me, O auspicious King, that when the Wazir Shimas asked the King's son, saying, "Which is the most excellent of the treasures of earth?" he answered, "The practice of kindness." So the Minister pursued, "Tell me of three several and different things, knowledge and judgment and wit, and of that which uniteth them."—"Knowledge cometh of learning, judgment of experience and wit of reflection, and they are all stablished and united in reason. Whoso combineth these three qualities attaineth perfection, and he who addeth thereto the piety and fear of the Lord is in the right course." (¿) "Take the case of a man of learning and wisdom, endowed with right judgment, luminous intelligence and a keen wit and excelling, and tell me can desire and covetise change these his qualities?"—"Yes ; for these two passions, when they enter into a man, alter his wisdom and understanding and judgment and wit, and he is like the Ossifrage,¹ which, for precau

¹ Arab. "Ukáb al-kásir," lit. = the breaker eagle.

tion against the hunters, abode in the upper air, of the excess of his subtlety ; but, as he was thus, he saw a fowler set up his nets and, when the toils were firmly staked down, bait them with a bit of meat ; which, when he beheld, desire thereof overcame him and he forgot that which he had seen of springes and of the sorry plight of all birds that fell into them. So he swooped down from the welkin and, pouncing upon the piece of meat, was meshed in the same snare and could not win free. When the fowler came up and saw the Ossifrage taken in his toils, he marvelled with exceeding marvel and said :—I set up my nets, thinking to take pigeons therein and the like of small fowl ; how came this Ossifrage to fall into it ? It is said that when greed incite a man of understanding to aught, he considereth the end thereof and refraineth from that which they make fair and represseth with his reason his greed ; for, when evil passions urge him to aught, it behoveth him to make his reason like unto a horseman skilled in horsemanship who, mounting a skittish nag, curbeth him with a sharp bit,¹ so that he go aright with him and bear him whither he will. As for the ignorant man, who hath neither knowledge nor judgment, while all things are obscure to him and desire and greed lord it over him, verily he doeth according to his desire and his greed and is of the number of those that perish ; nor is there among men one in worse case than he.” (2) “When is knowledge profitable and when availeth reason to ward off the ill effects of covetise ?” —“When their possessor useth them in quest of the goods of the next world, for reason and knowledge are altogether profitable ; but it befitteth not their owner to expend them in the quest of the goods of this world, save in such measure as may be needful for gaining his livelihood and defending himself from its mischief ; but to lay them out with a view to futurity.” (2) “What is most worthy that a man should apply himself thereto and occupy his heart withal ?”—“Good works and pious.” (2) “If a man do this it diverteth him from gaining his living : how then shall he do for his daily bread wherewith he may not dispense ?”—“A man’s day is four-and-twenty hours, and it behoveth him to employ one-third thereof in seeking his living, another in prayer and repose and the other in the pursuits of knowledge ;² for a reasonable man without

¹ Arab. “*Lijám shadíd* ;” the ring-bit of the Arabs is perhaps the severest form known : it is required by the Eastern practice of pulling up the horse when going at full speed and it is too well known to require description. As a rule the Arab rides with a “lady’s hand,” and the barbarous habit of “hanging on by the curb” is unknown to him. I never pass by Rotten Row or see a regiment of English Cavalry without wishing to leave such riders nothing but their snaffles.

² We find this orderly distribution of time (which no one adopts) in many

knowledge is a barren land, which hath no place for tillage, tree-planting or grass-growing. Except it be prepared for tilth and plantation no fruit will profit therein; but, if it be tilled and planted, it bringeth forth goodly fruits. So with the man lacking education; there is no profit in him till knowledge be planted in him: then doth he bear fruit." (٤) "What sayst thou of knowledge without understanding?"—"It is as the knowledge of a brute¹ beast, which hath learnt the hours of its foddering and waking, but hath no reason." (٥) "Thou hast been brief in thine answer hereanent; but I accept thy reply. Tell me, how shall I guard myself against the Sultan?"—"By giving him no way to thee." (٦) "And how can I but give him way to me, seeing that he is set in dominion over me and that the reins of my affair be in his hand?"—"His dominion over thee lieth in the duties thou owest him; wherefore, an thou give him his due, he hath no farther dominion over thee." (٧) "What are a Wazir's duties to his King?"—"Good counsel and zealous service, both in public and private, right judgment, the keeping of his secrets and that he conceal from his lord naught of that whereof he hath a right to be informed, lack of neglect of aught of his need with the gratifying of which he chargeth him, the seeking his approval in every guise and the avoidance of his anger." (٨) "How should the Wazir do with the King?"—"An thou be Wazir to the King and wouldst fain become safe from him, let thy hearing and thy speaking to him surpass his expectation of thee and be thy seeking of thy want from him after the measure of thy rank in his esteem, and beware lest thou advance thyself to a dignity whereof he deemeth thee unworthy, for this would be like presuming against him. So, if thou take advantage of his mildness and raise thee to a

tongues and many forms. In the Life of Sir W. Jones (vol. i. p. 193, Poetical Works, etc.) the following occurs, "written in India on a small piece of paper":—

Sir Edward Coke

"Six hours to sleep, in law's grave study six!
Four spend in prayer,—the rest on Heaven fix!"

Rather:

"Seven hours to law, to soothing slumber seven;
Ten to the world allot, and all to Heaven!"

But this is not practical. I much prefer the Chartist distribution:

"Six hours sleep and six hours play;
Six hours work and six shillings a day.

Mr. Froude (Oceana) speaks of New Zealanders having attained that ideal of operative felicity:

Eight to work, eight to play!
Eight to sleep and eight shillings a day.

¹ Arab. "Bahímah," mostly = black cattle.

rank beyond that which he deemeth thy due, thou wilt be like the hunter, whose wont it was to trap wild beasts for their pelts and cast away the flesh. Now a lion used to come to that place and eat of the carrion; and in course of time he made friendship with the hunter, who would throw meat to him and wipe his hands on his back, whilst the lion wagged his tail.¹ But when the hunter saw his tameness and gentleness and submissiveness to him, he said to himself, "Verily this lion humbleth himself to me and I am master of him, and I see not why I should not mount him and strip off his hide, as with the other wild beasts." So he took courage and sprang on the lion's back, presuming on his mildness and deeming himself sure of him; which when the lion saw, he raged with exceeding rage and raising his forehand, smote the hunter, that he drove his claws into his vitals; after which he cast him under foot and tare him in pieces and devoured him. By this we may know that it behoveth the Wazir to bear himself towards the King according to that which he seeth of his condition and not presume upon the superiority of his own judgment, lest the King become jealous of him."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Twelfth Night,

She continued, It hath reached me, O auspicious King, that the youth, the son of King Jali'ad, said to Shimas the Wazir, "It behoveth the Minister to bear himself towards the Monarch according to that which he seeth of his condition, and not to presume upon the superiority of his own judgment lest the King wax jealous of him." Quoth Shimas, "How shall the Wazir grace himself in the King's sight?"—"By the performance of the trust committed to him and of loyal counsel and sound judgment and the execution of his commands." (c) "As for what thou sayest of the Wazir's duty to avoid the King's anger and perform his wishes and apply himself diligently to the doing of that wherewith he chargeth him, such duty is always incumbent on him: but how, an the King's whole pleasure be tyranny and the practice of oppression and exorbitant extortion; and what shall the Wazir do if he be afflicted by intercourse with this unjust lord? If he strive to turn him from his greed, he cannot do this, and if he follow him in his greed and

¹ As a rule when the felidæ wag their tails, it is a sign of coming anger, the reverse with the canidæ.

flatter him with false counsel, he assumeth the weight of responsibility herein and becometh an enemy to the people. What sayst thou of this?"—"What thou speakest, O Wazir, of his responsibility and sinfulness ariseth only in the case of his abetting the King in his wrong-doing; but it behoveth the Wazir, when the King taketh counsel with him of the like of this, to show forth to him the way of justice and equity and warn him against tyranny and oppression and expound to him the principles of righteously governing the lieges; alluring him with the future reward that pertaineth to this and restraining him with warning of the punishment he otherwise will incur. If the King incline to him and hearken unto his words, his end is gained, and if not, there is nothing for it but that he depart from him after courteous fashion, because in parting for each of them is ease." (i) "What are the duties of the King to his subjects and what are the obligations of the lieges to their lord?"—"They shall do whatso he ordereth them with pure intent and obey him in that which pleaseth him and pleaseth Allah and the Apostle of Allah. And the lieges can claim of their lord that he protect their possessions and guard their women,¹ even as it is their duty to hearken unto him and obey him and expend their lives freely in his defence and give him his lawful due and praise him fairly for that which he bestoweth upon them of his justice and bounty." (i) "Have his subjects any claim upon the King other than that which thou hast said?"—"Yes: the rights of the subjects from their Sovran are more binding than the liege lord's claim upon his lieges: for that the breach of his duty towards them is more harmful than that of their duty towards him; because the ruin of the King and the loss of his kingdom and fortune befall not save by the breach of his devoir to his subjects: wherefore it behoveth him who is invested with the Kingship to be assiduous in furthering three things, to wit, the fostering of the faith, the fostering of his subjects and the fostering of government; for by the ensuing of these three things, his kingdom shall endure." (i) "How doth it behove him to do for his subjects' weal?"—"By giving them their due and maintaining their laws and customs² and employing Olema and learned men to teach them,

¹ In India it is popularly said that the Rajah can do anything with the Ryots provided he respects their women and their religion—not their property.

² Arab. "Sunan." Here it is = Rasm or usage, equivalent to our precedents, and held valid, especially when dating from olden time, in all matters which are not expressly provided for by Koranic command. For instance, a Hindí Moslem (who doubtless borrowed the customs from Hindús) will refuse to eat with the Kafir, and when the latter objects that there is no such prohibition in the Koran will reply, "No: but it is our Rasm." As a rule the Anglo-Indian is very ignorant on this essential point, which has parts and magnitude.

and justifying them, one of other, and sparing their blood and defending their goods and lightening their loads and strengthening their hosts." (٤) "What is the Minister's claim upon the Monarch?" —"None hath a more imperative claim on the King than hath the Wazir, for three reasons: first, because of that which shall befall him from his liege lord in case of error in judgment, and because of the general advantage to King and commons in case of sound judgment: secondly, that folk may know the goodliness of the degree which the Wazir holdeth in the King's esteem and therefore look on him with eyes of veneration and respect and submission;¹ and thirdly, that the Wazir, seeing this from King and subjects, may ward off from them that which they hate and fulfil to them that which they love." (٥) "I have heard all thou hast said of the attributes of King and Wazir and liege and approve thereof: but now tell me what is incumbent in keeping the tongue from lying and folly and slandering good names and excess in speech."—"It behoveth a man to speak naught but good and kindness and to talk not of that which toucheth him not; to leave detraction nor carry talk he hath heard from one man to his enemy, neither seek to harm his friend nor his foe with his Sultan and reckon not of any (neither of him from whom he hopeth for good nor of him whom he feareth for mischief) save of Allah Almighty; for He indeed is the only one who harmeth or profiteth. Let him not impute default unto any nor talk ignorantly, lest he incur the weight and the sin thereof before Allah and earn hate among men; for know thou that speech is like an arrow which, once shot, none can avail to recall. Let him also beware of disclosing his secret to one who shall discover it, lest he fall into mischief by reason of its disclosure, after confidence on its concealment; and let him be more careful to keep his secret from his friend than from his foe; for the keeping a secret with all folk is of the performance of faithful trust." (٦) "Tell me how a man should bear himself with his family and friends."—"There is no rest for a son of Adam save in righteous conduct: he should render to his family that which they deserve and to his brethren whatso is their due." (٧) "What should one render to one's kinsfolk?"—"To parents, submission and soft speech and affability and honour and reverence. To brethren, good counsel and readiness to expend money for them and assistance in their undertakings and joyance in their joy and grieving for their grief and closing of the eyes towards the errors that they may commit; for, when they experience this from a man, they requite him with the

¹ Lit. "Lowering the wings."

best of counsel they can command and expend their lives in his defence ; wherefore, an thou know thy brother to be trusty, lavish upon him thy love and help him in all his affairs."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Thirteenth Night,

She pursued, It hath reached me, O auspicious King, that the youth, the son and heir of King Jali'ad, when questioned by the Wazir upon the subjects aforesaid, returned him satisfactory replies ; and presently Shimas resumed, " I see that brethren are of two kinds, brethren of trust and brethren of society.¹ As for the first who be friends, there is due to them that which thou hast set forth ; but now tell me of the others who be acquaintances."—"As for brethren of society, thou gettest of them pleasance and goodly usance and fair speech and enjoyable company ; so be thou not sparing to them of thy delights, but be lavish to them thereof, like as they are lavish to thee, and render to them that which they render to thee of affable countenance and an open favour and sweet speech ; so shall thy life be pleasant and thy words be accepted of them." (٤) "Tell me now of the provision decreed by the Creator to all creatures. Hath He allotted to men and beasts each his several provision to the completion of his appointed life-term ; and if this allotment be thus, what maketh him who seeketh his livelihood to incur hardships and travail in the quest of that which he knoweth must come to him, if it be decreed to him, albeit he incur not the misery of endeavour ; and which, if it be not decreed to him, he shall not win, though he strive after it with his utmost striving ? Shall he therefore stint endeavour and in his Lord put trust and to his body and his soul give rest ?"—"Indeed, we see clearly that to each and every there is a provision distributed and a term prescribed ; but to all livelihood are a way and means, and he who seeketh would get ease of his seeking by ceasing to seek ; withal there is no help but that he seek his fortune. The seeker is, however, in two cases ; either he gaineth his fortune or he faileth thereof. In the first case, his pleasure consisteth in two conditions ; first, in the having gained his fortune, and secondly, in the laudable² issue of his quest ; and in the other case, his pleasure consisteth, first, in his readiness to seek his daily bread, secondly, in his abstaining from being a burthen to the folk, and

¹ *i.e.* friends and acquaintances.

² Arab. "Hamidah" = praiseworthy or satisfactory.

thirdly, in his freedom from liability to blame." (د) "What sayst thou of the means of seeking one's fortune?"—"A man shall hold lawful that which Allah (to whom belong Might and Majesty) alloweth, and unlawful whatso He forbiddeth." Reaching this pass the discourse between them came to an end, and Shimas and all the Olema present rose and prostrating themselves before the young Prince, magnified and extolled him, whilst his father pressed him to his bosom and seating him on the throne of Kingship, said, "Praised be Allah who hath blessed me with a son to be the coolth of mine eyes in my lifetime!" Then said the King's son to Shimas in presence of all the Olema, "O thou sage, art versed in spiritual questions, albeit Allah hath vouchsafed to me but scanty knowledge, yet do I comprehend thine intent in accepting from me what I proffered in answer concerning that whereof thou hast asked me, whether I hit or missed the mark therein, and belike thou forgavest my errors; but now I am minded to question thee anent a thing, whereof my judgment faileth and whereto my capacity is insufficient and which my tongue availeth not to set forth, for that it is obscure to me, with the obscurity of clear water in a black vessel. Wherefore I would have thee expound it to me, so no iota thereof may remain doubtful to the like of me, to whom its obscurity may present itself in the future, even as it hath presented itself to me in the past; since Allah, inasmuch as He hath made life to be in breath and strength in food and the cure of the sick in the skill of the leach, so hath He appointed the healing of the fool to be in the learning of the wise. Give ear, therefore, to my speech." Replied the Wazir, "O luminous of intelligence and master of casuistical questions, thou whose excellence all the Olema attest, by reason of the goodliness of thy discretion of things and thy distribution¹ thereof and the justness of thine answers to the questions I have asked thee, thou knowest that thou canst enquire of me naught but thou art better able than I to form a just judgment thereon and expound it truly: for that Allah hath vouchsafed unto thee such wisdom as He hath bestowed on none other of men. But inform me of what thou wouldst question me." Quoth the Prince, "Tell me from what did the Creator (magnified be His all-might!) create the world, albeit there was before it naught and there is naught seen in this world but it is created from something; and the Divine Creator (extolled and exalted be He!) is able to create things from nothing, yet hath His will decreed, for all the perfection of His power and grandeur, that He shall create naught but from something." The Wazir replied,

¹ Arab. "Taksîm," dividing into parts, analysis.

"As for those, who fashion vessels of potter's clay, and other handicraftsmen, who cannot originate one thing save from another thing, they are themselves only created entities: but, as for the Creator, who hath wrought the world after this wondrous fashion, an thou wouldst know His power (extolled and exalted be He!) of calling things into existence, extend thy thought and consider the various kinds of created things, and thou wilt find signs and instances, proving the perfection of His puissance and that He is able to create the ens from the non-ens: nay, He called things into being, after absolute non-existence, for the elements which be the matter of created things were sheer nothingness. This I will expound to thee, so thou mayst be in no scepticism thereof, and the marvel-signs of the alternation of Night and Day shall make all clear to thee. When the light goeth and the night cometh, the day is hidden from us and we know not the place where it abideth; and when the night passeth away with its darkness and its terror, the day cometh and we know not the abiding-place of the night.¹ In like manner, when the sun riseth upon us, we know not where it hath laid up its light, and when it setteth, we ignore the abiding-place of its setting: and the examples of this among the works of the Creator (magnified be His name and glorified be His might!) abound in what confoundeth the thought of the keenest-witted of human beings." Rejoined the Prince, "O sage, thou hast set before me of the power of the Creator what is incapable of denial; but tell me how He called His creatures into existence." Answered Shimas, "He created them by the sole power of His one Word,² which existed before time, and wherewith He created all things." Quoth the Prince, "Then Allah (be His name magnified and His might glorified!) only willed the existence of created things, before they came into being?" Replied Shimas, "And of His will, He created them with His one Word, and but for His speech and that one Word,

¹ A fine specimen of a peculiarity in the undeveloped mind of man, the universal confusion between things objective as a dead body and states of things as death. We begin by giving a name, for facility of intercourse, to phases, phenomena and conditions of matter; and, having created the word we proceed to supply it with a fanciful entity, *e.g.* "The Mind (a useful term to express the aggregate action of the brain, nervous system, etc.) of man is immortal." The next step is personification as Time with his forelock, Death with his skull, and Night (the absence of light) with her starry mantle. For poetry this abuse of language is a *sine qua non*, but it is a deadly foe to all true philosophy.

² Christians would naturally understand this "One Word" to be the *λόγος* of the Platonists, adopted by St. John (comparatively a late writer) and by the Alexandrian school, Jewish (as Philo Judæus) and Christian. But here the tale-teller alludes to the Divine Word "Kun" (Be!) whereby the worlds came into existence.

the creation had not come into existence."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Fourteenth Night,

She resumed, It hath reached me, O auspicious King, that after the King's son had asked his sire's Wazir the casuistical questions aforesaid, and had received a sufficient answer, Shimas said to him, "O my dear son,¹ there is no man can tell thee other but this I have said, except he twist the words handed down to us by Holy Law and turn the truths thereof from their evident meaning. And such a perversion is their saying that the Word hath inherent and positive power, and I take refuge with Allah from such a misbelief! Nay, the meaning of our saying that Allah (to whom belong Might and Majesty!) created the world with His Word is that He (exalted be His name!) is One in His essence and His attributes, and not that His Word hath independent power. On the contrary, power is one of the attributes of Allah, even as speech and other attributes of perfection are attributes of Allah (exalted be His dignity and extolled be His empery!), wherefore He may not be conceived without His Word, nor may His Word be conceived without Him; for, with His Word, Allah (extolled be His praise!) created all His creatures, and without His Word the Lord created naught. Indeed He created all things but by His Word of Truth, and by Truth are we created." Quoth the Prince, "I comprehend that which thou hast said on the subject of the Creator, and from thee I accept this with understanding; but I hear thee say that He created the world by His Word of Truth. Now Truth is the opposite of Falsehood; whence then arose Falsehood with its opposition unto Truth, and how cometh it to be possible that it should be confounded therewith and become doubtful to human beings, so that they need to distinguish between the twain? And doth the Creator (to whom belong Might and Majesty!) love Falsehood or hate it? An thou say He loveth Truth, and by it created all things, and abhorreth Falsehood, how came the False, which the Creator hateth, to invade the True, which He loveth?" Quoth Shimas, "Verily Allah the Most High created man all Truth,²

¹ Arab. "Ya Bunayî," a dim. form, lit. "O my little son!" an affectionate address frequent in Russian, whose "little father" (under "Bog") is his Czar.

² Thus in two texts. Mr. Payne has, "Verily God the Most High created man after His own image, and likened him to Himself, all of Him truth, without falsehood; then He gave him dominion over himself and ordered him and for-

loving His name and obeying His word, and on this wise man had no need of repentance till Falsehood invaded the Truth, whereby he was created by means of the capability¹ which Allah had placed in him, being the will and the inclination called lust of lucre.² When the False invaded the True on this wise, right became confounded with wrong, by reason of the will of man, and his capability and greed of gain, which is the voluntary side of him, together with the weakness of human nature: wherefore Allah created penitence for man, to turn away from him Untruth and stablish him in Truth: and He created for him also punishment, if he should abide in the obscurity of Falsehood." Quoth the Prince, "Tell me how came Untruth to invade Truth, so as to be confounded therewith, and how became man liable to punishment and so stood in need of repentance." Replied Shimas, "When Allah created man with Truth, He made him loving to Himself and there was for him neither repentance nor punishment; but he abode thus till Allah put in him the soul, which is of the perfection of humanity, albeit naturally inclined to sin which is inherent therein. From this sprang the growth of Untruth and its confusion with Truth, wherewith man was created and with the love whereof his nature had been made; and when man came to this pass, he declined from the Truth with disobedience, and whoso declineth from the Truth falleth into Falsehood." Said the Prince, "Then Falsehood invaded Truth only by reason of disobedience and transgression?" Shimas replied, "Yes: and it is thus because Allah loveth mankind, and of the abundance of His love to man He created him having need of Himself, that is to say, of the very Truth: but oftentimes man lapseth from this by cause of the inclination of the soul to sin and turneth to frowardness, wherefore he falleth into Falsehood by the act of disobeying his Lord and thus deserveth punishment; and by putting away from himself Falsehood with repentance and by the

bade him, and it was man who transgressed His commandment and erred in his obedience and brought falsehood upon himself of his own will." Here he borrows from the Bresl. Edit. viii. 84 (first five lines). But the doctrine is rather Jewish and Christian than Moslem: Al-Mas'ûdi (ii. 389) introduces a Copt in the presence of Ibn Tutún saying, "Prince, these people (designing a Jew) pretend that Allah Almighty created Adam (*i.e.* mankind) after his own image." ('Alà Sûrati-h).

¹ Arab. "Istítá'ah" = ableness, *e.g.* "Al-Hajj 'inda 'l-Istítá'ah" = Pilgrimage when a man is able thereto (by easy circumstances).

² Arab. "Al-Kasab," which phrenologists would translate "acquisitiveness." The author is here attempting to reconcile man's moral responsibility, that is Freewill, with Fate, by which all human actions are directed and controlled. I cannot see that he fails to "apprehend the knotty point of doctrine involved;" but I find his inability to make two contraries agree as pronounced as that of all others, Moslems and Christians, who preceded him on the same path.

returning to the love of the Truth, he meriteth future reward." Quoth the Prince, "Tell me the origin of sin, whilst all mankind trace their being to Adam; and how cometh it that he, being created of Allah with truth, drew disobedience on himself; then was his disobedience coupled with repentance, after the soul had been set in him, that his issue might be reward or retribution? Indeed, we see men constant in sinfulness, inclining to that which He loveth not and transgressing in this the original intent and purpose of their creation, which is the love of the Truth, and drawing on themselves the wrath of their Lord, whilst we see others constant in seeking the satisfaction of their Creator and obeying Him and meriting mercy and future recompense. What causeth this difference prevailing between them?" Replied Shimas, "The origin of disobedience descending upon mankind is attributable to Iblis, who was the noblest of all that Allah (magnified be His name!) created of angels¹ and men and Jinn, and the love of the Truth was inherent in him, for he knew naught but this; but whenas he saw himself unique in such dignity, there entered into him pride and conceit, vainglory and arrogance which revolted from loyalty and obedience to the commandment of his Creator; wherefore Allah made him inferior to all creatures and cast him out from love, making his abiding-place to be in disobedience. So when he knew that Allah (glorified be His name!) loved not disobedience and saw Adam and the case wherein he was of truth and love and obedience to his Creator, envy entered into him and he devised some device to pervert Adam from the truth, that he might be a partaker with himself in Falsehood; and by this, Adam incurred chastisement for his inclining to disobedience, which his foe made fair to him, and his subjection to his sins, whenas he transgressed the charge of his Lord, by reason of the appearance of Falsehood. When the Creator (magnified be the praises of Him and hallowed be the names of Him!) saw the weakness of man and the swiftness of his inclining to his enemy and leaving the Truth, He appointed to him, of His mercy, repentance, that therewith he might arise from the slough² of inclination to disobedience and taking the arms and armour of repentance, overcome therewith his foe Iblis and his

¹ The order should be, "men, angels and Jinn." But "angels" here takes precedence because Iblis was one of them.

² Arab. "Wartah" = precipice, quagmire, quicksand, and hence sundry secondary and metaphorical significations, under which, as in the "Semitic" (Arabic) tongues generally, the prosaical and material sense of the word is clearly evident. I noted this in Pilgrimage iii. 66, and was soundly abused for so saying by a host of sciolists.

hosts and return to the Truth, wherein he was created. When Iblis saw that Allah (magnified be His praise!) had appointed him a protracted term,¹ he hastened to wage war upon man and to beset him with wiles, to the intent that he might oust him from the favour of his Lord and make him a partaker with himself in the wrath which he and his hosts had incurred; wherefore Allah (extolled be His praises!) appointed unto man the capability of penitence and commanded him to apply himself to the Truth and persevere therein; and forbade him from disobedience and frowardness and revealed to him that he had on the earth an enemy warring against him and relaxing not from him night nor day. Thus hath man a right to future reward if he adhere to the Truth, in the love of which his nature was created; but he becometh liable to punishment if the flesh master him and incline him to sin."—— And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when, it was the Nine Hundred and Fifteenth Night,

She said, it hath reached me, O auspicious King, that when the young Prince had questioned Shimas touching disputed points of olden time and had been duly answered, he presently said, "Now tell me by what power is the creature able to transgress against his Creator, seeing that His omnipotence is without bounds, even as thou hast set forth, and that naught can overcome Him or depart from His will? Deemest thou not that he is able to turn His creatures from this disobedience and compel them eternally to hold the Truth?" Answered Shimas, "In very sooth Almighty Allah (honoured be His name!) is just and equitable and loving-kind to the people of His affection.² He created His creatures with justice and equity and of the inspiration of His justice and the overflowing of His mercy. He gave them kingship over themselves, that they should do whatever they might design. He showeth them the way of righteousness and bestoweth on them the power and ability of doing what they will of good: and if they do the opposite thereof, they fall into destruction and disobedience." (i) "If the Creator, as thou sayest, have granted to mankind power and ability³ and they by reason thereof are em-

¹ *i.e.* allowing the Devil to go about the world and seduce mankind until Doomsday, when "auld Sootie's" occupation will be gone.

² *i.e.* to those who deserve His love.

³ Here "Istitá'ah" would mean capability of action, *i.e.* free will, which is a mere word like "free trade."

powered to do whatso they will, why then doth He not come between them and that which they desire of wrong and turn them to the right?"—"This is of the greatness of His mercy and the goodness of His wisdom; for, even as aforetime he showed wrath to Iblis and had no mercy on him, in like manner he showed Adam mercy, by means¹ of repentance, and accepted of him, after He had been wroth with him." (٢) "He is indeed mere Truth, for He it is who requiteth everyone according to his works, and there is no Creator save Allah who hath power over all things: but tell me, hath He created that which He loveth and that which He loveth not or only that which He loveth?"—"He created all things, but favoureth only that which He loveth." (٣) "What reckest thou of two things, one whereof is pleasing to God and earneth future reward for him who practiseth it and the other offendeth Allah and entaileth lawful punishment upon the doer?"—"Expound to me these two things and make me to apprehend them, that I may speak concerning them." "They are good and evil, the two things inherent in the body and in the soul."—"O wise youth, I see that thou knowest good and evil to be of the works which the soul and the body combine to do. Good is named good, because it is in favour with God, and evil is termed ill, for that in it is His ill-will. Indeed, it behoveth thee to know Allah and to please Him by the practice of good, for that He hath bidden us to this and forbidden us to do evil." (٤) "I see these two things, to wit, good and evil, to be wrought only by the Five Senses familiarly known in the body of man, which be the sensorium² whence proceed speech, hearing, sight, smell and touch. Now I would have thee tell me whether these five senses were created altogether for good or for evil."—"Apprehend, O man, the exposition of that whereof thou askest and it is a manifest proof; so lay it up in thine innermost thought and take it to thy heart. And this it is, that the Creator (extolled and exalted be He!) created man with Truth and impressed him with the love thereof and there proceedeth from it no created thing save by the puissance of the Most High, whose trace is in every phenomenon. He³ (extol we Him and exalt we Him!) is not apt but to the ordering of justice and equity and beneficence, and He created man for the love of Him and set in him a soul, wherein the inclination to sin was innate, and assigned him capability and ableness and appointed the Five Senses

¹ Arab. "Bi al-taubah," which may also mean "for (on account of his) penitence."

² Arab. "Mahall al-Zauk," lit. = seat of taste.

³ Mr. Payne translates "it," *i.e.* the Truth; but the formula following the word shows that Allah is meant.

aforesaid to be to him a means of winning Heaven or Hell." (2) "How so?"—"In that He created the Tongue for speech, the Hands for action, the Feet for walking, the Eyes for seeing and the Ears for hearing, and upon each bestowed especial power and incited them to exercise and motion, bidding each of them do naught save that which pleaseth Him. Now what pleaseth Him in Speech is truthfulness and abstaining from its opposite, which is falsehood; and what pleaseth Him in Sight is turning it unto that which He loveth and leaving the contrary, which is turning it unto that which He hateth; and what pleaseth Him in Hearing is hearkening to naught but the True, such as admonition; and that which is in Allah's writ and leaving the contrary, which is listening to that which incurreth the anger of Allah; and what pleaseth Him in the Hands is not hoarding up that which he entrusteth to them, but expending it in such way as shall please Him and leaving the contrary, which is avarice or spending in sinfulness that which He hath committed to them; and what pleaseth Him in the Feet is that they be constant in the pursuit of good, such as the quest of instruction, and leave its contrary, which is the walking in other than the way of Allah. As for eating and drinking, what pleaseth Allah thereof is that each take naught save that which the Almighty hath appointed him, be it little or mickle, and praise the Lord and thank him: and what angereth Him thereof is that a man take that which is not his by right. All precepts other than these are false, and thou knowest that Allah created everything and delighteth only in Good and commandeth each member of the body to do that which He hath made on it incumbent, for that He is the All-wise, the All-knowing." (2) "Was it not foreknown unto Allah Almighty (exalted be His power!) that Adam, by eating of the tree from which He forbade him and whence befel what befel, would leave obedience for disobedience?"—"Yes, O sage youth. This was foreknown unto Allah Almighty ere He created Adam; and the proof and manifestation attached thereto is the warning He gave him against eating of the tree and His informing him that, if he ate of the fruit, he would be disobedient. And this was in the way of justice and equity, lest Adam should have an argument wherewith he might excuse himself against his Lord. When, therefore, he fell into error and calamity, and when disgrace waxed sore upon him and reproach, this passed to his posterity after him; wherefore Allah sent Prophets and Apostles and gave to them Books and they taught us the Divine Commandments and expounded to us what was therein of admonitions and precepts and made clear to us and manifest the way of righteousness and explained to us what it behoved us to do and what to leave undone.

Now we are endowed with Freewill and he who acteth within these lawful limits winneth his wish and prospereth, while whoso transgresseth these legal bounds and doeth other than that which these precepts enjoin, resisteth the Lord and is ruined in both Abodes. This then is the road of Good and Evil. Thou knowest that Allah over all things is Omnipotent and created not desires for us but of His pleasure and volunty, and He bade us use them in the way of lawfulness, so they might be to us a good ; but, when we use them in the way of sinfulness they are to us an evil. Therefore what of righteous we compass is from Allah Almighty, and what of wrongous cometh from ourselves¹ His creatures, not from the Creator (exalted be He herefor with highmost exaltation !)"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Sixteenth Night,

She continued, It hath reached me, O auspicious King, that when the youth King Jali'ad's son had questioned Shimas concerning these subtleties and had been duly answered, he pursued, "That which thou hast expounded to me concerning Allah and His creatures I understand ; but tell me of one matter, concerning which my mind is perplexed with extreme wonderment, and that is that I marvel at the sons of Adam, how careless they are of the life to come and at their lack of taking thought thereof and their love to this world, albeit they know that they must needs leave it and depart from it, whilst they are yet young in years."—"Yes, verily ; and that which thou seest of its changefulness and traitorousness with its children is a sign that Fortune to the fortunate will not endure nor to the afflicted affliction ; for none of its people is secure from its changefulness, and even if one have power over it and be content therewith, yet there is no help but that his estate change and removal hasten unto him. Wherefore man can put no trust therein nor profit by that which he enjoyeth of its gilding and glitter² ; and we knowing this will know that the sorriest of men in condition are those who are deluded by this world and are unmindful of the other world ; for that whatso of present ease they enjoy will not even the fear and misery and horrors which shall befall them after their removal therefrom. Thus are we certified that if the creature knew that which will

¹ Koran iv. 81, "Whatever good betideth thee is from God, and whatever betideth thee of evil is from thyself."

² Arab. "Zukhruf," which Mr. Payne picturesquely renders "painted gawds."

betide him with the coming of death¹ and his severance from that which he enjoyeth of pleasure and delight, he would cast away the world and that which is therein; for we are certified that the next life is better for us and more profitable." Said the Prince, "O sage, thou hast dispelled the darkness that was upon my heart by the light of thy shining lamp and hast directed me into the right road I must tread on the track of Truth and hast given me a lantern whereby I may see." Then rose one of the learned men who were in the presence and said, "When cometh the season of Prime, needs must the hare seek the pasture as well as the elephant; and indeed I have heard from you twain such questions and solutions as I never before heard; but now leave that and let me ask you of somewhat. Tell me, what is the best of the goods of the world?" Replied the Prince, "Health of body, lawful livelihood and a virtuous son." (j) "What is the greater and what is the less?"—"The greater is that to which a lesser than itself submitteth and the less that which submitteth to a greater than itself." (j) "What are the four things wherein concur all creatures?"—"Men concur in meat and drink, the sweet of sleep, the love of women and the agonies of death." (j) "What are the three things whose foulness none can do away?"—"Folly, meanness of nature, and lying." (j) "What is the best kind of lie,² though all kinds are foul?"—"That which averteth harm from its utterer and bringeth gain." (j) "What kind of truthfulness is foul, though all kinds are fair?"—"That of a man glorying in that which he hath and vaunting himself thereof." (j) "What is the foulest of foulnesses?"—"When a man boasteth himself of that which he hath not." (j) "Who is the most foolish of men?"—"He who hath no thought but of what he shall put in his belly." Then said Shimas, "O King, verily thou art our King, but

¹ It is the innate craving in the "Aryan" (or Iranian, not the Turanian) mind, this longing to know what follows Death, or if nothing follow it, which accounts for the marvellous diffusion of the so-called Spiritualism, which is only Swedenborgianism systematised and carried out into action, amongst nervous and impressionable races like the Anglo-American. In England it is the reverse; the obtuse sensitiveness of a people bred on beef and beer has made the "Religion of the Nineteenth Century" a manner of harmless magic, whose miracles are table turning and ghost seeing, whilst the prodigious rascality of its prophets (the so-called Mediums) has brought it into universal disrepute. It has been said that Catholicism must be true to co-exist with the priest, and it is the same with Spiritualism proper, by which I understand the belief in a life beyond the grave, a mere continuation of this life; it flourishes (despite the Medium) chiefly because it has laid before man the only possible and intelligible idea of a future state.

² The only lie which degrades a man in his own estimation and in that of others, is that told for fear of telling the truth. *Au reste*, human society and civilised intercourse are built upon a system of conventional lying; and many droll stories illustrate the consequences of disregarding the dictum, *la vérité n'est pas toujours bonne à dire*.

we desire that thou assign the kingdom to thy son after thee, and we will be thy servants and lieges." So the King exhorted the Olema and others who were in the presence to remember that which they had heard and do according thereto and enjoined them to obey his son's commandment, for that he made him his heir-apparent,¹ so he should be the successor of the King his sire ; and he took an oath of all the people of his empire, literates and braves and old men and boys, to mention none other, that they would not oppose him in the succession nor transgress against his commandment. Now when the Prince was seventeen years old, the King sickened of a sore sickness and came nigh to die ; so, being certified that his decease was at hand, he said to the people of his household, "This is the disease of Death which is upon me ; wherefore do ye summon my son and kith and kin and gather together the Grandees and Notables of my empire, so not one of them may remain except he be present." Accordingly they fared forth and made proclamation to those who were near and published the summons to those who were afar off, and they all assembled and went in to the King. Then said they to him, "How is it with thee, O King, and how deemest thou for thyself of these thy dolours?" Quoth Jali'ad, "Verily, this my malady is mortal and the shaft of death hath executed that which Allah Almighty decreed against me : this is the last of my days in the world here and the first of my days in the world hereafter." Then said he to his son, "Draw near unto me." So the youth drew near, weeping with weeping so sore that he well nigh drenched the bed, whilst the King's eyes welled tears and all who were present wept. Quoth Jali'ad, "Weep not, O my son ; I am not the first whom this Inevitable betideth ; nay, it is common to all that Allah hath created. But fear thou the Almighty and do good deeds which shall precede thee to the place whither all creatures tend and wend. Obey not thy desires, but occupy thy soul with lauding the Lord in thy standing up and thy sitting down, in thy waking and in thy sleeping. Make the Truth the aim of thine eyes ; this is the last of my speech with thee and—The Peace."——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Seventeenth Night,

She pursued, It hath reached me, O auspicious King, that when King Jali'ad charged his son with such injunctions and made him

¹ Arab. "Wali'ahd," which may mean either heir-presumptive (whose heirship is contingent) or heir-apparent.

his heir to succeed him in his reign, the Prince said, "O dear father mine,¹ thou knowest that I have ever been to thee obedient and thy commandment carrying out, mindful of thine injunctions and thine approof seeking ; for thou hast been to me the best of fathers : how, then, after thy death, shall I depart from that which contenteth thee? And now, having fairly ordered my nurture thou art about to depart from me and I have no power to bring thee back to me ; but, an I be mindful of thy charge, I shall be blessed therein and great good fortune shall betide me." Quoth the King, and indeed he was in the last agony of departing life, "Dear my son, cleave fast unto ten precepts, which if thou hold, Allah shall profit thee herewith in this world and the next world, and they are as follows. Whenas thou art wroth, curb thy wrath ; when thou art afflicted, be patient ; when thou speakest be soothfast ; when thou promisest, perform ; when thou judgest, do justice ; when thou hast power, be merciful ; deal generously by thy governors and lieutenants ; forgive thy foes ; be lavish of good offices to thine adversary, and stay thy mischief from him. Observe also other ten precepts,² wherewith Allah shall profit thee among the people of thy realm, to wit, when thou dividest, be just ; when thou punishest, oppress not ; when thou engagest thyself, fulfil thine engagement ; hearken to those that give thee loyal counsel ; when offence is offered to thee, neglect it ; abstain from contention ; enjoin thy subjects to the observance of the divine laws and of praiseworthy practices : abate ignorance with a sharp sword : withhold thy regard from treachery and its untruth ; and, lastly, do equal justice between the folk, so they may love thee, great and small, and the wicked and corrupt of them may fear thee." Then he addressed himself to the Emirs and Olema which were present when he appointed his son to be his successor, saying, "Beware ye of transgressing the commandment of your King and neglecting to hearken to your chief, for therein lieth ruin for your realm and sundering for your society and bane for your bodies and perdition for your possessions ; and your foe would exult over you. Well ye wot the covenant ye made with me, and even thus shall be your covenant with this youth and the troth which plighted between you and me shall be also between you and him ; wherefore it behoveth you to give ear unto and obey his commandment, for that in this is the well-being of your conditions. So be ye constant with him anent that wherein ye were with me and

¹ Arab. "Yá abati" = O my papa (which here would sound absurd).

² All the texts give a decalogue ; but Mr. Payne has reduced it to a heptalogue.

your estate shall prosper and your affairs be fair ; for behold, he hath the Kingship over you and is the lord of your fortune, and—The Peace !” Then the death-agony¹ seized him and his tongue was bridled : so he pressed his son to him and kissed him and gave thanks unto Allah ; after which his hour came and his soul fared forth. All his subjects and the people of his court mourned and keened over him and they shrouded him and buried him with pomp and honour and reverence ; after which they returned with the Prince and clad him in the royal robes and crowned him with his father’s crown and put the seal-ring on his finger, after seating him on the Throne of Sovranship. The young King ordered himself towards them, after his father’s fashion of mildness and justice and benevolence for a little while, till the world waylaid him and entangled him in its sins, whereupon its pleasures made him their prey and he turned to its gilding and gewgaws, forsaking the engagements which his father had imposed upon him and casting off his obedience to him, neglecting the affairs of his reign and treading a road wherein was his own destruction. The love of women waxed stark in him and came to such a pass that, whenever he heard tell of a beauty, he would send for her and take her to wife ; and after this wise, he collected spouses more in number than ever had Solomon David-son, King of the children of Israel. Also he would shut himself up with a company of them for a month at a time, during which he went not forth, neither enquired of his realm or its rule nor looked into the grievances of such of his subjects as complained to him ; and if they wrote to him, he returned them no reply. Now when they saw this and witnessed his neglect of their affairs and lack of care for their interests and those of the State, they were assured that ere long some calamity would betide them, and this was grievous to them. So they met privily one with other and took counsel together, blaming their King, and certain of them said to the rest, “Come, let us go to Shimas, Chief of the Wazirs, and set forth to him our case and acquaint him with that wherein we are by reason of this King, so he may admonish him ; else, in a little, calamity will down upon us, for the world hath dazzled the Sovran with its delights

¹ The Arabs, who had a variety of anæsthetics, never seem to have studied the subject of “euthanasia.” They preferred seeing a man expire in horrible agonies to relieving him by means of soporifics and other drugs : so I have heard people exult in saying that the sufferer “kept his senses to the last.” In the Bosnia-Herzegovina campaign many of the Austrian officers carried with them doses of poison to be used in case of being taken prisoners by the ferocious savages against whom they were fighting. As many anecdotes about “Easing off the poor dear” testify, the Euthanasia-system is by no means unknown to the lower classes in England. I shall have more to say on this subject.

and seduced him with its snares." Accordingly, they repaired to Shimas and said to him, "O wise man and prudent, the world hath dazed the King with its delights and taken him in its toils, so that he turneth unto vanity and worketh for the undoing of the State. Now with the disordering of the State the commons will be corrupted and our affairs will run to ruin. We see him not for days and months, nor cometh there forth from him any commandment to us or to the Wazir or any else. We cannot refer aught of our need to him, and he looketh not to the administration of justice, nor taketh thought to the condition of any of his subjects, in his disregard of them. And, behold, we are come to acquaint thee with the truth of things, for that thou art the chiefest and most accomplished of us and it behoveth not that calamity befall a land wherein thou dwellest, seeing that thou art most able of any to amend this King. Wherefore, go thou and speak with him: haply he will hearken to thy word and return unto the way of Allah."¹ So Shimas arose forthright and, repairing to the palace, foregathered with the first page he could find and said to him, "Fair my son, I beseech thee ask leave for me to go in to the King, for I have an affair concerning which I would fain see his face and acquaint him therewith and hear what he shall answer me thereanent." Answered the page, "O my lord, by Allah, this month past hath he given none leave to come in to him, nor have I all this time looked upon his face; but I will direct thee to one who shall crave admission for thee. Do thou lay hold of such a blackamoor slave, who standeth at his head and bringeth him food from the kitchen. When he cometh forth to go to the kitchen, ask him what seemeth good to thee; for he will do for thee that which thou desirest." So the Wazir repaired to the door of the kitchen and sat there a little while, till up came the black and would have entered the kitchen; but Shimas caught hold of him and said to him, "Dear my son, I would fain stand in presence of the King and speak with him of somewhat especially concerneth him; so prithee, of thy kindness, when he hath ended his undurn-meal and his temper is at its best, say a word for me and get me leave to approach him, so I may bespeak him of that which shall suit him." "I hear and obey," answered the black and, taking the food, carried it to the King, who ate thereof and his temper was soothed thereby. Then said the black to him, "Shimas standeth

¹ The grim Arab humour in the text is the sudden change for the worse of the good young man. Easterns do not believe in the Western saw, "*Nemo repente fuit turpissimus.*" The spirited conduct of the subjects finds many parallels in European history, especially in Portugal: see my life of Camoens, p. 234.

at the door and craveth admission, so he may acquaint thee with matters that specially concern thee." At this the King was alarmed and disquieted and commanded to admit the Minister.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Eighteenth Night,

She resumed, It hath reached me, O auspicious King, that when the King bade the blackamoor admit Shimas, the slave went forth to him and bade him enter; whereupon he went in and, falling prone before Allah, kissed the King's hands and blessed him. Then said the King, "What hath betided thee, O Shimas, that thou seekest admission unto me?" He answered, "This long while have I not looked upon the face of my lord the King and indeed I longed sore for thee; and now, behold, I have seen thy countenance and come to thee with a word which I would lief say to thee, O King stablished in all prosperity!" Quoth the King, "Say what seemeth good to thee;" and quoth Shimas, "I would have thee bear in mind, O King, that Allah Almighty hath endowed thee with learning and wisdom, for all the tenderness of thy years, such as He never vouchsafed unto any of the Kings before thee, and He hath fulfilled the measure of His bounties to thee with the Kingship; and He loveth not that thou depart from that wherewith He hath endowed thee unto other than it, by means of thy disobedience to Him; wherefore it behoveth thee not to levy war against¹ Him with thy hoards, but of His injunctions to be mindful and unto His commandments obedient. Indeed, I have seen thee, this while past, forget thy sire and his charges and reject his covenant and neglect his counsel and words of wisdom and renounce his justice and good governance, remembering not the bounty of Allah to thee, neither requiting it with gratitude and thanks to Him." The King asked, "How so? And what is the manner of this?" and Shimas answered, "The manner of it is that thou neglectest to administer the affairs of the State and that which Allah hath committed unto thee, of the interests of thy lieges and surrenderest thyself to thy lower nature in that which it maketh fair to thee of the slight joys of the world. Verily it is said that the welfare of the State and of the Faith and of the folk is of the things which it behoveth the King to watch; wherefore

¹ Arab. "Muhárabah," lit. = doing battle; but is sometimes used in the sense of gainsaying or disobeying.

it is my rede, O King, that thou look fairly to the issue of thine affair, for thus wilt thou find the manifest road wherein is salvation, and not accept a trifling pleasure and a transient which leadeth to the abyss of destruction, lest there befall thee that which befel the Fisherman." The King asked, "What was that?" and Shimas answered, "There hath reached me this tale of

THE FOOLISH FISHERMAN."

A FISHERMAN went forth to a river for fishing therein as was his wont; and when he came thither and walked upon the bridge, he saw a great fish and said in himself, "'Twill not serve me to abide here, but I will follow yonder fish whitherso it ever goeth, till I catch it, for it will relieve me from fishing for days and days." So he did off his clothes and plunged into the river after the fish. The current bore him along till he overtook it and laid hold of it, when he turned and found himself far from the bank. But albeit he saw what the stream had done with him, he would not loose the fish and return, but ventured life and gripping it fast with both hands, let his body float with the flow, which carried him on till it cast him into a whirlpool¹ none might enter and come out therefrom. With this he fell to crying out and saying, "Save a drowning man!" And there came to him folk of the keepers of the river and said to him, "What ailed thee to cast thyself into this great peril?" Quoth he, "It was I myself who forsook the plain way wherein was salvation and gave myself over to greed and perdition." Quoth they, "O fellow, why didst thou leave the way of safety and cast thyself into this destruction, knowing from of old that none may enter herein and be saved? What hindered thee from throwing away what was in thy hand and saving thyself? So hadst thou escaped with thy life and not fallen into this perdition, whence there is no deliverance; and now not one of us can rescue thee from this thy ruin." Accordingly the man cut off all his hopes of life and lost that which was in his hand, and for which his flesh had prompted him to venture himself, and died a miserable death. "And I tell thee not this parable, O King," added Shimas, "but that thou mayest leave this contemptible conduct that diverteth thee from thy duties and look to that which is committed to thee of the rule of thy folk and the maintenance of the order of

¹ Arab. "Duwámah" (from "duwám" = vertigo, giddiness), also applied to a boy's whip-top.

thy realm, so that none may see fault in thee." The King asked, "What wouldst thou have me do?" And Shimas answered, "To-morrow, an thou be well and in good case,¹ give the folk leave to come in to thee and look into their affairs and excuse thyself to them and promise them of thine own accord good governance and prosperity." Quoth the King, "O Shimas, thou hast spoken sensibly and rightly; and to-morrow, Inshallah, I will do that which thou counselest me." So the Wazir went out from him and told the lieges all he had said to him; and, when morning morrowed, the King came forth of his privacy and bade admit the people, to whom he excused himself, promising them that thenceforward he would deal with them as they wished, wherewith they were content and departed each to his own dwelling.² Then one of the King's wives, who was his best-beloved of them and most in honour with him, visited him, and seeing him changed of colour and thoughtful over his affairs, by reason of that which he had heard from his chief Wazir, said to him, "O King, how is it that I see thee troubled in mind? Hast thou aught to complain of?" Answered he, "No: but my pleasures have distracted me from my duties. What right have I to be thus negligent of my affairs and those of my subjects? If I continue on this wise, soon, very soon, the kingdom will pass out of my hand." She rejoined, "I see, O King, that thou hast been duped by the Wazirs and Ministers, who wish but to torment and entrap thee, so thou mayst have no joyance of this thy kingship neither feel ease nor taste delight; nay, they would have thee consume thy life in warding off trouble from them, till thy days be wasted in travail and weariness and thou be as one who slayeth himself for the benefit of another or like the Boy and the Thieves." Asked the King, "How was that?" and she answered, "They tell the following tale anent

¹ Arab. "Khayr o (wa) Áfiyah," a popular phrase much used in salutations, &c.

² Another instance, and true to life, of the democracy of despotism in which the express and combined will of the people is the only absolute law. Hence Russian autocracy is forced into repeated wars for the possession of Constantinople, which in the present condition of the Empire, would be an unmitigated evil to her and would be only too glad to see a Principality of Byzantium placed under the united protection of the European powers. I have treated of this in my paper on the "Partition of Turkey," which first appeared, headed the "Future of Turkey," in the *Daily Telegraph*, of March 7, 1880, and subsequently by its own name in the *Manchester Examiner*, January 3, 1881. The main reason why the project is not carried out appears to be that the "politicals" would thereby find their occupation gone, and they naturally object to losing so fine a field of action, which grows a crop of K. C. B.'s, etc. So Turkey still plays the rôle of the pretty young lady being courted by a rabble of valets.

THE BOY AND THE THIEVES."

SEVEN Thieves once went out to steal, according to their custom, and fell in with a boy, poor and orphaned to boot, who besought them for somewhat to eat. One of them asked him, "Wilt go with us, O Boy, and we will feed thee and give thee drink, clothe thee and entreat thee kindly?" And he answered, "Needs must I go with you whitherso ye will and ye are as my own kith and kin." So they took him and fared on with him till they came to a garden, and entering, went round about therein, till they found a walnut-tree laden with ripe fruit and said to him, "O Boy, wilt thou enter this garden with us and swarm up this tree and eat of its walnuts thy sufficiency and throw the rest down to us?" He consented and entered with them,——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Nineteenth Night,

She said, It hath reached me, O auspicious King, that when the Boy consented and entered with the Thieves, one of them said to other, "Look which is the lightest and smallest of us and make him climb the tree." And they said, "None of us is slighter than this boy." So they sent him up into the tree and said to him, "O Boy, touch not aught of the fruit, lest some one see thee and work thee a mischief." He asked, "How then shall I do?" and they answered, "Sit among the boughs and shake them one by one with all thy might, so that which is thereon may fall, and we will pick it up. Then, when thou hast made an end of shaking down the fruit, come and take thy share of that which we shall have gathered." Accordingly he began to shake every branch at which he could come, so that the nuts fell and the thieves picked them up and ate some and hid other some till all were full, save the Boy who had eaten naught. As they were thus engaged, behold, up came the owner of the garden who, standing to witness the spectacle, enquired of them, "What do ye with this tree?" They replied, "We have taken naught thereof; but we were passing by and seeing yonder boy on the tree, took him for the owner thereof and besought him to give us to eat of the fruit. Thereat he fell to shaking one of the branches, so that the nuts dropped down, and we are not at fault." Quoth the master to the boy, "What sayst thou?" and quoth he,

"These men lie ; but I will tell thee the truth. It is that we all came hither together and they bade me climb the tree and shake its boughs that the nuts might fall down to them, and I obeyed their bidding." Said the master, "Thou hast cast thyself into sore calamity ; but hast thou profited by eating aught of the fruit ?" and he said, "I have eaten naught thereof." Rejoined the owner of the garden, "Now know I thy folly and thine ignorance in that thou hast wrought to ruin thyself and profit others." Then said he to the thieves, "I have no resort against you, so wend your ways !" But he laid hands on the boy and punished him. "On like wise," added the favourite, "thy Wazirs and Officers of State would sacrifice thee to their interests and do with thee as did the Thieves with the Boy." Answered the King, "Thou sayst sooth, and speakest truth : I will not go forth to them nor leave my pleasures." Then he passed the night in all delight till the morning, when the Grand Wazir arose and, assembling the Officers of State, together with those of the lieges who were present with them, repaired with them to the palace-gate, congratulating one another and rejoicing. But the door opened not nor did the King come forth unto them nor give them leave to go in to him. So, when they despaired of him, they said to Shimas, "O excellent Wazir and accomplished sage, seest thou not the behaviour of this lad, young of years and little of wit, how he addeth to his offences falsehood ? See how he hath broken his promise to us and hath not performed that for which he engaged unto us, and this sin it behoveth thee join unto his other sins ; but we beseech thee go in to him yet again and discover what is the cause of his holding back and refusal to come forth ; for we doubt not but that the like of this action cometh of his corrupt nature, and indeed he is now hardened to the highest degree." Accordingly, Shimas went in to the King and bespake him, saying, "Peace be with thee, O King ! How cometh it that I see thee give thyself up to these slight pleasures and neglect the great affair whereto it behoveth thee sedulously apply thyself ? Thou art like unto a man who had a milch-camel and, coming one day to milk her, the goodness of her milk made him neglect to hold fast her halter ; which whenas she felt, she haled herself free and made off into the wold. Thus the man lost both milk and camel and the loss that betided him surpassed his gain. Wherefore, O King, do thou look unto that wherein is thy welfare and the weal of thy subjects ; for, even as it behoveth not a man to sit for ever at the kitchen door, because of his need unto food, so should he not alway company with women, by reason of his affection for them. And as a man should eat but as much meat as will guard

him from the pains of hunger and drink but what will ward off the pangs of thirst, in like manner it behoveth the sensible man to content himself with passing two of the four-and-twenty hours of his day with women and expend the rest in ordering his own affairs and those of his people. For to be longer than this in company with women is hurtful, seeing that they bid not unto good neither direct thereto : wherefore it besitteth not a man to accept from them or word or deed, for indeed it hath reached me that many men have come to ruin through their women, and amongst others a certain man who perished through obedience to his wife." The King asked, "How was that?" and Shimas answered, saying, "Hear, O King the tale of

THE MAN AND HIS WIFE."

THEY relate that a certain man had a wife whom he loved and honoured, giving ear to her speech and doing according to her rede. Moreover, he had a garden, which he had newly planted with his own hand, and was wont to go thither every day, to tend it and water it. One morning his wife asked him, "What hast thou planted in thy garden?" and he answered, "All thou lovest and desirest, and I am assiduous in tending and watering it." Quoth she, "Wilt thou not carry me thither and show it to me, so I may look upon it and offer thee up a pious prayer for its prosperity, seeing that my orisons are effectual?" Quoth he, "I will well ; but have patience with me till the morrow, when I will come and take thee." So early on the ensuing day, he carried her to the garden which he entered with her. Now two young men saw them enter from afar and said each to other, "Yonder man is a thief and yonder woman his mate, and they have not entered this garden but to commit robbery." Thereupon they followed the couple to see what they would do, and hid themselves in a corner of the garden. The man and his wife after entering abode awhile therein, and presently he said to her, "Pray me the prayer thou didst promise me ;" but she replied, saying, "I will not pray for thee, until thou do give me flowers and fruit." Cried he, "Out on thee, O woman ! Hast thou not thy fill in the house?" But she would take neither excuse nor reason from him, but was instant with him in seeking fruit of the garden. So he arose and gathered thereof, which when the young men aforesaid saw, they ran upon them and seized them, saying, "We will not let you go, for ye are thieves, and we will carry you to the police." Answered the man, "Fie upon

you! This is my wife and I am the master of the garden." They paid no heed to him, but seized the woman, who cried out to him for succour. Accordingly he came up to them, calling out for help; but one of them turned on him and smote him with his dagger and slew him.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Twentieth Night,

She continued, It hath reached me, O auspicious King, that after slaying the husband the two young men returned to the wife and slew her. "This I tell thee, O King," continued the Wazir, "but that thou mayst know that it becometh not men to give ear unto a woman's talk neither obey her in aught nor accept her judgment in counsel. Beware, then, lest thou don the dress of ignorance, after the robe of knowledge and wisdom, and follow perverse rede, after knowing that which is righteous and profitable. Wherefore pursue thou not a paltry pleasure, whose trending is to corruption and whose inclining is unto sore and uttermost perdition." When the King heard this from Shimas he said to him, "To-morrow I will come forth to them, and it be the will of Allah the Most High." So Shimas returned to the Grandees and Notables who were present and told them what the King had said. But this came to the ears of the favourite wife; whereupon she went in to the King and said to him, "The subjects of a King should be his slaves; but I see, O King, thou art become a slave to thy subjects, because thou standest in awe of them and fearest their mischief.¹ They do but desire to make proof of thine inner man; and, if they find thee weak, they will disdain thee; but if they find thee stout and brave, they will dread thee. On this wise do ill Wazirs with their King, for that their wiles are many; but I will make manifest unto thee the truth of their malice. An thou comply with the conditions they demand, they will cause thee cease ruling and do their will; nor will they leave off leading thee on from affair to affair, till they cast thee into destruction; and thy case will be as that of the Merchant and the Robbers." Asked the King, "How was that?" and she answered, "I have heard tell this tale anent

¹ But a Hadis, attributed to Mohammed, says, "The Prince of a people is their servant." See Matth. xx. 26-27.

THE MERCHANT AND THE ROBBERS."

THERE was once a wealthy Merchant, who set out for a certain city purposing to sell merchandise there, and when he came thither, he hired him a lodging wherein he took up his abode. Now certain Robbers saw him, men wont to lie in wait for merchants, that they might plunder their goods; so they went to his house and sought some device whereby to enter in, but could find no way thereto, and their Captain said, "I'll manage you this matter." Then he went away and donning the dress of a leach, threw over his shoulder a bag containing somewhat of medicines, after which he set out, crying, "Who lacks a doctor?" and fared on till he came to the Merchant's lodging and saw him sitting eating the noon-day dinner. So he asked him, "Dost thou need thee a physician?" and the trader answered, "I need naught of the kind; but sit thee down and eat with me." The thief sat down facing him and began to eat. Now this Merchant was a *belle fourchette*; and the Robber seeing this, said to himself, "I have found my chance." Then he turned to his host and said to him, "'Tis but right for me to give thee an admonition; and after thy kindness to me, I cannot hide it from thee. I see thee to be a great eater and the cause of this is a disorder in thy stomach; wherefore unless thou take speedy measures for thy cure, thine affair will end in perdition." Quoth the Merchant, "My body is sound and my stomach speedy of digestion, and though I be a hearty eater, yet is there no disease in my body, to Allah be the praise and the thanks!" Quoth the Robber, "It may appear thus unto thee; but I know thou hast a disease incubating in thy vitals, and if thou hearken to me thou wilt medicine thyself." The Merchant asked, "And where shall I find him who knoweth my remedy?" and the Robber answered, "Allah is the Healer; but a physician like myself cureth the sick to the best of his power." Then the other said, "Show me at once my remedy and give me thereof." Hereupon he gave him a powder, wherein was a strong dose of aloes,¹ saying, "Use this to-night;" and he accepted it gratefully. When the night came, the Merchant tasted somewhat of the powder and found it nauseous of gust; nevertheless he misdoubted not of it, but swallowed it all. Next night the thief brought him another powder, wherein was yet more aloes, and he bore patiently with this and

¹ Easterns are well aware of the value of this drug which has become the base of so many of our modern medicines.

rejected it not. When the Robber saw that he gave ear unto his word and put trust in him nor would gainsay him in aught, he brought him a deadly drug¹ and gave it to him. The Merchant swallowed it, and no sooner had he done this than his bowels were rent in sunder, and by the morrow he was a dead man; whereupon the Robbers came and took all the merchandise and monies that belonged to him. "This I tell thee, O King," added the favourite, "but that thou mayst not accept one word from these deluders; else will there befall thee that whereby thou wilt destroy thyself." Cried the King, "Thou sayst sooth; I will not go forth to them." Now when the morning morrowed, the folk assembled together and repairing to the King's door, sat there the most part of the day, till they despaired of his coming forth, when they returned to Shimas and said to him, "O sage philosopher and experienced master, seest thou not that this ignorant lad doth naught but redouble in falsehood to us? Verily 'twere only reasonable and right to take the Kingdom from him and give it to another, so our affairs may be ordered and our estates maintained; but go thou in to him a third time and tell him that naught hindereth us from rising against him and taking the Kingship from him but his father's goodness to us and that which he required from us of oaths and engagements. However, to-morrow we will all, to the last of us, assemble here with our arms and break down the gate of the citadel²; and if he come forth to us and do that which we wish, no harm is yet done;³ else we will go in to him and slay him and put the Kingdom in the hand of other than he." So the Wazir Shimas went in to him and said, "O King, that grovellest in thy gusts and thy desires, what is this thou doest with thyself? Would Heaven I wot who seduced thee thereto! An it be thou who sinnest against thyself, there hath ceased from thee that which we knew in thee aforetime of integrity and wisdom and eloquence. Could I but learn who hath thus changed thee and turned thee from wisdom to folly and from fidelity to iniquity and from mildness to harshness and from acceptance of me to aversion from me! How cometh it that I admonish thee thrice and thou acceptest not mine admonition and that I counsel thee rightfully and still thou gainsayest my counsel? Tell me, what

¹ In Marocco "Ta'am" is the vulgar name for a mixture of dead men's bones, eyes, hair and similar ingredients made by old wives and supposed to cause a wasting disease for which the pharmacopœia has no cure. Dogs are killed by needles cunningly inserted into meat-balls; and this process is known throughout the Moslem world.

² Which contained the Palace.

³ Arab. "Lá baas."

is this child's play and who is it prompteth thee thereunto? Know that the people of thy kingdom have agreed together to come in to thee and slay thee and give thy Kingdom to another. Art able to cope with them all and save thyself from their hands or canst quicken thyself after being killed? If indeed, thou be potent to do all this, thou art safe and hast no occasion for my rede; but an thou have any concern for thy life and thy Kingship, return to thy sound sense and hold fast thy reign and show forth to the folk the power of thy prowess and persuade the people with thine excuse, for they are minded to tear away that which is in thy hand and commit it unto other, being resolved upon revolt and rebellion, led thereto by that which they know of thy youth and thy self-submission to vanities; for that stones, albeit they lie long under water, and thou withdraw them therefrom and smite one upon other, fire will be struck from them. Now thy lieges are many folk and they have taken counsel together against thee, with a design to transfer the Kingship from thee to another and accomplish upon thee whatso they desire of thy destruction. So shalt thou fare as did the Jackals with the Wolf."——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Twenty-first Night.

She pursued, It hath reached me, O auspicious King, that the Wazir Shimas concluded with saying, "And they shall accomplish upon thee whatso they desire of thy destruction; so shalt thou fare as fared the Jackals with the Wolf." Asked the King, "How was that?" and the Wazir answered, "They tell the following tale of

THE JACKALS AND THE WOLF."

A PACK of Jackals¹ went out one day to seek food, and as they prowled about in quest of this, behold, they happened upon a dead camel and said in themselves, "Verily we have found wherewithal we may live a great while; but we fear lest one of us oppress the other, and the strong bear down the weak with his strength and so the puny of us perish. Wherefore it behoveth us seek one who shall judge between us and appoint unto each his part, so the force-full may not lord it over the feeble." As they consulted together on

¹ For Ta' lab (Sa' lab), see *supra*, Night cmiv. In Marocco it is undoubtedly the red or common fox, which, however, is not gregarious, as in the text.

such subject, suddenly up came a Wolf, and one of the Jackals said to the others, "Right is your rede; let us make this Wolf judge between us, for he is the strongest of beasts and his father was Sultan over us aforetime; so we hope in Allah that he will do justice between us." Accordingly they accosted the Wolf and, acquainting him with what they had resolved concerning him, said, "We make thee judge between us, so thou mayst allot unto each of us his day's meat, after the measure of his need, lest the strong of us bear down the weak and some of us destroy other of us." The Wolf accepted the governance of their affairs and allotted to each of them what sufficed him that day; but on the morrow he said in his mind, "An I divide this camel amongst these weaklings, no part thereof will come to me, save the pittance they will assign to me, and if I eat it alone, they can do me no harm, seeing that they are a prey to me and to the people of my house. Who, then, is the one to hinder me from taking it all for myself? Surely, 'tis Allah who hath bestowed it on me by way of provision without any obligation to any of them. It were best that I keep it for myself, and henceforth I will give them naught." Accordingly, next morning when the Jackals came to him, as was their wont, and sought of him their food, saying, "O Father of Foray, give us our day's provender,"¹ he answered, saying, "I have nothing left to give you." Whereupon they went away in the sorriest plight, saying, "Verily, Allah hath cast us into grievous trouble with this foul traitor, who regardeth not Allah nor feareth Him; but we have neither strategem nor strength on our side." Moreover one of them said, "Haply 'twas but stress of hunger that moved him to this; so let him eat his fill to-day, and to-morrow we will go to him again." Accordingly, on the morrow, they again betook themselves to the Wolf and said to him, "O Father of Foray, we gave thee authority over us, that thou mightest apportion unto each of us his day's meat and do the weak justice against the strong of us, and that, when this provaunt is finished, thou shouldst do thine endeavour to get us other, and so we be always under thy watch and ward. Now hunger is hard upon us, for that we have not eaten these two days; so do thou give us our day's ration and thou shalt be free to dispose of all that re-

¹ Arab. "Muunah," which in Marocco applies to the provisions furnished gratis by the unfortunate village-people to travellers who have a passport from the Sultan; its root is Maun = supplying necessities. "The name is supposed to have its origin in that of *Manna*, the miraculous provision bestowed by the bounty of Heaven on the Israelites while wandering in the deserts of Arabia." Such is the marvellous information we find in p. 40, "Morocco and the Moors," by John Drummond Hay (Murray, 1861).

maineth as thou wilt." But the Wolf returned them no answer and redoubled in his hardness of heart, and when they strave to turn him from his purpose, he would not be turned. Then said one of the Jackals to the rest, "Nothing will serve us but that we go to the Lion and cast ourselves on his protection and assign unto him the camel. If he vouchsafe us aught thereof, 'twill be of his favour, and if not, he is worthier of it than this scurvy rascal." So they betook themselves to the Lion and acquainted him with that which had betided them from the Wolf, saying, "We are thy slaves and come to thee imploring thy protection, so thou mayst deliver us from this Wolf, and we will be thy thralls." When the Lion heard their story, he was jealous for Almighty Allah¹ and went with them in quest of the Wolf who, seeing him approach, addressed himself to flight; but the Lion ran after him and, seizing him, rent him in pieces and restored their prey to the Jackals. "This showeth," added Shimas, "that it fitteth no King to neglect the affairs of his subjects; wherefore do thou hearken to my rede and give credit to the words which I say to thee." Quoth the King, "I will hearken to thee and to-morrow, Inshallah, I will go forth to them." Accordingly Shimas went from him and returning to the folk, told them that the King had accepted his advice and promised to come out unto them on the morrow. But when the favourite heard this saying reported of Shimas and was certified that needs must the King go forth to his subjects, she betook herself to him in haste and said to him, "How great is my wonder at thy submissiveness and thine obedience to thy slaves! Knowest thou not that these Wazirs are thy thralls? Why then dost thou exalt them to this highest pitch of importance that they imagine them it was they gave thee this Kingship and advanced thee to this rank and that it is they who confer favours on thee, albeit they have no power to do thee the least damage? Indeed, it is not thou who owest submission to them; but on the contrary they owe it to thee, and it is their duty to carry out thine orders. How cometh it then, that thou art so mightily affrighted at them? It is said:—Unless thy heart be like iron, thou art not fit to be a Sovran. But thy mildness hath deluded these men, so that they presume upon thee and cast off their allegiance, although it behoveth that they be constrained unto thy obedience and enforced to thy submission. Therefore an thou hasten to accept their words and leave them as they now are and vouchsafe to them the least thing against thy will, they will weigh heavily upon thee and require other concessions of thee, and

² *i.e.* He resolved to do them justice and win a reward from Heaven.

this will become their habit. But, an thou hearken to me, thou wilt not advance any one of them to power neither wilt thou accept his word nor encourage him to presume upon thee ; else wilt thou fare with them as did the Shepherd with the Rogue." Asked the King, "How was that ?" and she answered, "They relate this adventure of

*THE SHEPHERD AND THE ROGUE.*¹

THERE was once a Shepherd, who fed a flock of sheep in the wold and kept over them strait watch. One night, there came to him a Rogue thinking to steal some of his charges, and finding him assiduous in guarding them, sleeping not by night nor neglecting them by day, prowled about him all the livelong night, but could plunder nothing from him. So when he was weary of striving, he betook himself to another part of the waste and trapping a lion, skinned him and stuffed his hide with bruised straw ;² after which he set it up on a high place in the desert, where the Shepherd might see it and be assured thereof. Then he accosted the Shepherd and said to him, "Yonder lion hath sent me to demand his supper of these sheep." The Shepherd asked, "Where is the lion ?" and the Rogue answered, "Lift thine eyes : there he standeth." So the Shepherd raised his eyes and seeing the semblance deemed it a very lion and was much affrighted ;—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Twenty-second Night,

She resumed, It hath reached me, O auspicious King, that when the Shepherd saw the semblance of the lion, he deemed it a very lion and was affrighted with the sorest fright, trembling for dread ; so he said to the thief, "O my brother, take what thou wilt, I will not gainsay thee." Accordingly the Rogue took what he would of the sheep and redoubled in greed by reason of the excess of the Shepherd's fear. Accordingly, every little while, he would hie to him and terrify him, saying, "The lion hath need of this and

¹ Arab. "Luss" = thief, robber, rogue, rascal, the Persian "Luti" of popular usage. This is one of the many "Simpleton stories" in which Eastern folk-lore abounds. I hear that Mr. Clouston is preparing a collection, and look forward to it with interest.

² Arab. "Tibn" = bruised straw.

requireth that, and his intent is to do thus and thus," and take his sufficiency of the sheep ; and he stinted not to do on such wise with him, till he had wasted the greater part of his flock. "This, O King," added the favourite, "I tell thee only that thou suffer not the Grandees of thy realm to be deluded by thy mildness and easiness of temper and presume on thee ; and, in right rede, their death were better than that they deal thus with thee." Quoth the King, "I accept this thy counsel and will not hearken to their admonition, neither will I go out unto them." On the morrow the Wazirs and Officers of State and heads of the people assembled : and, taking each his weapon with him, repaired to the palace of the King, so they might break in upon him and slay him and seat another in his stead. When they came to the door, they required the doorkeeper to open to them ; but he refused, whereupon they sent to fetch fire wherewith to burn down the doors and enter. The doorkeeper hearing what they said, went in to the King in haste and told him that the folk were gathered together at the gate, adding, "They required me to open to them, but I refused ; and they have sent to fetch fire to burn down the doors withal, so they may come in to thee and slay thee. What dost thou bid me do?" Quoth the King in himself, "Verily, I am fallen into uttermost perdition." Then he sent for the favourite ; and, as soon as she came, said to her, "Indeed, Shimas never told me aught but I found it true, and now great and small are come purposing to slay me and thee : and because the doorkeeper would not open to them, they have sent to fetch fire, to burn the doors withal : so will the house be burnt and we therein. What dost thou advise me to do?" She replied, "No harm shall betide thee, nor let thine affair affright thee. This is a time when the simple rise against their Kings." Quoth he, "What dost thou counsel me to undertake and how shall I act in this affair?" Quoth she, "My rede is that thou fillet thy head and feign thyself sick : then send for the Wazir Shimas, who will come and see the plight wherein thou art : and do thou say to him :— Verily I purposed to go forth to the folk this day ; but my malady hath hindered me. So go thou out to them and acquaint them with my condition and tell them that to-morrow I will fare forth without fail to them and do their need and look into their affairs, so they may be reassured and their rage may subside. Then do thou summon ten of thy father's slaves, stalwart men of strength and prowess, to whom thou canst entrust thyself, hearing to thy hest and complying with thy commandment, surely keeping thy secret and lief to thy love ; and charge them on the morrow to stand at thy head and bid them suffer none of the folk to enter, save one by one ; and to all who

enter do thou say:—Seize them and do them die. An they agree with thee upon this, to-morrow set up thy throne in the Divan¹ and open thy doors. When the folk see that thou hast opened to them, their minds will be set at ease and they will come to thee with a whole heart, and seek admission to thee. Then do thou admit them, one after one, even as I said to thee and work with them thy will; but it behoveth thee begin by slaying Shimas, their chief and leader; for he is the Grand Wazir and head of the matter. Therefore do him die first and after put all the rest to death, one after other, and spare none whom thou knowest to have broken with thee his covenant; and in like way slaughter all whose violence thou fearest. An thou deal thus with them, there will be left them no power to make head against thee; so shalt thou be at rest from them with full repose, and shalt enjoy thy kingship in peace and do whatso thou wilt; and know that there is no device that will profit thee more than this.” Quoth the King, “Verily, this thy counsel is just and that which thou biddest me is to the point and I will assuredly do as thou directest.” So he called for a fillet and bound his head therewith and shammed sickness. Then he sent for the Grand Wazir and said to him, “O Shimas, thou knowest that I love thee and hearken to the counsel of thee and thou art to me as brother and father both in one; also thou knowest that I do all thou biddest me and indeed thou badest me go forth to the lieges and sit to judge between them. Now I was assured that this was right rede on thy part, and purposed to go forth to them yesterday, but this sickness assailed me and I cannot sit up. It hath reached me that the folk are incensed at my failure to come forth to them and are minded of their mischief to do with me that which is unmeet, for that they know not what ailment aileth me. So go thou forth to them and acquaint them with my case and the condition I am in; and excuse me to them, for I am obedient to their bidding and will do as they desire; wherefore order this affair and engage thyself for me herefor, even as thou hast been a loyal counsellor to me and to my sire before me, and it is of thy wont to make peace between the people. To-morrow, Inshallah, I will without fail come forth to them, and peradventure my sickness will cease from me this night, by the blessing of the purest intent and the good I purpose them in

¹ A fanciful origin of “Diván” (here an audience-chamber) which may mean demons (plural of Dív) is attributed to a King of Persia. He gave a series of difficult documents and accounts to his scribes and surprised at the quickness and cleverness with which they were ordered, exclaimed, “These men be Divs!” Hence a host of secondary meanings, as a book of Odes with distichs rhymed in alphabetical order and so forth.

my heart." So Shimas prostrated himself to Allah and called down blessings on the King and kissed his hand, rejoicing at this. Then he went forth to the folk and told them what he had heard from the King and forbade them from that which they had a mind to do, acquainting them with what excused the King for his absence and informing them that he had promised to come forth to them on the morrow and deal with them according to their desires; whereupon they dispersed and hied them to their houses.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Twenty-third Night,

She said, It hath reached me, O auspicious King, that Shimas went from the presence to the ringleaders of the commons and said to them, "To-morrow the Sovran will come forth to you and will deal with you as ye desire." So they hied them to their homes. On such wise fared it with them; but as regards the Monarch, he summoned ten slaves of gigantic stature,¹ men of hard heart and prow of prowess, whom he had chosen from amongst his father's body-guards; and said to them, "Ye know the favour, esteem and high rank ye held with my sire, and all the bounties, benefits and honours he bestowed on you, and I will advance you to yet higher dignity with me than this. Now I will tell you the reason thereof and ye are under safeguard of Allah from me. But first I will ask you somewhat, wherein if ye do my desire obeying me in that which I shall bid you and conceal my secret from all men, ye shall have of me largesse and favour surpassing expectation. But above all things obedience!" The ten thralls answered him with one mouth and in sequent words, saying, "Whatso thou biddest us, O our liege, that we will do, nor will we depart in aught from thy commandment, for thou art our lord and master." Quoth the King, "Allah allot you weal! Now will I tell you the reason why I have chosen you out for increase of honour with me. Ye know how liberally my father dealt with the folk of his realm and the oath he took from them on behalf of me and how they promised him that they would not break faith with me nor gainsay the bidding of me; and ye saw how they did yesterday, whenas they gathered all together about me and would have slain me. Now I am minded to do with them

¹ In both cases the word "Jabábirah" is used, the plur. of Jabbár, the potent, especially applied to the Kings of the Canaanites and giants like the mythical Og of Bashan. So the Heb. Jabbúrah is a title of the Queens of Judah.

somewhat ; and 'tis this, for that I have considered their action of yesterday and see that naught will restrain them from its like save exemplary chastisement : wherefore I perforce charge you privily to do to death whom I shall ever point out to you, to the intent that I may ward off mischief and calamity from my realm by slaying their leaders and chiefs ; and the manner thereof shall be on this wise. To-morrow I will sit on this seat in this chamber and give them admission to me one by one, coming in at this door and going out by that ; and do ye all ten stand before me and be attentive to my signs ; and whoso entereth singly, take him and drag him into yonder chamber and kill him and hide his corpse." The slaves answered, "We hearken to thy hest and obey thy order:" whereupon he gave them gifts and dismissed them for the night. On the morrow he summoned the thralls and bade set up the royal seat : then he donned his kingly robes and taking the Book of law-cases¹ in his hands, posted the ten slaves before him and commanded to open the doors. So they opened the doors and the herald proclaimed aloud, saying, "Whoso hath authority, let him come to the King's carpet!"² Whereupon up came the Wazirs and Prefects and Chamberlains and stood, each in his rank. Then the King bade admit them, one after one, and the first to enter was Shimas, according to the custom of the Grand Wazir ; but no sooner had he presented himself before the King, and ere he could beware, the ten slaves gat about him, and dragging him into the adjoining chamber, despatched him. On like wise did they with the rest of the Wazirs and Olema and Notables, slaying them, one after other, till they made a clean finish.³ Then the King called the headsmen and bade them ply sword upon all who remained of the folk of valour and prowess : so they fell on them and left none whom they knew for a man of mettle but they slew him, sparing only the proletaires and the refuse of the people. These they drove away and they returned each to his folk, whilst the King secluded himself with his pleasures and surrendered his soul to its sins, working tyranny, oppression and violence, till he outraced all

¹ Arab. "Kitáb al-Kazá" = the Book of Judgments, such as the Kazi would use when deciding cases in dispute, by legal precedents and the Rasm or custom of the country.

² *i.e.* sit before the King as referee, etc.

³ This massacre of refractory chiefs is one of the *grand moyens* of Eastern statecraft, and it is almost always successful because circumstances require it, popular opinion approves of it, and it is planned and carried out with discretion and secrecy. The two familiar instances in our century are the massacre of the Mamelukes by Mohammed Ali Pasha the Great and of the turbulent chiefs of the Omani Arabs by our ancient ally Sayyid Sa'id, miscalled the "Imám of Maskat."

the men of evil who had forerun him.¹ Now this King's dominion was a mine of gold and silver and jacinths and jewels, and the neighbouring rulers, one and all, envied him this empire and looked for calamity to betide him. Moreover, one of them, the King of Outer Hind, said in himself, "I have gotten my desire of wresting the realm from the hand of yonder silly lad, by reason of that which hath betided of his slaughter of the Chiefs of his State and of all men of valour and mettle that were in his country. This is my occasion to snatch away that which is in his hand, seeing he is young in years and hath no knowledge of war nor judgment thereto, nor is there left any to counsel him aright or succour him. Wherefore this very day will I open on him the door of mischief by writing him a writ wherein I will flout him and reproach him with that which he hath done and see what he will reply." So he indited him a letter to the following effect:—"In the name of Allah the Compassionating, the Compassionate * And after * I have heard tell of that which thou hast done with thy Wazirs and Olema and men of valiancy * and that whereinto thou hast cast thyself of calamity * so that there is neither power nor strength left in thee to repel whoso shall assail thee, more by token that thou transgressest and orderest thyself tyrannously and profligately * Now Allah hath assuredly given me the conquering of thee and the mastery over thee and into my hand hath delivered thee; wherefore do thou give ear to my word and obey the commandment of me and build me an impregnable castle amiddlemost the sea * An thou can not do this, depart thy realm and with thy life go flee * for I will send unto thee, from the farthest ends of Hind, twelve hordes² of horse, each twelve thousand fighting-men strong, who shall enter thy land and spoil thy goods and slay thy men and carry thy women into captivity * Moreover, I will make my Wazir Bad'a captain over them and bid him lay strait siege to thy capital till the master he be * and I have bidden the bearer of this letter that he tarry with thee but days three * So an thou do my demand thou shalt be saved else will I send that which I have said unto thee." Then he sealed the scroll and gave it to a messenger, who journeyed with it till he came to the capital of Wird Khan and delivered it to him. When the King read it, his strength failed him, his breast waxed strait and he made sure of destruction, having none to whom he might resort for aid or advice. Presently he rose and went in to his favourite

¹ The metaphor (Sabaka) is from horse-racing, the Arabs being, as I have said, a horsey people.

² Arab. "Kurdús" = a body of horse.

wife who, seeing him changed of colour, said to him, "What mattereth thee, O King?" Quoth he, "This day I am no King, but slave to the King." And he opened the letter and read it to her, whereupon she fell to weeping and wailing and rending her raiment. Then he asked her, "Hast thou aught of rede or refuge in this grievous strait?" but she answered, "Women have no resource in time of war, nor have women any strength or aught of counsel. 'Tis men alone who in like of this affair have force and discourse and resource." When the King heard her words, there befel him the utmost regret and repentance and remorse for that he had transgressed against his Wazirs and Officers and Lords of his land,— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Twenty-fourth Night,

She continued, It hath reached me, O auspicious King, that when King Wird Khan heard the words of his favourite wife, there befel him the utmost regret and repentance for having transgressed against and slain his Wazirs and the Chiefs of his State, and he would that he had died ere there came to him the like of these shameful tidings. Then he said to his women, "Verily, there hath betided me from you that which befel the Francolin and the Tortoises." Asked they, "What was that?" and he answered, "Men tell this tale of

THE FRANCOLIN AND THE TORTOISES."

It is said that sundry Tortoises dwelt once in a certain island abounding in trees and fruiteries and rills, and it fortuneed one day, that a Francolin, passing over the island, was overcome with the fiery heat and fatigue, and being in grievous suffering stayed his flight therein. Presently, looking about for a cool place, he espied the resort of the Tortoises and alighted down near their home. Now they were then abroad foraging for food, and when they returned from their feeding-places to their dwelling, they found the Francolin there. His beauty pleased them and Allah made him lovely in their eyes, so that they exclaimed, "Subhána 'lláh," extolling their Creator, and loved the Francolin with exceeding love and rejoiced in him, saying one to other, "Forsure this is of the goodliest of the birds," and all began to caress him and entreat him with kindness. When he saw that they looked on him with eyes of affection, he

inclined to them and companioned with them and took up his abode with them, flying away in the morning whither he would and returning at eventide to pass the night by side of them. On this wise he continued a long while until the Tortoises, observing that his daily absence from them desolated them and finding that they never saw him save by night (for at dawn he still took flight in haste and they knew not what came of him, for all that their love grew to him), said each to other, "Indeed we love this Francolin and he is become our true friend and we cannot bear parting from him, so how shall we devise some device tending to make him abide with us always? For he flieth away at dawn and is absent from us all day and we see him not save by night." Quoth one of them, "Be easy, O my sisters: I will bring him not to leave us for the turn of an eye;" and quoth the rest, saying, "An thou do this, we will all be thy thralls." So when the Francolin came back from his feeding-place and sat down amongst them, that wily Tortoise drew near unto him and called down blessings on him, giving him joy of his safe return and saying, "O my lord, know that Allah hath vouchsafed thee our love and hath in like manner set in thy heart the love of us, whereby thou art become to us a familiar friend and a comrade in this desert. Now the goodliest of times for those who love one another is when they are united and the sorest of calamities for them are absence and severance. But thou departest from us at peep of day and returnest not to us till sundown, wherefore there betideth us extreme desolation. Indeed this is exceeding grievous to us and we abide in sore longing for such reason." The Francolin replied, "Indeed I love you also and yearn for you yet more than you can yearn for me, nor is it easy for me to leave you; but my hand hath no help for this, seeing that I am a fowl with wings and may not wone with you always, because that is not of my nature. For a bird, being a winged creature, may not remain still, save it be for the sake of sleep o' nights; but as soon as it is day, he flieth away and seeketh his morning-meal in what place soever pleaseth him." Answered the Tortoise, "Sooth thou speakest! Nevertheless he who hath wings hath no repose at most seasons, for that the good he getteth is not a fourth part of what ill betideth him, and the highest aims of the creature are repose and ease of life. Now Allah hath bred between us and thee love and fellowship and we fear for thee, lest some of thine enemies catch thee and thou perish and we be denied the sight of thy countenance." Rejoined the Francolin, "True! But what rede hast thou or resource for my case?" Quoth the Tortoise, "My advice is that thou pluck out thy wing-feathers, where-with thou speedest thy flight and tarry with us in tranquillity, eating

of our meat and drinking of our drink in this pasturage, that aboundeth in trees rife with fruits yellow-ripe, and we will sojourn, we and thou, in this fruitful stead and enjoy the company of one another." The Francolin inclined to her speech, seeking ease for himself, and plucked out his wing-feathers one by one, in accordance with the rede approved of by the Tortoise ; then he took up his abode with them and contented himself with the little ease and transient pleasure he enjoyed. Presently up came a Weasel ¹ and glancing at the Francolin, saw that his wings were plucked, so that he could not fly, whereat he rejoiced with joy exceeding and said to himself, "Verily yonder Francolin is fat of flesh and scant of feather." So he went up to him and seized him, whereupon the Francolin called out to the Tortoises for help ; but when they saw the Weasel hend him, they drew apart from him and huddled together, choked with weeping for him, for they witnessed how the beast tortured him. Quoth the Francolin, "Is there aught with you but weeping?" and quoth they, "O our brother, we have neither force nor resource nor any course against a Weasel." At this the Francolin was grieved and cutting off all his hopes of life said to them, "The fault is not yours, but mine own fault, in that I hearkened to you and plucked out my wing-feathers wherewith I used to fly. Indeed I deserve destruction for having obeyed you, and I blame you not in aught." "On like wise," continued the King, "I do not blame you, O women ; but I blame and reproach myself for that I remembered not that ye were the cause of the transgression of our father Adam, by reason whereof he was cast out from the Garden of Eden and for that I forgot ye are the root of all evil and hearkened to you, in mine ignorance, lack of sense and weakness of judgment ; and slew my Wazirs and the Governors of my State, who were my loyal advisers in all mine actions and my glory and my strength against whatsoever troubled me. But at this time find I not one to replace them nor see I any who shall stand me in their stead ; and I fall into utter perdition." —And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Twenty-fifth Night,

She pursued, It hath reached me, O auspicious King, that the King blamed himself saying, "'Twas I that hearkened to you in mine

¹ Arab. "Ibn 'Irs."

ignorance and slew my Wazirs, so that now I find none to stand in their stead ; and unless Allah succour me with one of sound judgment, who shall guide me to that wherein is my deliverance, I am fallen into utter perdition." Then he arose and withdrew into his bedchamber, bemoaning his Wazirs and wise men and saying, "Would Heaven those lions were with me at this time, though but for an hour ; so I might excuse myself unto them and look on them and bemoan to them my case and the travail that hath betided me after them !" And he abode all the day sunken in the sea of cark and care, neither eating nor drinking. But as soon as the night fell dark he arose and, changing his raiment, donned old clothes and disguised himself and went forth at a venture to walk about the city, so haply he might hear from any some word of comfort. As he wandered about the main streets, behold, he chanced upon two boys who had sought a retired seat by a wall and he observed that they were equal in age, or about twelve years old. As they talked together he drew near them whereas he might hear and apprehend what they said, unseen of them, and heard one say to the other, "Listen, O my brother, to what my sire told me yesternight of the calamity which hath betided him in the withering of his crops before their time, by reason of the rarity of rain and the sore sorrow that is fallen on this city." Quoth the other, "Wottest thou not the cause of this affliction ?" and quoth the first, "No ! and if thou ken it, pray tell it me." Rejoined the other, "Yes, I wot it and will tell it thee. Know that I have heard from one of my father's friends that our King slew his Wazirs and Grandees, not for aught of offence done of them, but only by reason of his love for women and inclination to them ; for that his ministers forbade him from this, but he would not be forbidden and commanded to do them die in obedience to his wives. Thus he slew Shimas my sire, who was his Wazir and the Wazir of his father before him and the Chief of his Council ; but right soon thou shalt see how Allah will do with him by reason of his sins against them and how He shall avenge them of him." The other boy asked, "What can Allah do now that they are dead ?" and his fellow answered, "Know that the King of Outer Hind¹ maketh light of our monarch, and hath sent him a letter berating him and saying to him :—Build me a castle amiddlemost the sea, or I will send unto thee Badi'a my Wazir, with twelve hordes of horse, each twelve thousand strong, to seize upon thy kingdom and slay thy men and

¹ Arab. "Al-Hind al-Aksá." The Sanskrit Sindhu (lands on the Indus River) became in Zend "Hendu," and hence in Arabic Sind and Hind, which latter I wish we had preserved instead of the classical "India," or the poetical "Ind."

carry thee and thy women into captivity. And he hath given him three days' time to answer after the receipt of that missive. Now thou must know, O my brother, that this King of Outer Hind is a masterful tyrant, a man of might and prowess in fight, and in his realm are much people ; so unless our King make shift to fend him off from himself, he will fall into perdition, whilst the King of Hind, after slaying our Sovran, will seize on our possessions and massacre our men and make prize of our women." When the King heard this their talk, his agitation increased and he inclined to the boys, saying, "Surely, this boy is a wizard, in that he is acquainted with this thing without learning it from me ; for the letter is in my keeping and the secret also and none hath knowledge of such matter but myself. How then knoweth this boy of it? I will resort to him and talk with him and I pray Allah that our deliverance may be at his hand." Hereupon the King approached the lad softly and said to him, "O thou dear boy, what is this thou sayest of our King, that he did ill of the vilest in slaying his Wazirs and the Chiefs of his State? Indeed he sinned against himself and his subjects and thou art right in that which thou sayest. But tell me, O my son, whence knowest thou that the King of Outer Hind hath written him a letter, berating him and bespeaking him with the grievous speech whereof thou tellest?" The boy replied, "O brother, I know this from the sand¹ wherewith I take compt of night and day and from the saying of the ancients :—No mystery from Allah is hidden ; for the sons of Adam have in them a spiritual virtue which discovereth to them the darkest secrets." Answered Wird Khan, "True, O my son, but whence learnedest thou geomancy and thou young of years?" Quoth the boy, "My father taught it me ;" and quoth the King, "Is thy father alive or dead?" "He is dead," replied the boy. Then Wird Khan asked, "Is there any resource or device for our King, whereby to ward off from himself and his kingdom this sore calamity?" And the boy answered, saying, "It befitteth not that I speak with thee of this ; but, an the King send for me and ask me how he shall do to baffle his foe and get free of his snares, I will acquaint him with that wherein, by the power of Allah Almighty, shall be his salvation." Rejoined Wird Khan, "But who shall tell the King of this that he may send for thee and invite thee to him!" The boy retorted, "I hear that he seeketh men of experience and good counsel, so I will go up with them to him and tell him that wherein shall be his welfare and the warding off of this affliction

¹ *i.e.* by geomancy. The passage is not in the Mac. Edit.

from him ; but, an he neglect the pressing matter and busy himself with his pleasures among his women and I go to him of my own accord designing to acquaint him with the means of deliverance, he will assuredly give orders to slay me, even as he slew those his Wazirs, and my courtesy to him will be the cause of my destruction. Wherefore the folk will think slightly of me and belittle my wit and I shall be of those of whom it is said :—He whose science excelleth his sense perisheth by his ignorance.” When the King heard these words, he was assured of speaker’s sagacity ; and the excellence of his merit was manifest and he was certified that deliverance would betide him and his subjects at the boy’s hands. So presently he resumed the colloquy and asked him, “Whence art thou and where is thy home?” and the boy answered, “This is the wall of our house.” The King took note of the place and farewelling the boy, returned to his palace in high spirits. There he changed his clothes and called for meat and wine, forbidding his women from him ; and he ate and drank and returned thanks to Allah the Most High and besought of Him succour and deliverance ; and he craved His pardon and forgiveness for that which he had done with his Wazirs and Olema and turned to Him with sincere repentance, imposing on himself many a prayer and long fasting, by way of discipline-vow. On the morrow, he called one of his confidential eunuchs and describing to him the boy’s home, bade him repair thither and bring him to his presence with all gentleness. Accordingly the slave sought out the boy and said to him, “The King summoneth thee, that good may betide thee from him and that he may ask thee a question ; then shalt thou return safe and sound to thy dwelling.” Asked the boy, “What is the King’s need of me that he biddeth me to him on this wise?” and the eunuch answered, “My lord’s occasion with thee is question and answer.” “A thousand times hearkening and a thousand times obeying the commandment of the King!” replied the boy and accompanied the slave to the palace. When he came into the presence, he prostrated himself before Allah and after salaming, called down blessings on the King, who returned his salutation and bade him be seated.—And Shahrazard perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Twenty-sixth Night,

She resumed, It hath reached me, O auspicious King, that when the boy appeared before the King and saluted him with the salam, Wird Khan returned his salutation and bade him be seated. So he

sat down and the King asked him, "Knowest thou who talked with thee yesternight?" Answered the boy, "Yes;" and the King said, "And where is he?" "'Tis he who speaketh with me at this present," said the boy. Rejoined the King, "Thou sayst sooth, O friend," and bade set him a chair beside his own, whereon he made him sit and called for meat and drink. Then they talked awhile and the King said, "Ho thou the Wazir,¹ in our talk yesternight thou toldest me that thou hadst a device whereby thou couldst defend us from the malice of the King of Hind. What is this contrivance and how shall we manœuvre to ward off his mischief from us? Tell me, that I may make thee chief of those who speak with me in the realm and choose thee to be my Grand Wazir, and do according to thy judgment in all thou counsellest me and assign thee a splendid honorarium." Answered the lad, "O King, keep thy honorarium to thyself and seek counsel and policy of thy women, who directed thee to slay my father Shimas and the rest of the Wazirs." When the King heard this, he was ashamed and sighed and said, "O thou dear boy, was Shimas indeed thy sire?" The lad replied, "Shimas was indeed my sire, and I am in truth his son." Whereupon the King bowed his head, whilst the tears ran from his eyes, and he craved pardon of Allah. Then said he, "O boy, indeed I did this of my ignorance and by the evil counsel of the women; for 'Great indeed is their malice':² but I beseech thee to forgive me and I will set thee in thy father's stead and make thy rank higher than his rank. Moreover, an thou do away from us this retribution sent down from Heaven, I will deck thy neck with a collar of gold and mount thee on the goodliest of steeds and bid the crier make proclamation before thee, saying:—This is the lief³ boy, the Wazir who sitteth in the second seat after the King! And touching what thou sayest of the women, I have it in mind to do vengeance on them at such time as Almighty Allah shall will it.

¹ This address gave the boy Wazirial rank. In many parts of Europe, England included, if the Sovereign address a subject with a title not belonging to him, it is a disputed point if the latter can or cannot claim it.

² Koran, chapter of Joseph xii. 28, spoken by Potiphar after Joseph's innocence had been proved by a witness in Potiphar's house, or according to the Talmud (Sopher Hádjascher) by an infant in the cradle. The texts should have printed this as a quotation (with vowel-points).

³ Arab. "Al-'Aziz," alluding to Joseph the Patriarch, entitled in Egypt "Azíz al-Misr" = Magnifico of Misraim (Koran xii. 54). It is generally believed that Ismail Pasha, whose unwise deposition has caused the English Government such a host of troubles and load of obloquy, aspired to be named "'Azíz" by the Porte; but was compelled to be satisfied with Khadiv (vulg. written Khedive, and pronounced even "Kédivé"), a Persian title, which simply means prince or Rajah, as Khadiv-i-Hind.

But tell me now what thou hast with thee of counsel and contrivance, that my heart may be content." Quoth the boy, "Swear to me an oath that thou wilt not gainsay me in whatso I shall say to thee and that I from that which I fear shall be safe;" and quoth the King, "This is the covenant of Allah between me and thee, that I will not go from thy word and that thou shalt be my chief counsellor and whatsoever thou biddest me, that will I do; and the Almighty Lord is witness betwixt us twain of whatso I say." Therewith the boy's breast waxed broad and the field of speech was opened to him wide and he said, "O King, my rede to thee is that thou await the expiration of the delay appointed to thee for answering the courier of the King of Hind; and when he cometh before thee seeking the reply, do thou put him off to another day. With this he will excuse himself to thee, on the ground of his master having appointed him certain fixed days, and importune for an answer; but do thou rebut him and defer him to another day, without specifying what date it be. Then will he go forth from thee an-angered and betake himself into the midst of the city and speak openly among the folk, saying:—O people of the city, I am a courier of the King of Outer Hind, who is a monarch of great puissance and of determination such as softeneth iron. He sent me with a letter to the King of this city appointing to me certain days, saying:—An thou be not with me by the time appointed, my vengeance shall fall upon thee. Now, behold, I went in to the King of this city and gave him the missive, which when he had read, he sought of me a delay of three days, after which he would return me an answer to the letter, and I agreed to this of courtesy and consideration for him. When the three days were past, I went to seek the reply of him, but he delayed me to another day; and now I have no patience to wait longer; so I am about to return to my lord, the King of Outer Hind, and acquaint him with that which hath befallen me; and ye, O folk, are witnesses between me and him. All this will be reported to thee and do thou send for him and speak him gently and say to him:—O thou who seekest thine own ruin, what hath moved thee to blame us among our subjects? Verily, thou deservest present death at our hands; but the ancients say:—Clemency is of the attributes of nobility. Know that our delay in answering arose not from helplessness on our part, but from our much business and lack of leisure to look into thine affair and write a reply to thy King." Then call for the scroll and read it again and laugh loud and long and say to the courier:—Hast thou a letter other than this? If so, we will write thee an answer to that also. He will say:—I have

none other than this letter ; but do thou repeat thy question to him a second time and a third time, and he will reply, I have none other at all. Then say to him, Verily, this thy King is utterly witless in that he writeth us the like of this writ seeking to arouse our wrath against him, so that we shall go forth to him with our forces and domineer over his dominions and capture his kingdom. But we will not punish him this time for his unmannerly manners as shown in this letter, because he is wanting in wit and feeble of foresight, and it beseemeth our dignity that we first warn him not to repeat the like of these childish extravagances ; and if he risk his life by returning to the like of this, he will deserve speedy destruction. Indeed, methinks this King of thine who sent thee on such errand must be an ignorant fool, taking no thought to the issue of things and having no Wazir of sense and good rede, with whom he may advise. Were he a man of mind, he had taken counsel with a Wazir, ere sending us the like of this laughable letter. But he shall have a reply similar to his script and surpassing it ; for I will give it to one of the boys of the school to answer. Then send for me ; and, when I come to the presence, bid me read the letter and reply thereto." When the King heard the boy's speech, his breast broadened and he approved his proposal and his device delighted him. So he conferred gifts upon him, and installing him in his father's office, sent him away rejoicing. And as soon as expired the three days of delay which he had appointed, the courier presented himself and going in to the King, demanded the answer ; but he put him off to another day ; whereupon he went to the end of the carpet-room¹ and spake with unseemly speech, even as the boy had foresaid. Then he betook himself to the bazar and cried, "Ho, people of this city, I am a courier of the King of Outer Hind, and came with a message to your monarch, who still putteth me off from a reply. Now the term is past which my master limited to me, and your King hath no excuse, and ye are witnesses unto this." When these words reached the King, he sent for that courier and said to him, "O thou that seekest thine own ruin, art thou not the bearer of a letter from King to King, between whom are secrets, and how cometh it that thou goest forth among the folk and publishest Kings' secrets to the vulgar ? Verily, thou meritest retribution from us ; but this we will forbear, for the sake of returning an answer by thee to this fool of a King of thine : and it befitteth not that any return to him reply but the least of the boys of the school." Then he sent for the Wazir's son, who came and prostrating himself before Allah, offered up

¹ *i.e.* the Throne-room.

prayers for the King's lasting glory and long life ; whereupon Wird Khan threw him the letter, saying, " Read that letter and write me an acknowledgment thereof in haste." The boy took the letter and having read it, smiled ; then he laughed ; then he laughed aloud and asked the King, " Didst thou send for me to answer this letter ?" " Yes," answered Wird Khan, and the boy said, " O King, methought thou hadst sent for me on some grave occasion ; indeed, a lesser than I had answered this letter but 'tis thine to command, O puissant potentate." Quoth the King, " Write the reply forthright, on account of the courier, for that he is appointed a term and we have delayed him another day." Quoth the lad, " With the readiest hearkening and obedience," and pulling out paper and inkcase,¹ wrote as follows : —And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred & Twenty-seventh Night,

She said, It hath reached me, O auspicious King, that when the boy took the letter and read it, he forthright pulled out inkcase and paper and wrote as follows :—" In the name of Allah the Compassionating, the Compassionate ! Peace be upon him who hath gotten pardon and deliverance and the mercy of the Merciful ! But after. O thou who pretendest thyself a mighty King and art but a King in word and not in deed, we give thee to know that thy letter hath reached us, and we have read it and have taken note of that which is therein of absurdities and peregrine extravagances, whereby we are certified of thine ignorance and ill-will to us. Verily, thou hast put out thy hand to that whereunto thou canst never reach ; and, but that we have compassion on Allah's creatures and the lieges, we had not held back from thee. As for thy messenger, he went forth to the market-streets and published the news of thy letter to great and small, whereby he merited retaliation from us ; but we spared him and remitted his offence, of pity for him, seeing that he is excusable with thee and not for aught of respect to thyself. As for that whereof thou makest mention in thy letter of the slaying of my Wazirs and Olema and Grandees, this is the truth and this I did for a reason that arose with me, and I slew not one man of learning but there are with me a thousand of his kind, wiser than he and

¹ Concerning the "Dawât," or wooden inkcase containing reeds, I may remark that its origin is the Egyptian "Pes," of which there is a specimen in the British Museum inscribed, "Amásis the good god and Lord of the two Lands."

cleverer and wittier ; nor is there with me a child but is filled with knowledge, and I have, in the stead of each of the slain, of those who surpass in his kind, what is beyond count. Each man of my troops also can cope with an horde of thine, whilst, as for monies I have a manufactory that maketh every day a thousand pounds of silver besides gold, and precious stones are with me as pebbles ; and as for the people of my possessions I cannot set forth to thee their goodliness and abundance of means. How darest thou, therefore, presume upon us and say to us, Build me a castle amiddlemost the main ? Verily, this is a marvellous thing, and doubtless it ariseth from the slightness of thy wit ; for hadst thou aught of sense, thou hadst enquired of the beatings of the billows and the waftings of the winds. But wall it off from the waves and the surges of the sea and still the winds, and we will build thee the castle. Now as for thy pretension that thou wilt vanquish me, Allah forbend that such thing should befall and the like of thee should lord it over us and conquer our realm ! Nay, the Almighty hath given me the victory over thee, for that thou hast transgressed against me and rebelled without due cause. Know, therefore, that thou hast merited retribution from the Lord and from me ; but I fear Allah in respect of thee and thy subjects¹ and will not take horse against thee except after warning. Wherefore, an thou also fear Allah, hasten to send me this year's tribute ; else will I not turn from my design to ride forth against thee with a thousand thousand² and an hundred thousand fighting-men, all furious giants and riders on elephants, and I will range them around my Wazir and bid him besiege thee three years, in lieu of the three days' delay thou appointedst to thy messenger ; and I will make myself master of thy dominion, except that I will slay none save thyself alone and take captive therefrom none but thy Harim." Then the boy drew his own portrait on the margin of the letter and wrote thereunder the words : "This answer was written by the least of the boys of the school." After this he sealed it and handed it to the King, who gave it to the courier, and the man, after taking it and kissing the King's hands, went forth from him thanking Allah and the Sovran

¹ *i.e.* I am governed by the fear of Allah in my dealings to thee and thy subjects.

² Arabic has no single word for million although the Maroccans have adopted "Milyún" from the Spaniards (see p. 100 of the *Rudimentos del Árabe vulgar que se habla en el imperio de Marruccos* por El P. Fr. José de Lerchundi, Madrid, 1872). This lack of the higher numerals, the reverse of the Hindu languages, makes Arabic "arithmology" very primitive and almost as cumbrous as the Chinese.

for his royal clemency to him and marvelling at the boy's intelligence. He arrived at the court of the King, his master, on the third day after the expiration of the term appointed to him, and found that he had called a meeting of his council, by reason of the failure of the courier to return at the time appointed. So he went in to the King and prostrating himself before him, gave him the letter. The King took it and questioned him of the cause of his tarrying and how it was with King Wird Khan. So he told him all he had seen with his own eyes and heard with his own ears ; whereat the King's wit was confounded and he said, "Out on thee ! What tale is this thou tellest me of the like of this King ?" Answered the courier, "O mighty monarch, here am I in thy presence,¹ but open the letter and read it, and the truth of my speech will be manifest to thee." So the King opened the letter and read it and seeing the semblance of the boy who had written it, made sure of the loss of his kingdom and was perplexed anent the end of his affair. Then, turning to his Wazirs and Grandees, he acquainted them with what had occurred and read to them the letter, whereat they were affrighted with the sorest affright and sought to soothe the King's terror with words that were only from the tongue, whilst their hearts were torn piecemeal with palpitations of alarm. But Badi'a (the Chief Wazir) presently said, "Know, O King, that there is no profit in that which my brother Wazirs have proffered, and it is my rede that thou write this King a writ and excuse thyself to him therein, saying :—I love thee and loved thy father before thee and sent thee not this letter by the courier except only to prove thee and try thy constancy and see what was in thee of valiancy and thy proficiency in matters of practick and theorick and skill in enigmas and that wherewith thou art endowed of all perfections. So we pray Almighty Allah to bless thee in thy kingdom and strengthen the defences of thy capital and add to thy dominion, since thou art mindful of thyself and managest to accomplish every need of thy subjects. And send this writ to him by another courier." Exclaimed the King, "By Allah of All-might ! 'tis a marvel of marvels that this man should be a mighty King and ready for war, after his slaughter of all the wise men of his kingdom and his counsellors and the captains of his host ; and that his realm should be populous and prosper after this and there should issue therefrom such prodigious power ! But the most marvellous of all is that the little ones of its schools should return the like of this answer for its King.

¹ *i.e.* I am thy slave to slay or to pardon.

Verily, of the vileness of my greed I have kindled this fire upon myself and lieges, and I know not how I shall quench it, save by taking the advice of this my Wazir." Accordingly he gat ready a costly present, with eunuchs and slaves manifold, and wrote the following reply:—"In the name of Allah the Compassionating, the Compassionate! To proceed: O Glorious King Wird Khan, son of my dear brother, Jali'ad, may the Lord have mercy on thee and continue thee! Thine answer to our letter hath reached us and we have read it and apprehended its contents and see therein that which gladdeneth us and this is the utmost of that which we sought of Allah for thee; so we beseech Him to exalt thy dignity and stablish the pillars of thy state and give thee the victory over thy foes and those who purpose thee frowardness. Know, O King, that thy father was my brother and that there were between us in his lifetime pacts and covenants, and never saw he from me aught save weal, nor ever saw I from him other than good; and when he deceased and thou tookest seat upon the throne of his kingship, there betided us the utmost joy and gladness; but, when the news reached us of that which thou didst with thy Wazirs and the Notables of thy State, we feared lest the report of thee should come to the ears of some King other than ourselves and he should presume against thee, for that we deemed thee negligent of thine affairs and of the maintenance of thy defences and neglectful of the interests of thy kingdom; so we let write unto thee what should arouse thy spirit. But, when we saw that thou returnedest us the like of this reply, our heart was set at ease for thee, may Allah give thee enjoyment¹ of thy kingdom and stablish thee in thy dignity! And so peace be with thee." Then he despatched the letter and the presents to Wird Khan with an escort of an hundred horse,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Twenty-eighth Night,

She continued, It hath reached me, O auspicious King, that the monarch of Outer Hind, after making ready his presents, despatched them to King Wird Khan, with an escort of an hundred horse, who fared on till they came to his court and saluting him, presented letter and gifts. The King read the writ and lodged the leader of

¹ Arab. "Matta'aka 'llah" = Allah permit thee to enjoy, from the root mata', whence cometh the Maroccan Matá'i = my, mine, which answers to Bitá'i in Egypt.

the escort in a befitting place, entreating him with honour and accepting the presents he presented. So the news of this was bruited abroad among the folk and the King rejoiced therein with joy exceeding. Then he sent for the boy, the son of Shimas, and the Captain of the hundred horse; and, entreating the young Wazir with honour, gave him the letter to read; whilst he himself blamed the King's conduct to the Captain who kissed his hands and made his excuses to him, offering up prayers for the continuance of his life and the permanence of his prosperity. The King thanked him for this and bestowed upon him honours and largesse and gave to all his men what befitted them and made ready presents to send by them and bade the boy Wazir indite an answer to their King's letter. So the boy wrote a reply, wherein, after an address¹ beautiful exceedingly, he touched briefly on the question of reconciliation and praised the good breeding of the envoy and of his mounted men, and showed it, when duly finished, to the King who said to him, "Read it, O thou dear boy, that we may know what is written therein."² So the boy read the letter in the presence of the hundred horse, and the King and all present marvelled at its ordinance of style and sense. Then the King sealed the letter and delivering it to the Captain of the hundred horse, dismissed him with some of his own troops, to escort him as far as the frontier of his country. The Captain returned, confounded in mind at that which he had seen of the boy's knowledge and thanking Allah for the speedy accomplishment of his errand and the acceptance of peace, to the King of Outer Hind. Then going in to the presence, he delivered the presents and handed to him the letter, telling him what he had seen and heard, whereat the King rejoiced with joy exceeding and rendered lauds to his Lord the Most High and honoured the Captain commending his care and zeal and advancing him in rank. And from that hour he woned in peace and tranquillity and all happiness. As for King Wird Khan, he returned to the paths of righteousness, abandoning his evil ways and repenting to Allah with sincere

¹ Arab. "Khitáb" = the exordium of a letter preceding its business-matter and in which the writer displays all his art. It ends with "Ammá ba'd," lit. = but after, equivalent to our "To proceed." This "Khitáb" is mostly skipped over by modern statesmen who will say, "Now after the nonsense let us come to the sense;" but their secretaries carefully weigh every word of it, and strongly resent all shortcomings.

² Strongly suggesting that the King had forgotten how to read and write. So not a few of the Amírs of Sind were alphabetic and seemed rather proud of it: "a Baloch cannot write, but he always carries a signet-ring." I heard of an old English lady of the past generation in Northern Africa who openly declared, "A Warrington shall never learn to read or write."

penitence ; and he gave up folly altogether and applied himself wholly to the ordering of the affairs of his realm and the governance of his people in the fear of Allah. Furthermore, he made the son of Shimas Wazir in his father's stead, and the chief after himself in his realm and keeper of his secrets and bade decorate his capital for seven days and likewise the other cities of his kingdom. At this the subjects rejoiced, and fear and alarm ceased from them and they were glad in the prospect of justice and equity and instant in prayer for the King and for the Minister who from him and them had done away this trouble. Then said the King to the Wazir, "What is thy rede for the assuring of the State and the prospering of the people and the return of the realm to its aforetime condition as regards Captains and Councillors?" Answered the boy, "O King of high estate, in my judgment it behoveth before all, that thou begin by rending out from thy heart the root of wickedness and leave thy debauchery and tyranny and addiction to folly ; for, an thou return to the root of transgression, the second backsliding will be worse than the first." The King asked, "And what is the root of sinfulness that it behoveth me to root out from my heart?" and was answered by the Wazir, little of years but great of wit, "O King the root of wickedness is subjection to women and inclining to them and following their counsel and contrivance ; for the love of them changeth the soundest wit and corrupteth the most upright nature, and manifest proofs bear witness to my saying, wherein an thou meditate them and follow their actions and consequences with eyes intent, thou wilt find a loyal counsellor against thy own soul and wilt stand in no need whatever of my rede. Look, then, thou occupy not thy heart with the thought of womankind and do away the trace of them from thy mind, for that Allah the Most High hath thus commanded by the mouth of His prophet Moses, so that quoth a certain wise King to his son :—O my child, when thou succeedest to the kingdom after me, frequent not women overmuch, lest thy heart be led astray and thy judgment be corrupted ; for that overmuch speech with them leadeth to love of them, and love of them to corruption of judgment. And the proof of this is what befel our Lord Solomon, son of David (peace be upon the twain of them !) whom Allah specially endowed with knowledge and wisdom and supreme dominion, nor vouchsafed He to any one of the Kings his predecessors the like of that which He gave him ; and women were the cause of his father's offending. The examples of this are many, O King, and I do but make mention of Solomon to thee for that thou knowest that to none was given such dominion as that with which he was invested, so that all the Kings of the earth obeyed him.

Know then, O King, that the love of women is the root of all evil and none of them hath any judgment. An thou hearken to my words, all thine affairs will prosper ; but, an thou neglect them thou wilt repent, whenas repentance will not profit thee." Answered the King, " Verily, I have left my whilome inclination to folly—— And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Twenty-ninth Night,

She pursued, It hath reached me, O mighty monarch, that King Wîrd Khan said to his Wazir, " Indeed, I have left my whilome inclination to folly ; and have altogether renounced my infatuation for women ; but how shall I do to punish them in retaliation of their misdeeds ? For the slaying of thy sire Shimas was of their malice and not of my own will, and I know not what ailed my reason that I consented with their proposal to slay him." Then he cried, " Ah me ! " and groaned and lamented, saying, " Well-away and alas for the loss of my Wazir and his just judgment and admirable administration and for the loss of his like of the Wazirs and Heads of the State and of the goodness of their apt counsels and sagacious ! " " O King," quoth the boy-Minister, " know that the fault is not with women alone, for that they are like unto a pleasing stock-in-trade, whereto the wishes of the lookers-on incline. To whosoever chooseth and buyeth, they sell it, but whoso buyeth not, none forceth him to buy ; so that the fault is of him who buyeth, especially if he knew the harmfulness of that merchandise. Now, I warn thee, as did my sire before me, but thou acceptedest not his counsel." Answered the King, " O Wazir, indeed I have fixed this fault upon myself, even as thou hast said, and I have no excuse except divine foreordination." Rejoined the Wazir, " O King, know that Almighty Allah hath created us and endowed us with capability and appointed to us freewill and choice ; so, if we will, we do, and if we will, we do not. The Lord commanded us not to do harm, lest sin attach to us ; wherefore it befitteth us to take compt of whatso is right to do, for that the Almighty biddeth us naught but good in all cases and forbiddeth us only from evil ; but what we do, we do of our own design, be it fair or faulty." Quoth the King, " Thou sayest sooth, and indeed my fault arose from my surrendering myself to my folly, albeit often and often my better self warned me from this and thy sire Shimas also warned me often and often ; but my folly overcame my wits. Hast thou then with thee aught that

may withhold me from again committing this error and whereby my reason may be victorious over the follies of my soul?" Quoth the Wazir, "Yes: I can tell thee what will restrain thee from relapsing into this fault, and it is that thou doff the garment of ignorance and don that of understanding, and disobey thy passions and obey thy Lord and revert to the policy of the just King thy sire, and fulfil thy duties to Allah the Most High and to thy people and apply thyself to the defence of thy faith and the promotion of thy subjects' welfare and rule thyself aright and forbear the slaughter of thy people; and look to the end of things and sever thyself from tyranny and oppression and arrogance and ungraciousness, and practice justice, equity and humility and bow before the bidding of the Almighty and apply thyself to gentle dealing with those of His creatures over whom He set thee and be assiduous as it besitteth thee in fulfilling their prayers unto thee. An thou be constant herein may thy days be serene and may Allah of His mercy pardon thee and make thee loved and feared of all who look on thee; so shall thy foes be brought to naught, for the Omnipotent shall rout their hosts and thou shalt have acceptance with Him and of His creatures be dreaded and to them endeared." Quoth the King, "Indeed thou hast quickened my vitals and illumined my heart with thy sweet speech and hast opened the eyes of my clear-seeing after blindness; and I am resolved to do whatso thou hast set forth to me, with the help of the Almighty, leaving my former case of riot and sinfulness and bringing forth my soul from durance vile to deliverance and from fear to safety. So it behoveth thee to be joyful hereat and contented, for that I am become to thee as a son, maugre my more of age, and thou to me as a dear father, despite thy tenderness of years, and it hath become incumbent on me to do mine utmost endeavour in all thou commandest me. Wherefore I thank the bounty of Allah and thy bounty because He hath vouchsafed me, by thee, fair fortune and goodly guidance and just judgment to ward off my cark and care; and the security of my lieges hath been brought about by thy hand, through the excellence of thy knowledge and the goodliness of thy contrivance. And thou, from this hour, shalt be the counsellor of my kingdom and equal to myself in all but sitting upon the throne; and whatso thou dost shall be law to me and none shall disobey thy word, young in years though thou be, for that thou art old in wit and knowledge. So I thank Allah who deigned grant thee to me, that thou mayst guide me into the way of salvation and out of the crooked paths of perdition." Quoth the Wazir, "O auspicious King, know that no merit is due to me for giving thee loyal counsel; because to succour thee by deed and word is one of the things which is incum-

bent on me, seeing that I am but a plant of thy bounty ; and not I alone, but one before me was overwhelmed with thy beneficence ; so that we are both alike partakers in thy honours and favours, and how shall we not acknowledge this ? Moreover thou, O King, art our shepherd and ruler and he who wardeth off from us our foes, and to whom are committed our protection, and our guardian, constant in endeavour for our safety. Indeed, though we lavished our lives in thy service, yet should we not fulfil that which is incumbent on us of gratitude to thee ; but we supplicate Allah Almighty, who hath set thee over us and made thee our ruler, and beseech Him vouchsafe thee long life and success in all thine enterprises and not to make trial of thee with afflictions in thy time, but bring thee to thy desire and make thee to be revered till the day of thy death and lengthen thine arms in generosity, so thou mayst have command over every wise man and subdue every wicked man and all the wise and brave be found with thee in thy realm and all the ignorant and cowardly be plucked out from thy reign ; and we pray Him to withhold from thy people scarcity and calamity and sow among them the seed of love and friendship and cause them to enjoy of this world its prosperity and of the next felicity, of His grace and bounty and hidden mercies. Amen !¹ For He is over all things Omnipotent and there is naught difficult unto Him, to Him all things tend." When the King heard the Wazir's prayer, he was mightily rejoiced and inclined to him with his whole heart, saying, "Know, O Wazir, thou art to me in lieu of brother and son and father, and naught but death shall divide me from thee. All that my hand possesseth thou shalt have the disposal of, and if I have no child to succeed me, thou shalt sit on my throne in my stead ; for thou art the worthiest of all the folk of my realm, and I will invest thee with my Kingship in the presence of the Grandees of my state and appoint thee my heir apparent to inherit the kingdom after me, Inshallah !"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Thirtieth Night,

She resumed, It hath reached me, O auspicious King, that King Wird Khan said to the son of Shimas the whilome Wazir, "Presently

¹ Arab. "Ámín," of which the Heb. form is Amen from the root Amn stability, constancy. In both tongues it is a particle of affirmation or consent = it is true ! So be it ! The Hebrew has also "Amanah" = verily, truly.

I will name thee my successor and make thee my heir apparent : and I will call the Grandees of mine Empire to witness thereto." Then he summoned his Secretary and bade him write to all the Lords of his land, convoking them at his Court, and caused proclamation to be made in his city to all the townsfolk, great and small, bidding every one of the Emirs and Governors and Chamberlains and other officers and dignitaries to his presence as well as the Olema and Literati learned in the law. He held to boot a grand Divan and made a banquet, never was its like seen anywhere and thereto he bade all the folk, high and low. So they assembled and abode in merry making, eating and drinking a month's space ; after which the King clothed the whole of his household and the poor of his kingdom and bestowed on the men of knowledge abundant largesse. Then he chose out a number of the Olema and wise men who were known to the son of Shimas, and caused them go in to him, bidding him choose out of them six that he might make them Wazirs under commandment of the boy. Accordingly he selected six of the oldest of them in years and the best in wits and fullest of lore and the quickest of memory and judgment, and presented them to the King, who clad them in Wazirial habit, saying, "Ye are become my Ministers, under the commandment of this my Grand Wazir, the son of Shimas. Whatsoever he saith to you or biddeth you to do, ye shall never and on no wise depart from it, albeit he is the youngest of you in years ; for he is the eldest of you in intellect and intelligence." Then he seated them upon chairs, adorned with gold after the usage of Wazirs, and appointed to them stipends and allowances, bidding them choose out such of the notables of the kingdom and officers of the troops present at the banquet as were aptest for the service of the State, that he might make them Captains of tens and Captains of hundreds and Captains of thousands and appoint to them dignities and stipends and assign them provision, after the manner of Grandees. This they did with entire diligence and he bade them also handsel all who were present with large gifts and dismiss them each to his country with honour and renown ; he also charged his governors to rule the people with justice and enjoined them to be tender to the poor as well as to the rich and bade succour them from the treasury, according to their several degrees. So the Wazirs wished him permanence of glory and continuance of life, and he commanded to decorate the city three days, in gratitude to Allah Almighty for mercies vouchsafed to him. Such was the case with the King and his Wazir, Ibn Shimas, in the ordinance of his kingdom through his Emirs and Governors ; but as regards the favourite women, wives, slaves and others who, by their malice and perfidy, had brought

about the slaughter of the Wazirs and had well nigh ruined the realm, as soon as the Court was dissolved and all the people had departed, each to his own place, after their affairs had been set in order, the King summoned his boy-Minister, the son of Shimas, and the other six Wazirs and taking them apart privily, said to them, "Know, O Wazirs, that I have been a wanderer from the right way, drowned in ignorance, opposed to admonition, a breaker of facts and promises and a gainsayer of good counsellors; and the cause of all this was my being fooled by these women and the wiles whereby they beset me and the glozing lure of their speech, whereby they misled me to sin and my acceptance of this, for that I deemed the words of them true and loyal counsel, by reason of their sweetness and softness; but lo, and behold! they were deadly poison. And now I am certified that they sought but to ruin and destroy me, wherefore they deserve punishment and retribution from me, for justice sake, that I may make them a warning to whoso will be warned. And what say your just judgments anent doing them to die?" Answered the boy Wazir, "O mighty King, I have already told thee that women are not alone to blame, but that the fault is shared between them and the men who hearken to them. However, they deserve punishment and requital for two reasons; firstly, for the fulfilment of thy word, because thou art the supreme King; and, secondly, by reason of their presumption against thee and their deceiving thee and their meddling with that which concerneth them not and whereof it beftteth them not even to speak. Wherefore they have right well deserved death; yet let that which hath befallen them suffice them, and do thou henceforth reduce them to servants' estate. But it is thine to command in this and in other than this." Then one of the Wazirs seconded the counsel of Ibn Shimas; but another of them prostrated himself before the King and said to him, "Allah prolong the King's life! An thou be indeed resolved to do with them that which shall cause their death, do with them as I shall say to thee." Asked Wird Khan, "And what is that?" and the Wazir answered, "'Twere best that thou bid some of thy female slaves carry the women who played thee false to the apartment wherein befel the slaughter of thy Wazirs and wise men and imprison them there; and bid that they be provided with a little meat and drink, enough to keep life in their bodies. Let them never be suffered to go forth of that place, and whenever one of them dies, let her abide among them, as she is, till they die all, even to the last of them. This is the least of their desert, because they were the cause of this great avail; ay, and the origin of all the troubles and calamities that have befallen in our time; so shall there

be verified in them the saying of the Sayer :—Whoso diggeth for his brother a pit shall surely himself fall into it, albeit of long safety he have benefit." The King accepted the Wazir's counsel and sending for four stalwart female slaves, committed the offending women to them, bidding them bear them into the place of slaughter and imprison them there and allow them every day a little coarse food and a little troubled water. They did with them as he bade ; wherefore the women mourned with sore mourning, repenting them of that which they had done and lamenting with grievous lamentation. Thus Allah gave them their reward of abjection in this world and prepared for them torment in the world to come ; nor did they cease to abide in that murky and noisome place, whilst every day one or other of them died, till they all perished, even to the last of them ;¹ and the report of this event was bruited about abroad in all lands and countries. This is the end of the story of the King and his Wazirs and subjects, and praise be to Allah who causeth peoples to pass away and quickeneth the bones that rot in decay ; Him who alone is worthy to be glorified and magnified alway and hallowed for ever and aye ! And amongst the tales they tell is one of

ABU KIR THE DYER AND ABU SIR THE BARBER.

THERE dwelt once, in Alexandria city, two men, of whom one was a dyer, by name Abú Kír, and the other a barber Abú Sír ;² and they were neighbours in the market-street, where their shops stood side by side. The dyer was a swindler and a liar, an exceeding wicked wight, as if indeed his head-temples were hewn out of a boulder rock or fashioned of the threshold of a Jewish synagogue ; nor was he ashamed of any shameful work he wrought amongst the folk. It was his wont, when any brought him cloth for staining, first to require of him payment under pretence of buying

¹ To us this seems a case of "hard lines" for the unhappy women ; but Easterns then believed and still believe in the divinity which doth hedge in a King, in his reigning by the "grace of God," and in his being the Viceregent of Allah upon earth ; briefly, in the old faith of loyalty which great and successful republics are fast making obsolete in the West.

² Abú Sír is a manifest corruption of the old Egyptian Pousiri, the Busiris of our classics, and it gives a name to sundry villages in modern Egypt, where it is usually pronounced "Búsír." Abú Kír, lit.= the Father of Pitch, is also corrupted to Aboukir (Bay) ; and the townlet now marks the site of jolly old Canopus, the Chosen Land of Egyptian revelry.

dyestuffs therewith. So the customer would give him the wage in advance and wend his ways, and the dyer would spend all he received on meat and drink ; after which he would sell the cloth itself as soon as ever its owner turned his back and waste its worth in eating and drinking and what not else ; for he ate not but of the daintiest and most delicate viands, nor drank but of the best of that which doth away the wit of man. And when the owner of the cloth came to him, he would say to him, "Return to me to-morrow before sunrise and thou shalt find thy stuff dyed." So the customer would go away, saying to himself, "One day is near another day," and return next dawn at the appointed time, when the dyer would say to him, "Come to-morrow ; yesterday I was not at work, for I had with me guests and was occupied with doing what their wants required till they went : but to-morrow before sunrise come and take thy cloth dyed." So he would fare forth and return on the third day, when Abu Kir would say to him, "Indeed yesterday I was excusable, for my wife was ill in the night and all day I was busy with manifold matters ; but to-morrow, without fail, come and take thy cloth dyed." When the man came again at the appointed time, he would put him off with some other pretence, it mattered little what, and would swear to him ;—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Thirty-first Night,

She said, It hath reached me, O auspicious King, that every time the owner of an article came to the dyer he would put him off with any pretext ¹ and would swear to him ; nor would he cease to promise and swear to him, as often as he came, till the customer lost patience and said, "How often wilt thou say to me, 'To-morrow ?' Give me my stuff : I will not have it dyed." Whereupon the dyer would make answer, "By Allah, O my brother, I am abashed at thee ; but I must tell the truth, and may Allah harm all who harm folk in their goods !" The other would exclaim, "Tell me what hath happened ;" and Abu Kir would reply, "As for thy stuff I dyed that same on matchless wise and hung it upon the drying rope, but 'twas stolen and I know

¹ It is interesting to note the superior gusto with which the Eastern, as well as the Western tale-teller describes his scoundrels and villains, whilst his good men and women are mostly colourless and unpicturesque. So Satan is the true hero of *Paradise Lost*, and by his side God and man are very ordinary ; while Mephistopheles is much better society than Faust and Margaret.

not who stole it." If the owner of the stuff were of the kindly he would say, "Allah will compensate me;" and if he were of the ill-conditioned, he would taunt him with exposure and insult, but would get nothing of him, though he complained of him to the judge. He ceased not doing thus till his report was noised abroad among the folk, and each used to warn other against Abu Kir, who became a byword amongst them. So they all held aloof from him and none would be entrapped by him save those who were ignorant of his character; but, for all this, he failed not daily to suffer insult and exposure from Allah's creatures. By reason of this his trade became slack and he used to go to the shop of his neighbour the barber Abu Sir and sit there, facing the dyery and with his eyes on the door. Whenever he espied anyone who knew him not standing at the dyery-door, with a piece of stuff in his hand, he would leave the barber's booth and go up to him, saying, "What seekest thou, O thou?" and the man would reply, "Take and dye me this thing." So the dyer would ask, "What colour wilt thou have it?" For, with all his knavish tricks, his hand was in all manner of dyes; but he was never true to anyone; wherefore poverty had gotten the better of him. Then he would take the stuff and say, "Give me my wage in advance and come to-morrow and take the stuff." So the stranger would advance him the money and wend his way; whereupon Abu Kir would carry the cloth to the market-street and sell it and with its price buy meat and vegetables and tobacco¹ and fruit and what not else he needed; but, whenever he saw anyone who had given him stuff to dye standing at the door of his shop, he would not come forth to him or even show himself to him. On this wise he abode years and years, till it fortune'd one day that he received cloth to dye from a man of wrath and sold it and spent the proceeds. The owner came to him every day, but found him not in his shop; for, whenever he espied anyone who had claim against him, he would flee from him into the shop of the barber Abu Sir. At last that angry man finding that he was not to be seen and, growing weary of such work, repaired to the Kazi and, bringing one of his serjeants to the shop, nailed up the door, in presence of a number of Moslems, and sealed it, for that he saw therein naught save some broken pans of

¹ Arab. "Dukhán," lit. = smoke, here tobacco for the Chibouk, "Timbák" or "Tumbák," being the stronger (Persian and other) variety which must be washed before smoking in the Shishah or water-pipe. Tobacco is mentioned here only and is evidently inserted by some scribe: the "weed" was not introduced into the East before the end of the sixteenth century (about a hundred years after coffee), when it radically changed the manners of society.

earthenware to stand him instead of his stuff; after which the serjeant took the key, saying to the neighbours, "Tell him to bring back this man's cloth, then come to me¹ and take his shop key;" and went his way, he and the man. Then said Abu Sir to Abu Kir, "What ill business is this?² Whoever bringeth thee aught, thou lovest it for him. What hath become of this angry man's stuff?" Answered the dyer, "O my neighbour, 'twas stolen from me!" "Prodigious!" exclaimed the barber. "Whenever anyone giveth thee aught, a thief stealeth it from thee! Art thou then the meeting-place of every rogue upon town? But I doubt me thou liest: so tell me the truth." Replied Abu Kir, "O my neighbour, none hath stolen aught from me." Asked Abu Sir, "What then dost thou with the people's property?" and the dyer answered, "Whenever anyone giveth me aught to dye, I sell it and spend the price." Quoth Abu Sir, "Is this permitted thee of Allah?" and quoth Abu Kir, "I do this only out of poverty, because business is slack with me and I am poor and have nothing."³ And he went on to complain to him of the dulness of his trade and his lack of means. Abu Sir in like manner lamented the little profit of his own calling, saying, "I am a master of my craft and have not my equal in this city; but no one cometh to me to be polled, because I am a pauper; and I loathe this art and mystery, O my brother." Abu Kir replied, "And I also loathe my own craft, by reason of its slackness; but, O my brother, what call is there for our abiding in this town? Let us depart from it, I and thou, and solace ourselves in the lands of mankind, carrying in our hands our crafts, which are in demand all the world over; so shall we breathe the air and rest from this grievous trouble." And he ceased not to commend travel to Abu Sir, till the barber became wishful to set out; so they agreed upon their route,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ Which meant that the serjeant, after the manner of such officials, would make him pay dearly before giving up the key. Hence a very severe punishment in the East is to "call in a policeman," who carefully fleeces all those who do not bribe him to leave them in freedom.

² Arab. "Má Dáhiyatak?" lit. "What is thy misfortune." The phrase is slighting, if not insulting.

³ Amongst Moslems the plea of robbing to keep life and body together would be accepted by a good man like Abu Sir, who still consorted with a self-confessed thief.

Now when it was the Nine Hundred and Thirty-second Night,

She continued, It hath reached me, O auspicious King, that Abu Kir ceased not his praises of wayfaring to Abu Sir till the barber became wishful to depart ; so they agreed upon their route, at which decision Abu Kir rejoiced and improvised these lines :—

Leave thy home for abroad an wouldst rise on high, * And travel whence benefits
five-fold rise ;

The soothing of sorrow and winning of bread, * Knowledge, manners and com-
merce with good men and wise.

An they say that in travel are travail and care, * And disunion of friends and
much hardship that tries ;

Yet to generous youth death is better than life * In the house of contempt betwixt
haters and spies.

When they agreed to travel together, Abu Kir said to Abu Sir, "O my neighbour, we are become brethren and there is no difference between us, so it behoveth us to recite the Fátihah,¹ that he of us who gets work shall of his gain feed him who is out of work, and whatever is left, we will lay in a chest ; and, when we return to Alexandria, we will divide it fairly and equally." "So be it," replied Abu Sir, and they repeated the Opening Chapter of the Koran on this understanding. Then Abu Sir locked up his shop and gave the key to its owner, whilst Abu Kir left his door locked and sealed and let the key lie with the Kazi's serjeant ; after which they took their baggage and embarked on the morrow in a galleon² upon the salt sea. They set sail the same day and fortune attended them, for, of Abu Sir's great good luck, there was not a barber in the ship, albeit it carried an hundred and twenty men, besides captain and crew. So, when they loosed the sails, the barber said to the dyer, "O my brother, this is the sea and we shall need meat and drink ; we have but little provaunt with us and haply the voyage will be long upon us ; wherefore methinks I will shoulder my budget and pass among the passengers, and may be someone will say to me :—Come hither, O barber, and shave me, and I will shave him for a scone or a silver bit or a draught of water : so shall we profit by this, I and thou too." "There's no harm in that," replied the

¹ To make their agreement religiously binding.

² Arab. "Ghaliyún." Many of our names for craft seem connected with Arabic : I have already noted "Carrack" = harrák : to which add Uskuf, in Marocco pronounced 'Skuff = Skiff ; Katírah = a cutter ; Bárijah = a barge ; etc., etc.

dyer and laid down his head and slept, whilst the barber took his gear and water-tasse¹ and throwing over his shoulder a rag, to serve as napkin (because he was poor), passed among the passengers. Quoth one of them, "Ho, master, come and shave me." So he shaved him, and the man gave him a half-dirham;² whereupon quoth Abu Sir, "O my brother, I have no use for this bit; hadst thou given me a scone 'twere more blessed to me in this sea, for I have a shipmate and we are short of provision." So he gave him a loaf and a slice of cheese and filled him the tasse with sweet water. The barber carried all this to Abu Kir and said, "Eat the bread and cheese and drink the water." Accordingly he ate and drank, whilst Abu Sir again took up his shaving gear and, tasse in hand and rag on shoulder, went round about the deck among the passengers. One man he shaved for two scones and another for a bittock of cheese, and he was in demand, because there was no other barber on board. Also he bargained with everyone who said to him, "Ho, master, shave me for two loaves and a half dirham!" and they gave him whatever he sought, so that, by sundown, he had collected thirty loaves and thirty silvers with store of cheese and olives and botargoes.³ And besides these he got from the passengers whatever he asked for and was soon in possession of things galore. Amongst the rest he shaved the Captain,⁴ to whom he complained of his lack of victual for the voyage, and the skipper said to him, "Thou art welcome to bring thy comrade every night and sup with me and have no care for that so long as ye sail with us." Then he returned to the dyer, whom he found asleep; so he roused him; and when Abu Kir awoke, he saw at his head an abundance of bread and cheese and olives and botargoes and said, "Whence gottest thou all this?" "From the bounty of Allah Almighty," replied Abu Sir. Then Abu Kir would have fallen to, but the barber said to him, "Eat not of this, O my brother; but leave it to serve us another time; for know that I shaved the Captain and complained to him of our lack of victual: whereupon quoth he:—

¹ The patient is usually lathered in a big basin of tinned brass, a "Mambrino's helmet," with a break in the rim to fit the throat; but the poorer classes carry only a small cup with water instead of soap and water, ignoring the Italian proverb, "Barba ben saponata mezza fatta" = well-lathered is half shaved. A napkin fringed at either end is usually thrown over the Figaro's shoulder and used to wipe the razor.

² Arab. "Nusf."

³ Arab. "Batárikh," the roe (sperm or spawn) of the salted Fasíkh (fish) and the Búrí (*mugil cephalus*) a salt-water fish caught in the Nile and considered fair eating. Some write Butárghá from the old Egyptian town Burát, now a ruin between Tinnis and Damietta (Sonnini).

Arab. "Kaptán."

Welcome to thee ! Bring thy comrade and sup both of ye with me every night. And this night we sup with him for the first time." But Abu Kir replied, " My head goeth round with sea-sickness and I cannot rise from my stead ; so let me sup off these things and fare thou alone to the Captain." Abu Sir replied, " There is no harm in that ; " and sat looking at the other as he ate, and saw him hew off gobbets, as the quarryman heweth stone from the hill-quarries and gulp them down with the gulp of an elephant which hath not eaten for days, bolting another mouthful ere he had swallowed the previous one and glaring the while at that which was before him with the glowering of a Ghul and blowing as bloweth the hungry bull over his beans and bruised straw. Presently up came a sailor and said to the barber, " O craftsman, the Captain biddeth thee come to supper and bring thy comrade." Quoth the barber to the dyer, " Wilt thou come with us ? " but quoth he, " I cannot walk." So the barber went by himself and found the Captain sitting before a tray whereon were a score or more of dishes and all the company were awaiting him and his mate. When the captain saw him he asked, " Where is thy friend ? " and Abu Sir answered, " O my lord, he is sea-sick." Said the skipper, " That will do him no harm ; his sickness will soon pass off ; but do thou carry him his supper and come back, for we await thee." Then he set apart a porringer of Kabábs and putting therein some of each dish, till there was enough for ten, gave it to Abu Sir, saying, " Take this to thy chum." He took it and carried it to the dyer, whom he found grinding away with his dog-teeth¹ at the food which was before him, as he were a camel, and heaping mouthful on mouthful in his hurry. Quoth Abu Sir, " Did I not say to thee :—Eat not of this ? Indeed the Captain is a kindly man. See what he hath sent thee, for that I told him thou wast sea-sick." " Give it here," cried the dyer. So the barber gave him the platter, and he snatched it from him and fell upon his food, ravening for it and resembling a grinning dog or a raging lion or a Rukh pouncing on a pigeon or one well-nigh dead for hunger who seeing meat falls ravenously to eat. Then Abu Sir left him and going back to the Captain, supped and enjoyed himself and drank coffee² with him ; after which he returned to Abu Kir and

¹ Arab. "Anyáb," plur. of "Náb," applied to the grinder teeth but mostly to the canines or eye teeth, tusks of animals, etc., opp. to Saniyah, one of the four central incisors, a camel in the sixth year, and horse, cow, sheep and goat in the fourth year.

² The coffee, like the tobacco, is probably due to the scribe ; but the tale appears to be comparatively modern. In The Nights men eat, drink and wash their hands but do not smoke and sip coffee like the moderns. See my Terminal Essay.

found that he had eaten all that was in the porringer and had thrown it aside, empty.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Thirty-third Night,

She pursued, It hath reached me, O auspicious King, that when Abu Sir returned to Abu Kir he saw that he had eaten all that was in the porringer and had thrown it aside empty. So he took it up and gave it to one of the Captain's servants, then went back to Abu Kir and slept till the morning. On the morrow he continued to shave the folk, and all he got by way of meat and drink he gave to his shipmate, who ate and drank and sat still, and every night the barber brought him a full porringer from the Captain's table. They fared thus twenty days until the galleon cast anchor in the harbour of a city; whereupon they took leave of the skipper and landing, entered the town and hired them a closet in a Khan. Abu Sir furnished it and buying a cooking pot and a platter and spoons¹ and what else they needed, fetched meat and cooked it; but Abu Kir fell asleep the moment he entered the Caravanserai and awoke not till Abu Sir aroused him and set the tray of food² before him. When he awoke, he ate and saying to Abu Sir, "Blame me not, for I am giddy," fell asleep again. Thus he did forty days, whilst every day the barber took his gear and making the round of the city, wrought for that which fell to his lot,³ and returning, found the dyer asleep and aroused him. The moment he awoke he fell ravenously upon the food, eating as one who cannot have his fill nor be satisfied; after which he went asleep again. On this wise he passed other forty days, and whenever the barber said to him, "Sit up and be comfortable⁴ and go forth and take an airing in the city, for 'tis a gay place and a pleasant and hath not its equal among the cities," he would reply, "Blame me not, for I am giddy." Abu Sir cared not to hurt his feelings nor give him hard words; but, on the forty-first day he himself fell sick and could not go abroad; so he engaged the porter of the Khan to serve them both, and the man did the needful for them and brought them meat and drink whilst Abu Kir would do nothing

¹ Arab. "Mi'lakah" (Bresl. Edit. x. 456). The fork is modern even in the East and the Moors borrow their term for it from *fourchette*. But the spoon, which may have begun with a cockle-shell, dates from the remotest antiquity.

² Arab. "Sufrah," properly the cloth or leather upon which food is placed.

³ *i.e.* gaining much one day and little another.

⁴ Lit. "Rest thyself," *i.e.* by changing posture.

but eat and sleep. The doorkeeper ceased not to wait upon them on this wise for four days, at the end of which time the barber's malady redoubled on him, till he lost his senses for stress of sickness: and Abu Kir, feeling the sharp pangs of hunger arose and sought in his comrade's clothes, where he found a thousand silver bits. He took them and, shutting the door of the closet upon Abu Sir, went forth without telling any; and the doorkeeper was then at market and thus saw him not go out. Presently Abu Kir betook himself to the bazar and clad himself in costly clothes, at a price of five hundred half-dirhams; then he proceeded to walk about the streets and divert himself by viewing the city which he found to be one whose like was not among cities; but he noted that all its citizens were clad in clothes of white and blue, without other colour. Presently he came to a dyer's and seeing naught but blue in his shop, pulled out to him a kerchief and said, "O master, take this and dye it and win thy wage." Quoth the dyer, "The cost of dyeing this will be twenty dirhams;" and quoth Abu Kir, "In our country we dye it for two." "Then go and dye it in your own country! As for me, my price is twenty dirhams and I will not bait a tittle thereof." "What colour wilt thou dye it?" "I will dye it blue." "But I want it dyed red." "I know not how to dye red." "Then dye it green." "I know not how to dye green." "Yellow." "Nor yet yellow." Thereupon Abu Kir went on to name the different tints to him, one after other, till the dyer said, "We are here in this city forty master-dyers, not one more nor one less; and when one of us dieth, we teach his son the craft. If he leave no son, we abide lacking one, and if he leave two sons, we teach one of them the craft, and if he die, we teach his brother. This our craft is strictly ordered, and we know how to dye except blue and no other tint whatsoever." Then said Abu Kir, "Know that I too am a dyer and wot how to dye all colours; and I would have thee take me into thy service on hire, and I will teach thee everything of my art, so thou mayst glory therein over all the company of dyers." But the dyer answered, "We never admit a stranger into our craft." Asked Abu Kir, "And what if I open a dyery for myself?" whereto the other answered, "We will not suffer thee to do that on any wise;" whereupon he left him and going to a second dyer, made him the like proposal; but he returned him the same answer as the first; and he ceased not to go from one to other, till he had made the round of the whole forty masters; but they would not accept him either to master or apprentice. Then he repaired to the Shaykh of the Dyers and told him what had passed, and he said, "We admit no strangers into our craft." Hereupon Abu Kir became exceeding wroth and, going up to the King of that city,

made complaint to him, saying, "O King of the age, I am a stranger and a dyer by trade;" and he told him whatso had passed between himself and the dyers of the town, adding, "I can dye various kinds of red, such as rose-colour and jujube¹-colour and various kinds of green, such as grass-green and pistachio-green and olive and parrot's wing, and various kinds of black, such as coal-black and Kohl-black, and various shades of yellow, such as orange and lemon-colour," and went on to name to him the rest of the colours. Then said he, "O King of the age, all the dyers in thy city cannot turn out of hand any one of these tincts, for they know not how to dye aught save blue; yet will they not admit me amongst them, either to master or apprentice." Answered the King, "Thou sayst sooth for that matter, but I will open to thee a dyery and give thee capital and have thou no care anent them; for whoso offereth to do thee let or hindrance, I will hang him over his shop-door." Then he sent for builders and said to them, "Go round about the city with this master-dyer, and whatsoever place pleaseth him, be it shop or Khan or what not, turn out its occupier and build him a dyery after his wish. Whatsoever he biddeth you, that do ye and oppose him not in aught." And he clad him in a handsome suit and gave him two white slaves to serve him, and a horse with housings of brocade and a thousand dinars, saying, "Expend this upon thyself against the building be completed." Accordingly Abu Kir donned the dress and mounting the horse, became as he were an Emir: moreover the King assigned him a house and bade furnish it; so they furnished it for him.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Thirty-fourth Night,

She resumed, It hath reached me, O auspicious King, that the King assigned a house to Abu Kir and bade furnish it and he took up his abode therein. On the morrow he mounted and rode through the city, whilst the architects went before him; and he looked about him till he saw a place which pleased him and said, "This stead is seemly;" whereupon they turned out the owner and carried him to the King, who gave him as the price of his holding what contented him and more. Then the builders fell to work, whilst Abu Kir said to them, "Build thus and thus and do this and that," till they built

¹ Arab. "Unnâbi" = between dark yellow and red.

him a dyery that had not its like ; whereupon he presented himself before the King and informed him that they had done building the dyery and that there needed but the price of the dye-stuffs and gear to set it going. Quoth the King, "Take these four thousand dinars to thy capital and let me see the firstfruits of thy dyery." So he took the money and went to the market where, finding dye-stuffs¹ plentiful and well-nigh worthless, he bought all he needed of materials for dyeing ; and the King sent him five hundred pieces of stuff, which he set himself to dye of all colours and then he spread them before the door of his dyery. When the folk passed by the shop, they saw a wonder-sight whose like they had never in their lives seen ; so they crowded about the entrance, enjoying the spectacle and questioning the dyer and saying, "O master, what are the names of these colours?" Quoth he, "This is red and that yellow, and the other green," and so on, naming the rest of the colours. And they fell to bringing him longcloth and saying to him, "Dye it for us like this and that, and take what hire thou seekest." When he had made an end of dyeing the King's stuffs, he took them and went up with them to the Divan ; and when the King saw them he rejoiced in them, and bestowed abundant bounty on the dyer. Furthermore, all the troops brought him stuffs, saying, "Dye for us thus and thus ;" and he dyed for them to their liking, and they threw him gold and silver, After this his fame spread abroad and his shop was called the Sultan's Dyery. Good came in to him at every door, and none of the other dyers could say a word to him, but they used to visit him, kissing his hands and excusing themselves to him for past affronts they had offered him and saying, "Take us to thine apprentices." But he would none of them, for he had become the owner of black slaves and handmaids, and had amassed store of wealth. On this wise fared it with Abu Kir ; but as regards Abu Sir, after the closet door had been locked on him and his money had been stolen, he abode prostrate and unconscious for three successive days, at the end of which the Concierge of the Khan, chancing to look at the door, observed that it was locked, and bethought himself that he had not seen nor heard aught of the two companions for some time. So he said in his mind, "Haply they have made off without paying

¹ Arab. "Nīlah," lit. = indigo, but here applied to all the materials for dyeing. The word is the Sansk. नील and the growth probably came from India, although during the Crusaders' occupation of Jerusalem it was cultivated in the valley of the lower Jordan. I need hardly say that it has nothing to do with the word "Nile," whose origin is still sub judice. And yet I lately met a sciolist who pompously announced to me this philological absurdity as a discovery of his own.

rent,¹ or perhaps they are dead, or what is to do with them?" And he waited till sunset, when he went up to the door and heard the barber groaning within. He saw the key in the lock; so he opened the door and entering, found Abu Sir lying, groaning, and said to him, "No harm to thee: where is thy friend?" Replied Abu Sir, "By Allah, I came to my senses only this day, and called out; but none answered my call. Allah upon thee, O my brother, look for the purse under my head and take from it five half-dirhams and buy me somewhat nourishing, for I am sore an-hungered." The porter put out his hand, and taking the purse, found it empty, and said to the barber, "The purse is empty; there is nothing in it." Whereupon Abu Sir knew that Abu Kir had taken that which was therein and had fled, and he asked the porter, "Hast thou not seen my friend?" Answered the doorkeeper, "I have not seen him these three days; and indeed methought you had departed, thou and he." The barber cried, "Not so; but he coveted my money and took it and fled, seeing me sick." Then he fell a-weeping and a-wailing, but the doorkeeper said to him, "No harm shall befall thee, and Allah will requite him his deed." So he went away and cooked him some broth, whereof he ladled out a plateful and brought it to him; nor did he cease to tend him and maintain him with his own moneys for two months' space, when the barber sweated² and the Almighty made him whole of his sickness. Then he stood up and said to the porter, "An ever the Most High Lord enable me, I will surely requite thee thy kindness to me; but none requiteth save the Lord of His bounty!" Answered the porter, "Praised be He for thy recovery! I dealt not thus with thee but of desire for the face of Allah the Bountiful." Then the barber went forth of the Khan, and threaded the market-streets of the town, till Destiny brought him to the bazar wherein was Abu Kir's dyery, and he saw the varicoloured stuffs dispread before the shop, and a jostle of folk crowding to look upon them. So he questioned one of the townsmen and asked him, "What place is this, and how cometh it that I see the folk crowding together?" whereto the man answered, saying, "This is the Sultan's Dyery, which he set up for a foreigner Abu Kir hight; and whenever he dyeth new stuff, we all flock to

¹ Still a popular form of "bilking" in the Wakálahs or Caravanserais of Cairo; but as a rule the *Rawwáb* (porter or doorkeeper) keeps a sharp eye on those he suspects. The evil is increased when women are admitted into these places; so periodical orders for their exclusion are given to the police.

² Natives of Egypt always hold this diaphoresis a sign that the disease has abated, and they regard it rightly in the case of bilious remittents to which they are subject, especially after the hardships and sufferings of a sea-voyage, with its alternations of fasting and over-eating.

him and divert ourselves by gazing upon his handiwork, for we have no dyers in our land who know how to stain with these colours ; and indeed there befel him with the dyers who are in the city that which befel.”¹ And he went on to tell him all that had passed between Abu Kir and the master-dyers, and how he had complained of them to the Sultan, who took him by the hand and built him that dyery and gave him this and that : brief, he recounted to him all that had occurred. At this the barber rejoiced and said in himself, “ Praised be Allah who hath prospered him, so that he is become a master of his craft ! And the man is excusable, for of a surety he hath been diverted from thee by his work and hath forgotten thee ; but thou actedst kindly by him and entreatedst him generously what time he was out of work ; so, when he seeth thee, he will rejoice in thee and entreat thee generously, even as thou entreatedst him.” Accordingly he made for the door of the dyery and saw Abu Kir seated on a high mattress spread upon a bench beside the doorway, clad in royal apparel and attended by four blackamoor slaves and four white Mamelukes all robed in the richest of raiment. Moreover, he saw the workmen, ten negro slaves, standing at work ; for, when Abu Kir bought them, he taught them the craft of dyeing, and he himself sat amongst his cushions, as he were a Grand Wazir or a mighty Monarch putting his hand to naught, but only saying to the men, “ Do this and do that.” So the barber went up to him and stood before him, deeming he would rejoice in him when he saw him and salute him and entreat him with honour and make much of him ; but, when eye fell upon eye, the dyer said to him, “ O scoundrel, how many a time have I bidden thee stand not at the door of the workshop ? Hast thou a mind to disgrace me with the folk, thief² that thou art ? Seize him.” So the blackamoors ran at him and laid hold of him ; and the dyer rose up from his seat and said, “ Throw him.” Accordingly they threw him down and Abu Kir took a stick and dealt him an hundred strokes on the back ; after which they turned him over and he beat him other hundred blows on his belly. Then he said to him, “ O scoundrel, O villain, if ever again I see thee standing at the door of this dyery, I will forthwith send thee to the King, and he will commit thee to the Chief of Police, that he may strike thy neck. Begone, may Allah not bless thee ! ” So Abu Sir departed from him, broken-hearted by reason of the beating and shame that had betided him ; whilst the bystanders

¹ Not simply “ such and such events happened to him ” (Lane) ; but “ a curious chance befel him.”

² Arab. “ Harámí,” lit. = one who lives on unlawful gains ; popularly a thief.

asked Abu Kir, "What hath this man done?" He answered "The fellow is a thief, who stealeth the stuffs of folk;"——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Thirty-fifth Night,

She said, It hath reached me, O auspicious King, that when Abu Kir beat Abu Sir and thrust him forth he said to those present, "He is a thief who stealeth the stuffs of folk; he hath robbed me of cloth, how many a time! and I still said in myself:—Allah forgive him! He is a poor man; and I cared not to deal roughly with him; so I used to give my customers the worth of their goods and forbid him gently; but he would not be forbidden; and if he come again, I will send him to the King, who will put him to death and rid the people of his mischief." And the bystanders fell to abusing the barber after his back was turned. Such was the behaviour of Abu Kir; but as regards Abu Sir, he returned to the Khan, where he sat pondering that which the dyer had done by him, and he remained seated till the burning of the beating subsided, when he went out and walked about the markets of the city. Presently, he bethought him to go to the Hammam-bath; so he said to one of the townsfolk, "O my brother, which is the way to the Baths?" Quoth the man, "And what manner of thing may the Baths be?" and quoth Abu Sir, "Tis a place where people wash themselves and do away their dirt and defilements, and it is of the best of the good things of the world." Replied the townsman, "Get thee to the sea;" but the barber rejoined, "I want the Hammam-baths." Cried the other, "We know not what manner of thing is the Hammam, for we all resort to the sea; even the King, when he would wash, betaketh himself to the sea." When Abu Sir was assured that there was no bath in the city and that the folk knew not the Baths nor the fashion thereof, he betook himself to the King's Divan and kissing ground between his hands called down blessings on him and said, "I am a stranger and a Bath-man by trade, and I entered thy city and thought to go to the Hammam; but found not one therein. How cometh a city of this comely quality to lack a Hammam, seeing that the bath is of the highest of the delights of this world?" Quoth the King, "What manner of thing is the Hammam?" So Abu Sir proceeded to set forth to him the quality of the bath, saying, "Thy capital will not be a perfect city till there be a Hammam therein." "Welcome to thee!" said the King and clad him in a dress that had not its like and gave him a horse and two blackamoor slaves, presently adding four handmaids and as many white

Mamelukes : he also appointed him a furnished house and honoured him yet more abundantly than he had honoured the dyer. After this he sent builders with him, saying to them, "Build him a Hammam in what place soever shall please him." So he took them and went with them through the midst of the city, till he saw a stead that suited him. He pointed it out to the builders and they set to work, whilst he directed them, and they wrought till they builded him a Hammam that had not its like. Then he bade them paint it, and they painted it rarely, so that it was a delight to the beholders ; after which Abu Sir went up to the King and told him that they had made an end of building and decorating the Hammam, adding, "There lacketh naught save the furniture." The King gave him ten thousand dinars, wherewith he furnished the Bath and ranged the napkins on the ropes ; and all who passed by the door stared at it and their mind was confounded at its decorations. So the people crowded to this spectacle, whose like they had never in their lives seen, and solaced themselves by staring at it and saying, "What is this thing?" To which Abu Sir replied, "This is a Hammam ;" and they marvelled thereat. Then he heated water and set the bath a-working,¹ and he made a jetting fountain in the great basin, which ravished the wit of all who saw it of the people of the city. Furthermore, he sought of the King ten Mamelukes not yet come to manhood, and he gave him ten boys like moons ; whereupon Abu Sir proceeded to shampoo them, saying, "Do in this wise with the bathers." Presently he burnt perfumes and sent out a crier to cry aloud in the city, saying, "O creatures of Allah, get ye to the Baths which be called the Sultan's Hammam !" So the lieges came thither and Abu Sir bade the slave-boys wash their bodies. The folk went down into the tank, and coming forth seated themselves on the raised pavement, whilst the boys shampooed them, even as Abu Sir had taught them ; and they continued to enter the Hammam and do their need therein gratis and go out, without paying, for the space of three days. On the fourth day the barber invited the King, who took horse with his Grandees and rode to the Baths, where he put off his clothes and entered ; then Abu Sir came in to him and rubbed his body with the bag-gloves, peeling from his skin dirt-rolls like lamp-wicks and showing them to the King, who rejoiced therein, and clapping his hand upon his limbs heard them ring again for very smoothness and cleanliness² ; after which thorough washing

¹ *i.e.* he turned on the water, hot and cold.

² Men are often seen doing this in the Hammam. The idea is that the skin when free from sebaceous exudation sounds louder under the clapping. Easterns

Abu Sir mingled rose-water with the water of the tank and the King went down therein. When he came forth, his body was refreshed and he felt a lightness and liveliness such as he had never known in his life. Then the barber made him sit on the dais and the boys proceeded to shampoo him, whilst the censers fumed with the finest lign-aloes.¹ Then said the King, "O master, is this the Hammam?" and Abu Sir said, "Yes." Quoth the King, "As my head liveth, my city is not become a city indeed but by this Bath," presently adding, "But what pay takest thou for each person?" Quoth Abu Sir, "That which thou biddest will I take;" whereupon the King cried, "Take a thousand gold pieces for everyone who washeth in thy Hammam." Abu Sir, however, said, "Pardon, O King of the age! All men are not alike, but there are amongst them rich and poor, and if I take of each a thousand dinars, the Hammam will stand empty, for the poor man cannot pay this price." Asked the King, "How then wilt thou do for the price?" and the barber answered, "I will leave it to their generosity.² Each who can afford aught shall pay that which his soul grudgeth not to give, and we will take from every man after the measure of his means. On this wise will the folk come to us and he who is wealthy shall give according to his station and he who is wealth-less shall give what he can afford. Under such condition the Hammam will still be at work and prosper exceedingly; but a thousand dinars is a Monarch's gift, and not every man can avail to this." The Lords of the Realm confirmed Abu Sir's words, saying, "This is the truth, O King of the age! Thinkest thou that all folk are like unto thee, O glorious King³?" The King replied, "Ye say sooth; but this man is a stranger and poor and 'tis incumbent on us to deal generously with him, for that he hath made in our city this Hammam

judge much by the state of the perspiration, especially in horse-training, which consists of hand-gallops for many successive miles. The sweat must not taste over-salt, and when held between thumb and forefinger and the two are drawn apart must not adhere in filaments.

¹ Lit. "Aloes for making Nadd;" "Eagle-wood" (the Malay Aigla and Agallochum the Sansk. Agura) gave rise to many corruptions, as lignum aloes, the Portuguese Páo d' Aguila, etc. "Calamba" or "Calambak" was the finest kind. See my learned friend Colonel Yule, in the "Voyage of Linschoten," edited for the Hackluyt Soc. (1885) by my learned and most amiable friend the late Arthur Cooke Burnell.

² The Hammam is one of those unpleasant things which are left "Alà júdi-k" = to thy generosity; and the higher the bather's rank the more he or she is expected to pay. See Pilgrimage i. 103. In 1853 I paid at Cairo three piastres and twenty paras, something more than sixpence, but now five shillings would be asked.

³ This is something like the mythical duchess in England who could not believe that the poor were starving when sponge-cakes were so cheap.

whose like we have never in our lives seen and without which our city were not adorned nor hath gotten importance; wherefore, an we favour him with increase of fee 'twill not be much." But the Grandees said, "An thou wilt guerdon him be generous with thine own moneys, and let the King's bounty be extended to the poor by means of the low price of the Hammam, so the lieges may bless thee; but, as for the thousand dinars, we are the Lords of thy Land, yet do our souls grudge to pay it; and how then should the poor be pleased to afford it?" Quoth the King, "O my Grandees, for this time let each of you give him an hundred dinars and a Mameluke, a slave girl and a blackamoor;" and quoth they, "'Tis well; we will give it; but after to-day whoso entereth shall give him only what he can afford, without grudging." "No harm in that," said the King; and they gave him the thousand gold pieces and three chattels. Now the number of the Nobles who were washed with the King that day was four hundred souls;—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Thirty-sixth Night,

She continued, It hath reached me, O auspicious King, that the number of the Nobles who were washed with the King that day were four hundred souls; so that the total of that which they gave him was forty thousand dinars, besides four hundred Mamelukes and a like number of negroes and slave-girls.¹ Moreover the King gave him ten thousand dinars, besides ten white slaves and ten hand-maidens and a like number of blackamoors; whereupon, coming forward Abu Sir kissed the ground before him and said, "O auspicious Sovereign, lord of justice, what place will contain me all these women and slaves?" Quoth the King, "O weak o' wit, I bade not my Nobles deal thus with thee but that we might gather together unto thee wealth galore; for may be thou wilt bethink thee of thy country and family and repine for them and be minded to return to thy mother-land; so shalt thou take from our country muchel of money to maintain thyself withal, what while thou livest in thine own country." And quoth Abu Sir, "O King of the age (Allah advance thee!), these white slaves and women and negroes befit only Kings, and hadst thou ordered me

¹ This magnificent "Bakhshish" must bring water into the mouths of all the bath-men in the coffee-house assembly.

ready money, it were more profitable to me than this army; for they must eat and drink and dress, and whatever betideth me of wealth, it will not suffice for their support." The King laughed and said, "By Allah thou speakest sooth! They are indeed a mighty host, and thou hast not the wherewithal to maintain them; but wilt thou sell them to me for an hundred dinars a head?" Said Abu Sir, "I sell them to thee at that price." So the King sent to his treasurer for the coin and he brought it and gave Abu Sir the whole of the price without abatement¹ and in full tale; after which the King restored the slaves to their owners, saying, "Let each of you who knoweth his slaves take them; for they are a gift from me to you." So they obeyed his bidding and took each what belonged to him; whilst Abu Sir said to the King, "Allah ease thee, O King of the age, even as thou hast eased me of these Ghuls, whose bellies none may fill save Allah!"² The King laughed, and said he spake sooth; then, taking the Grandees of his realm from the Hammam returned to his palace; but the barber passed the night in counting out his gold and laying it up in bags and sealing them; and he had with him twenty black slaves and a like number of Mamelukes and four slave girls to serve him. Now when morning morrowed, he opened the Hammam and sent out a crier to cry, saying, "Whoso entereth the Baths and washeth shall give that which he can afford and which his generosity requireth him to give." Then he seated himself by the pay-chest³ and customers flocked in upon him, each putting down that which was easy to him, nor had eventide evened ere the chest was full of the good gifts of Allah the Most High. Presently the Queen desired to go to the Hammam, and when this came to Abu Sir's knowledge, he divided the day on her account into two parts, appointing that between dawn and noon to men and that between midday and sundown to women.⁴ As soon as the Queen came, he stationed a handmaid behind the pay-chest; for he had taught four slave-girls the service of the Hammam, so that they were become expert bathwomen and tire-women. When the Queen entered, this pleased her and her breast waxed broad and she laid

¹ *i.e.* the treasurer did not, as is the custom of such gentry, demand and receive a large "Bakhshish" on the occasion.

² A fair specimen of clever Fellah chaff.

³ In the first room of the Hammam, called the Maslakh or stripping-place, the keeper sits by a large chest in which he deposits the purses and valuables of his customers and also makes it the *caisse* for the pay. Something of the kind is now done in the absurdly called "Turkish Baths" of London.

⁴ This is the rule in Egypt and Syria and a clout hung over the door shows that women are bathing.

down a thousand dinars. Thus his report was noised abroad in the city, and all who entered the bath he entreated with honour, were they rich or poor; good came in upon him at every door and he made acquaintance with the royal guards and got him friends and intimates. The King himself used to come to him one day in every week, leaving with him a thousand dinars and the other days were for rich and poor alike; and he was wont to deal courteously with the folk and use them with the utmost respect. It chanced that the King's sea-captain came in to him one day in the bath; so Abu Sir did off his dress and going in with him, proceeded to shampoo him and entreated him with exceeding courtesy. When he came forth, he made him sherbet and coffee; and when he would have given him somewhat, he swore that he would not accept from him aught. So the captain was under obligation to him, by reason of his exceeding kindness and courtesy and was perplexed how to requite the bath-man his generous dealing. Thus fared it with Abu Sir; but as regards Abu Kir, hearing all the people recounting wonders of the Baths and saying, "Verily, this Hammam is the Paradise of this world! Inshallah, O Such-an-one, thou shalt go with us to-morrow to this delightful bath," he said to himself, "Needs must I fare like the rest of the world, and see this bath that hath taken folk's wits." So he donned his richest dress and mounting a she-mule and bidding the attendance of four white slaves and four blacks, walking before and behind him, he rode to the Hammam. When he alighted at the door, he smelt the scent of burning aloes-wood and found people going in and out and the benches full of great and small. So he entered the vestibule and saw Abu Sir, who rose to him and rejoiced in him; but the dyer said to him, "Is this the way of well-born men? I have opened me a dyery and am become master-dyer of the city and acquainted with the King and have risen to prosperity and authority: yet camest thou not to me nor askest of me nor saidst, Where's my comrade? For my part I sought thee in vain and sent my slaves and servants to make search for thee in all the Khans and other places; but they knew not whither thou hadst gone, nor could any-one give me tidings of thee." Said Abu Sir, "Did I not come to thee and didst thou not make me out a thief and bastinado me and dishonour me before world?" At this Abu Kir showed a show of concern and asked, "What manner of talk is this? Was it thou whom I beat?" and Abu Sir answered, "Yes, 'twas I." Whereupon Abu Kir swore to him a thousand oaths that he knew him not and said, "There was a fellow like thee, who used to come every day and steal the people's stuff, and I took thee for him." And he

went on to pretend penitence, beating hand upon hand and saying, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great? Indeed we have sinned against thee; but would that thou hadst discovered thyself to me and said, I am such an one! Indeed the fault is with thee, for that thou madest not thyself known unto me, more especially seeing that I was distracted for much business." Replied Abu Sir, "Allah pardon thee,¹ O my comrade! This was foreordained in the Secret Purpose, and reparation is with Allah. Enter and put off thy clothes and bathe at thine ease." Said the dyer, "I conjure thee, by Allah, O my brother, forgive me!" and said Abu Sir, "Allah acquit thee of blame and forgive thee! Indeed this thing was decreed to me from all eternity." Then asked Abu Kir, "Whence gottest thou this high degree?" and answered Abu Sir, "He who prospered thee prospered me; for I went up to the King and described to him the fashion of the Hammam and he bade me build one." And the dyer said, "Even as thou art beknown of the King, so also am I;"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

NOW when it was the Nine Hundred and Thirty-seventh Night,

She pursued, It hath reached me, O auspicious King, that when Abu Kir and Abu Sir were exchanging reproof and excuse, the dyer said to him, "Even as thou art beknown of the King, so also am I; and, Inshallah—God willing—I will make him love and favour thee more than ever, for my sake; he knoweth not that thou art my comrade, but I will acquaint him of this and commend thee to him." But Abu Sir said, "There needeth no commendation; for He who moveth man's heart to love still liveth; and indeed the King and all his court affect me and have given me this and that." And he told him the whole tale and said to him, "Put off thy clothes behind the chest and enter the Hammam, and I will go in with thee and rub thee down with the glove." So he doffed his dress and Abu Sir, entering the bath with him, soaped him and gloved him and then dressed him and busied himself with his service till he came forth, when he brought him dinner and sherbets, whilst all the folk marvelled at the honour he did him. Then Abu Kir would have given him somewhat; but he swore that he would not accept aught from him and said to him, "Shame upon such doings! Thou art

¹ This reference to Allah shows that Abu Sir did not believe his dyer-friend.

my comrade, and there is no difference between us." Then Abu Kir observed, "By Allah, O my comrade, this is a mighty fine Hammam of thine, but there lacketh somewhat in its ordinance." Asked Abu Sir, "And what is that?" and Abu Kir answered, "It is the depilatory,¹ to wit, the paste compounded of yellow arsenic and quicklime which removeth the hair with comfort. Do thou prepare it, and next time the King cometh, present it to him, teaching him how he shall cause the hair to fall off by such means, and he will love thee with exceeding love and honour thee." Quoth Abu Sir, "Thou speakest sooth, and, Inshallah, I will at once make it." Then Abu Kir left him and mounted his mule and going to the King said to him, "I have a warning to give thee, O King of the age!" "And what is thy warning?" asked the King; and Abu Kir answered, "I hear that thou hast built a Hammam." Quoth the King, "Yes: there came to me a stranger and I builded the Baths for him, even as I builded the dyery for thee; and indeed 'tis a mighty fine Hammam and an ornament to my city;" and he went on to describe to him the virtues of the bath. Quoth the dyer, "Hast thou entered therein?" and quoth the King, "Yes." Thereupon cried Abu Kir, "Alhamdolillah—praised be God,—who saved thee from the mischief of yonder villain and foe of the Faith, I mean the bath-keeper!" The King enquired, "And what of him?" and Abu Kir replied, "Know, O King of the age, that an thou enter the Hammam again, after this day, thou wilt surely perish." "How so?" said the King; and the dyer said:—This bath-keeper is thy foe and the foe of the Faith, and he induced thee not to stablish this Bath but because he designed therein to poison thee. He hath made for thee somewhat and he will present it to thee when thou enterest the Hammam, saying, "This is a drug which will remove the hair with comfort." Now it is no drug, but a drastic dreg and a deadly poison; because the Sultan of the Christians hath promised this vile fellow to release to him his wife and children, an he will kill thee; for they are prisoners in the hands of that Sultan. I myself was captive with him in their land, but I opened a dyery and dyed for them various colours, so that they conciliated the King's heart to me and he bade me ask a boon of him. I sought of him freedom and he set me at liberty, whereupon I made my way to this city and seeing yonder man in the Hammam, said to him, "How didst thou effect thine escape and win free with thy wife and children?" Quoth he, "We ceased not to be in captivity, I and my wife and

¹ Arab. "Dawá" (lit. remedy, medicine) the vulgar term; also called Rasmah, Núrah and many other names.

children, till one day the King of the Nazarenes held a court whereat I was present, amongst a number of others; and as I stood amongst the folk, I heard them open out on the Kings and name them, one after other, till they came to the name of the King of this city, whereupon the King of the Christians cried out, Alas! and said, None vexeth me¹ in the world, but the King of such a city!² Whosoever shall contrive me his slaughter I will give him all he shall ask." So I went up to him and said, "An I compass for thee his slaughter, wilt thou set me free, me and my wife and my children?" The King replied:—Yes; and I will give thee to boot whatso thou shalt desire. Accordingly we agreed upon this and he sent me in a galleon to this city, where I presented myself to the King and he built me this Hammam. Now, therefore, I have naught to do but to slay him and return to the King of the Nazarenes, that I may redeem my children and my wife and ask a boon of him. Quoth I:—And how wilt thou go about to kill him? and quoth he:—By the simplest of all devices; for I have compounded him somewhat wherein is poison; so, when he cometh to the bath, I shall say to him:—Take this paste and anoint therewith thy body for it will cause the hair to drop off. So he will take it and apply it to himself and the poison will work in him a day and a night, till it reacheth his heart and destroyeth him; and meanwhile I shall have made off and none will know that it was I slew him. "When I heard this," added Abu Kir, "I feared for thee, my benefactor, wherefore I have told thee of what is doing." As soon as the King heard the dyer's story, he was wroth with exceeding wrath and said to him, "Keep this secret." Then he resolved to visit the Hammam, that he might dispel doubt by supplying certainty; and when he entered, Abu Sir doffed his dress and betaking himself as of wont to the service of the King, proceeded to glove him; after which he said to him, "O King of the age, I have made a drug which assisteth in plucking out the body hair." Cried the King, "Bring it to me:" so the barber brought it to him and the King, finding it nauseous of smell, was assured that it was poison; wherefore he was incensed and called out to his guards, saying, "Seize him!" Accordingly they seized him and the King donned his dress and returned to his palace, boiling with fury, whilst none knew the cause of his

¹ Arab. "Má kahara-ní" = or none hath overcome me.

² Bresl. Edit. "The King of Isbániya." For the "Ishbán" (Spaniards) an ancient people descended from Japhet son of Noah, and who now are no more, see Al-Mas'udi (Fr. Transl. i. 361). The "Herodotus of the Arabs" recognises only the "Jalálakah" or Gallicians, thus bearing witness to the antiquity and importance of the Gallego race.

indignation ; for, of the excess of his wrath he had acquainted no one therewith and none dared ask him. Then he repaired to the audience-chamber and causing Abu Sir to be brought before him, with his elbows pinioned, sent for his sea-captain and said to him, "Take this villain and set him in a sack with two quintals of lime unslacked and tie its mouth over his head. Then lay him in a cock-boat and row out with him in front of my palace, where thou wilt see me sitting at the lattice. Do thou say to me :—Shall I cast him in ? and if I answer :—Cast him ! throw the sack into the sea, so the quick-lime may be slaked on him to the intent that he shall die drowned and burnt."¹ "Hearkening and obeying," quoth the Captain, and taking Abu Sir from the presence carried him to an island facing the King's palace, where he said to him, "Ho thou, I once visited thy Hammam and thou entreatedst me with honour and accomplishedst all my needs and I had great pleasure of thee : moreover, thou swarest that thou wouldst take no pay of me, and I love thee with a great love. So tell me how the case standeth between thee and the King and what abominable deed thou hast done with him that he is wroth with thee and hath commanded me that thou shouldst die this foul death." Answered Abu Sir, "I have done nothing, nor weet I of any crime I have committed against him which meriteth this !"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Thirty-eighth Night,

She pursued, It hath reached me, O auspicious King, that when the sea-captain asked Abu Sir the cause of the King's wrath with him, he replied, "By Allah, O my brother I have committed no crime against him which meriteth this !" Rejoined the Captain, "Verily, thou wast high in rank with the King, such as none ever won before thee, and all who are prosperous are envied. Haply some one was jealous of thy good fortune and threw out certain hints concerning thee to the King, by reason whereof he is become enraged against thee with rage so violent : but be of good cheer ; no harm shall befall thee ; for, even as thou entreatedst me generously, without acquaintanceship between me and thee, so now I will deliver thee. But, an if I release thee, thou must abide with me on this island, till some galleon sail from our city to thy native land, when I will send thee thither therein." Abu Sir kissed his hand and

¹ The drowning is a martyr's death, the burning is a foretaste of Hell-fire.

thanked him for that ; after which the Captain fetched the quicklime and set it in a sack, together with a great stone, the size of a man, saying, "I put my trust in Allah!"¹ Then he gave the barber a net, saying, "Cast this net into the sea, so haply thou mayst take somewhat of fish ; for I am bound to supply the King's kitchen with fish every day ; but to-day I have been distracted from fishing by this calamity which hath befallen thee, and I fear lest the cook's boys come to me in quest of fish and find none. So, an thou take aught, they will find it and thou wilt veil my face,² whilst I go and play off my practice in front of the palace and feign to cast thee into the sea." Answered Abu Sir, "I will fish the while ; go thou and God help thee !" So the Captain set the sack in the boat and paddled till he came under the palace, where he saw the King seated at the lattice and said to him, "O King of the age, shall I cast him in?" "Cast him!" cried the King, and signed to him with his hand, when lo and behold! something flashed like leven and fell into the sea. Now that which had fallen into the water was the King's seal-ring ; and the same was enchanted in such way that when the King was wroth with anyone and was minded to slay him, he had but to sign to him with his right hand whereon was the signet-ring, and therefrom issued a flash of lightning, which smote the object, and thereupon his head fell from between his shoulders ; and the host obeyed him not, nor did he overcome the men of might save by means of the ring. So, when it dropped from his finger, he concealed the matter and kept silence, for that he dared not say, "My ring is fallen into the sea," for fear of the troops, lest they rise against him and slay him. On this wise it befel the King ; but as regards Abu Sir, after the Captain had left him on the island he took the net and casting it into the sea presently drew it up full of fish ; nor did he cease to throw it and pull it up full, till there was a great mound of fish before him. So he said in himself, "By Allah, this long while I have not eaten fish!" and chose himself a large fat fish, saying, "When the Captain cometh back, I will bid him fry it for me, so I may dine on it." Then he cut its throat with a knife he had with him ; but the knife stuck in its gills and there he saw the King's signet-ring ; for the fish had swallowed it and Destiny had driven it to that island, where it had fallen into

¹ Meaning that if the trick had been discovered the Captain would have taken the barber's place. We have seen before the Prime Minister superintending the royal kitchen, and here the Admiral fishes for the King's table. It is even more naïve than the Court of Alcinoüs.

² Bresl. Edit. xi. 32 : *i.e.* save me from disgrace.

the net. He took the ring and drew it on his little finger,¹ not knowing its peculiar properties. Presently, up came two of the cook's boys in quest of fish, and, seeing Abu Sir, said to him, "O man, whither is the Captain gone?" "I know not," said he, and signed to them with his right hand; when behold, the heads of both underlings dropped off from between their shoulders. At this Abu Sir was amazed and said, "Would I wot who slew them!" And their case was grievous to him and he was still pondering it when the Captain suddenly returned and seeing the mound of fishes and two men lying dead and the seal-ring on Abu Sir's finger, said to him, "O my brother, move not thy hand whereon is the signet-ring; else thou wilt kill me." Abu Sir wondered at this speech and kept his hand motionless; whereupon the Captain came up to him and said, "Who slew these two men?" "By Allah, O my brother I wot not!" "Thou sayest sooth; but tell me whence hadst thou that ring?" "I found it in this fish's gills." "True," said the Captain, "for I saw it fall flashing from the King's palace and disappear in the sea, what time he signed towards thee,² saying, Cast him in. So I threw the sack into the water, and it was then that the ring slipped from his finger and fell into the sea, where this fish swallowed it, and Allah drave it to thee, so that thou madest it thy prey, for this ring was thy lot; but kennest thou its property?" Said Abu Sir, "I knew not that it had any properties peculiar to it;" and the Captain said, "Learn, then, that the King's troops obey him not save for fear of this signet-ring, because it is spelled, and when he was wroth with anyone and had a mind to kill him, he would sign at him therewith and his head would drop from between his shoulders; for there issued a flash of lightning from the ring and its ray smote the object of his wrath, who died forthright." At this Abu Sir rejoiced with exceeding joy and said to the Captain, "Carry me back to the city;" and he said, "That will I, now that I no longer fear for thee from

¹ Arab. "Khinsir" or "Khinsar," the little finger or the middle finger. In Arabic each has its own name (or names) which is also that of the corresponding toe, *e.g.* Ibhám (thumb); Sabbábah, Musabbah or Da'áah (fore-finger); Wastá (medius); Binsir (annularis, ring-finger) and Khinsar (minimus). There are also names for the several spaces between the fingers. See the English Arabic Dictionary (London, Kegan Paul and Co., 1881) by the Revd. Dr. Badger, a work of immense labour and research, but which I fear has been to the learned author a labour of love, not of profit.

² Meaning of course that the King signed towards the sack in which he supposed the victim to be, but the ring fell off before it could take effect. The Eastern story-teller often balances his multiplicity of words and needless details by a conciseness and an elliptical style which make his meaning a matter of divination.

the King : for, wert thou to sign at him with thy hand, purposing to kill him, his head would fall down between thy hands ; and if thou be minded to slay him and all his host, thou mayst slaughter them without let or hindrance." So saying, he embarked him in the boat and bore him back to the city ;—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred & Thirty-ninth Night,

She said, It hath reached me, O auspicious King, that when the Captain embarked with Abu Sir he bore him back to the city, so Abu Sir landed and going up to the palace, entered the council-chamber, where he found the King seated facing his officers, in sore cark and care by reason of the seal-ring and daring not tell any of his folk anent its loss. When he saw Abu Sir, he said to him, "Did we not cast thee into the sea? How hast thou contrived to come forth of it?" Abu Sir replied, "O King of the age, whenas thou badest throw me into the sea, thy Captain carried me to an island and asked me of the cause of thy wrath against me, saying :—What hast thou done with the King, that he should decree thy death? I answered, by Allah, I know not that I have wrought him any wrong! Quoth he :—Thou wast high in rank with the King, and haply some-one envied thee and threw out hints concerning thee to him, so that he is become incensed against thee : but when I visited thee in thy Hammam, thou entreatedst me honourably, and I will requite thee thy hospitality to me by setting thee free and sending thee back to thine own land. Then he set a great stone in the sack in my stead and cast it into the sea ; but, when thou signedst to him to throw me in, thy seal-ring dropped from thy finger into the main, and a fish swallowed it. Now I was on the island a-fishing, and this fish came up in the net with others ; whereupon I took it, intending to broil it ; but, when I opened its belly, I found the signet-ring therein ; so I took it and put it on my finger. Presently, up came two of the servants of the kitchen, questing fish, and I signed to them with my hand, knowing not the property of the seal-ring, and their heads fell off. Then the Captain came back, and seeing the ring on my finger, acquainted me with its spell ; and behold, I have brought it back to thee, for that thou dealtest kindly by me and entreatedst me with the utmost honour, nor is that which thou hast done me of kindness lost upon me. Here is thy ring ; take it ! But an I have done with thee aught deserving of death, tell me my crime and slay me and thou shalt be absolved of sin in shedding

my blood." So saying, he pulled the ring from his finger and gave it to the King who, seeing Abu Sir's noble conduct, took the ring and put it on and felt life return to him afresh. Then he rose to his feet and embracing the barber, said to him, "O man, thou art indeed of the flower of the well-born! Blame me not, but forgive me the wrong I have done thee. Had any but thou gotten hold of this ring, he had never restored it to me." Answered Abu Sir, "O King of the age, an thou wouldst have me forgive thee, tell me what was my fault which drew down thine anger upon me, so that thou commandedst me to die." Rejoined the King, "By Allah, it is clear to me that thou art free and guiltless in all things of offence since thou hast done this good deed; only the dyer denounced thee to me in such and such words;" and he told him all that Abu Kir had said. Abu Sir replied, "By Allah, O king of the age, I know no King of the Nazarenes nor during my days have ever journeyed to a Christian country, nor did it ever come into my mind to kill thee. But this dyer was my comrade and neighbour in the city of Alexandria, where life was straitened upon us: therefore we departed thence to seek our fortunes, by reason of the narrowness of our means at home, after we had recited the opening chapter of the Koran together, pledging ourselves that he who got work should feed him who lacked work; and there befel me with him such and such things." Then he went on to relate to the King all that had betided him with Abu Kir the dyer; how he had robbed him of his dirhams and had left him alone and sick in the Khan-closet and how the doorkeeper had fed him of his own moneys till Allah recovered him of his sickness, when he went forth and walked about the city with his budget, as was his wont, till he espied a dyery, about which the folk were crowding; so he looked at the door and seeing Abu Kir seated on a bench there, went in to salute him, whereupon he accused him of being a thief and beat him a grievous beating; brief, he told him his whole tale, from first to last, and added, "O King of the age, 'twas he who counselled me to make the depilatory and present it to thee, saying:—The Hammam is perfect in all things but that it lacketh this; and know, O King of the age, that this drug is harmless and we use it in our land where 'tis one of the requisites of the bath; but I had forgotten it: so, when the dyer visited the Hammam I entreated him with honour and he reminded me of it, and enjoined me to make it forthwith. But do thou send after the porter of such a Khan and the workmen of the dyery and question them all of that which I have told thee." Accordingly the King sent for them and questioned them one and all, and they acquainted him with the truth of the matter. Then he summoned the dyer,

saying, "Bring him barefooted, bareheaded and with elbows pinioned!" Now he was sitting in his house, rejoicing in Abu Sir's death; but ere he could be ware, the King's guards rushed in upon him and cuffed him on the nape, after which they bound him and bore him into the presence, where he saw Abu Sir seated by the King's side and the doorkeeper of the Khan and workmen of the dyery standing before him. Quoth the doorkeeper to him, "Is not this thy comrade whom thou robbedst of his silvers and leftest with me sick in the closet doing such and such by him?" And the workmen said to him, "Is not this he whom thou badest us seize and beat?" Therewith Abu Kir's baseness was made manifest to the King and he was certified that he merited torture yet sorer than the torments of Munkar and Nakir.¹ So he said to his guards, "Take him and parade him about the city and the markets;"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Fortieth Night,

She continued, It hath reached me, O auspicious King, that when the King heard the words spoken by the doorkeeper of the caravan-serai and the workmen of the dyery, he was certified of the vileness of Abu Kir; so he upbraided him with flout and fleer and said to his guards, "Take him and parade him about the city and the market-streets; then set him in a sack and cast him into the sea." Whereupon quoth Abu Sir, "O King of the age, accept my intercession for him, for I pardon him all he hath done with me." But quoth the King, "An thou pardon him all his offences against thee, I cannot pardon him his offences against me." And he cried out, saying, "Take him." So they took him and paraded him about the city, after which they set him in a sack with quicklime and cast him into the sea, and he died drowned and burnt. Then said the King to the barber, "O Abu Sir, ask of me what thou wilt and it shall be given thee." And he answered, saying, "I ask of thee to send me back to my own country, for I care no longer to tarry here." Then the King gifted him great store of gifts, over and above that which he had whilome bestowed on him; and amongst the rest a galleon freighted with goods; and the crew of this galleon were Mamelukes, so he gave him these also, after offering to make him his Wazir whereto the barber consented not. Presently he farewelled

¹ See vol. iii. 223.

the King and set sail in his own ship manned by his own crew ; nor did he cast anchor till he reached Alexandria and made fast to the shore there. Then they landed, and one of his Mamelukes, seeing a sack on the beach, said to Abu Sir, "O my lord, there is a great heavy sack on the sea-shore, with the mouth tied up and I know not what is therein." So Abu Sir came up and opening the sack, found therein the remains of Abu Kir, which the sea had borne thither. He took it forth and burying it near Alexandria, built over the grave a place of visitation and endowed it with mortmain, writing over the door these couplets :—

Man is known among men as his deeds attest ; * Which make noble origin manifest :

Backbite not, lest other men bite thy back ; * Who saith aught, the same shall to him be address :

Shun immodest words and unseemly speech * When thou speakest in earnest or e'en in jest.

We bear with the dog which behaves itself * But the lion is chained lest he prove a pest :

And the desert carcasses swim the main * While union-pearls on the sand-bank rest :

No sparrow would hustle the sparrow-hawk * Were it not by folly and weakness prest :

A-sky is written on page of air, * "Who doth kindly of kindness shall have the best !"

'Ware of gathering sugar from bitter gourd : * 'Twill prove to its origin like in taste.

After this Abu Sir abode awhile, till Allah took him to Himself, and they buried him hard by the tomb of his comrade Abu Kir : wherefore that place was called Abu Kir and Abu Sir : but it is now known as Abu Kir only. This, then, is that which hath reached us of their history, and glory be to Him who endureth for ever and aye, and by whose will interchange the night and the day. And of the stories they tell is one anent

ABDULLAH¹ THE FISHERMAN AND ABDULLAH THE MERMAN.

THERE was once a Fisherman named Abdullah, who had a large family, to wit, nine children and their mother, so was he poor, very poor, owning naught save his net. Every day he used to go to the

¹ The tale begins upon the model of "Júdar and his brethren." Its hero's full name is Abdu'lláhi = Slave of Allah, which vulgar Egyptians pronounce Abd-

sea a-fishing, and if he caught little, he sold it and expended the price on his children, after the measure of that which Allah vouchsafed him of provision; but if he caught much, he would cook a good mess of meat and buy fruit and spend without stint till nothing was left him, saying to himself, "The daily bread of to-morrow will come to-morrow." Presently, his wife gave birth to another child, making a total of ten, and it chanced that day that he had nothing at all; so she said to him, "O my master, see and get me somewhat wherewithal I may sustain myself." Quoth he, "I am going (under favour of Almighty Allah) this day seawards to fish on the luck of this new-born child, that we may see its fair fortune;" and quoth she, "Put thy trust in Allah!" So he took his net and went down to the sea-shore, where he cast it on the luck of the little one, saying, "O my God, make his living of ease, not of unease, and abundant, not scant!" Then he waited awhile and drew in the net, which came up full of rubbish and sand and pebbles and weeds, and he saw therein no sign of fish neither muchel nor little. He cast it again and waited, then drew it in, but found no catch in it, and threw it a third and a fourth and a fifth time; still not a single fish came up. So he removed to another place beseeching his daily bread of Allah Almighty, and thus he kept working till the end of the day, but caught not so much as a minnow;¹ whereat he fell a-marvelling in himself and said self-communing, "Hath Allah then created this new-born child without lot or provision? This may never, never be. He who slitteth the corners of the lips hath pledged Himself for its provision, because Almighty Allah is the Bountiful, the Provider!"² So saying, he shouldered his net and turned him homewards, broken-spirited and heavy at heart about his family, for that he had left them without food, more by token that his wife was confined. And as he continued trudging along and saying in himself, "How shall I do and what shall I say to the children to-night?" he came to a baker's oven and saw a crowd about it; for the season was one of dearth and in those days food was scant with

allah and purer speakers, Badawin and others, Abdullah: either form is therefore admissible. It is more common among Moslems, but not unknown to Christians, especially Syrians, who borrow it from the Syriac *Alloh*. Mohammed is said to have said, "The names most approved by Allah are Abdu'llah, Abd al-Rahmán, (Slave of the Compassionating) and such like" (Pilgrimage i. 20).

¹ Arab. "*Sírah*," here probably used of the Nile-sprat (*Clupea Sprattus*, Linn.) or sardine, of which Forsk. says, "Sardinn in Al-Yaman is applied to a Red Sea fish of the same name." Hasselquist the Swede notes that Egyptians stuff the sardine with marjoram and eat it fried even when half putrid.

² *i.e.* by declaring in the Koran (lxvii. 14; lxxiv. 39; lxxviii. 69; lxxxviii. 17), that each creature hath its appointed term and lot; especially "Thinketh man that he shall be left uncared for?" (xl. 36).

the folk ; so people were proffering the baker money, but he paid no heed to any of them, by reason of the dense crowd. The fisherman stood looking and snuffing the smell of the hot bread (and indeed his soul longed for it, by reason of his hunger), till the baker caught sight of him and cried out to him, "Come hither, O fisherman !" So he went up to him, and the baker said, "Dost thou want bread ?" But he was silent. Quoth the baker, "Speak out and be not ashamed, for Allah is bountiful. An thou have no silver, I will give thee bread and have patience with thee till weal betide thee." And quoth the fisherman, "By Allah, O master, I have indeed no money ! But give me bread enough for my family, and I will leave thee this net in pawn till the morrow." Rejoined the baker, "Nay, my poor fellow, this net is thy shop and the door of thy daily subsistence ; so an thou pawn it, wherewithal wilt thou fish ? Tell me how much will suffice thee ?" and replied the fisherman, "Ten half-dirhams' worth."¹ So he gave him ten Nusfs' worth of bread and ten in silver, saying, "Take these ten Nusfs and cook thyself a mess of meat therewith ; so wilt thou owe me twenty, for which bring me fish to-morrow ; but, an thou catch nothing again, come and take thy bread and thy ten Nusfs, and I will have patience with thee till better luck betide thee,"——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Forty-first Night,

She pursued, It hath reached me, O auspicious King, that the baker said to the fisherman, "Take whatso thou needest and I will have patience with thee till better luck betide thee, after the which thou shalt bring me fish for all thou owest me." Said the fisherman, "Almighty Allah reward thee and requite thee for me with all good !" Then he took the bread and the coins and went away, glad at heart, and buying what he could, returned to his wife, whom he found sitting up, soothing the children, who were weeping for hunger, and saying to them, "At once your father will be here with what ye may eat." So he set the bread before them and they ate, whilst he told his wife what had befallen him, and she said, "Allah is bountiful."² On the morrow, he shouldered his net and

¹ Arab. "Nusf," see vol. i. 344.

² Arab. "Allah Karim" (which Turks pronounce "Kyerim") a consecrated formula used especially when a man would show himself resigned to "small mercies." The fisherman's wife was evidently pious as she was poor : and the description of the pauper household is simple and effective.

went forth of his house, saying, "I beseech thee, O Lord, to vouchsafe me this day that which shall whiten my face with the baker!"¹ When he came to the sea-shore, he proceeded to cast his net and pull it in; but there came up no fish; and Abdullah ceased not to toil thus till ended day, but he caught nothing. Then he set out homewards in great concern, and the way to his house lay past the baker's oven; so he said in himself, "How shall I go home? But I will hasten my pace that the baker may not see me." When he reached the shop, he saw a crowd about it and walked the faster, being ashamed to face his creditor; but the baker raised his eyes to him and cried out to him, "Ho, fisherman! Come and take thy bread and spending-money. Meseems thou forgettest." Quoth Abdullah, "By Allah, I had not forgotten; but I was ashamed to face thee, because I have caught no fish this day;" and quoth the baker, "Be not ashamed. Said I not to thee, At thy leisure,² till better luck betide thee?" Then he gave him the bread and the ten Nusfs and he returned and told his wife, who said, "Allah is bountiful. Better luck shall yet betide thee and thou shalt give the baker his due, Inshallah." He ceased not doing on this wise forty days, betaking himself daily to the sea, from the rising of the sun to the going down thereof, and returning home without fish; and still he took bread and spending-money of the baker, who never once named the fish to him nor neglected him nor kept him waiting like the folk,³ but gave him the bread and the ten half-dirhams without delay. Whenever the fisherman said to him, "O my brother, reckon with me," he would say, "Be off;⁴ this is no time for reckoning. Wait till better luck betide thee, and then I will reckon with thee." And the fisherman would bless him and go away thanking him. On the one-and-fortieth day, he said to his wife, "I have a mind to tear up the net and be quit of this life." She asked, "Why wilt thou do this?" and he answered, "Meseems there is an end of my getting my daily bread from the waters. How long shall this last? By Allah, I burn with shame before the baker and I will go no more to the sea, so I may not pass by his oven, for I have none

¹ This is repeated in the Mac. Edit. pp. 496-97; an instance amongst many of most careless editing.

² Arab. "Alà mahlak" (vulg.), a popular phrase, often corresponding with our = Take it coolly.

³ For "He did not keep him waiting, as he did the rest of the folk," Lane prefers, "nor neglected him as men generally would have done." But we are told supra that the baker "paid no heed to the folk by reason of the dense crowd."

⁴ Arab. "Ruh!" the most abrupt form, whose sound is coarse and offensive as the Turkish yell, "Gyel!" = come here!"

other way home; and every time I pass, he calleth me and giveth me the bread and the ten silvers. How much longer shall I run in debt to him?" The wife replied, "Alhamdolillah—lauded be the Lord, the Most High, who hath inclined his heart to thee, so that he giveth thee our daily bread! What disliketh thou in this?" and the husband rejoined, "I owe him now a mighty great sum of dirhams, and there is no doubt but that he will demand his due." "Hath he vexed thee with words?" "No, on the contrary, he still refuseth to reckon with me, saying:—Wait till better luck betide thee." "If he press thee, say to him:—Wait till there come the good luck for which we hope, thou and I." "And when will the good luck come that we hope for?" "Allah is bountiful." "Sooth thou speakest!" So saying he shouldered his net and went down to the sea-side, praying, "O Lord, provide Thou me, though but with one fish, that I may give it to the baker!" And he cast his net into the sea and pulling it in, found it heavy; so he tugged at it till he was tired with sore travail. But when he got it ashore, he found in it a dead donkey swollen and stinking; whereat his senses sickened and he freed it from the net, saying, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Indeed, I can no more! I say to that wife of mine:—There is no more provision for me in the waters; let me leave this craft. And she still answereth me:—Allah is bountiful: good will presently betide thee. Is this dead ass the good whereof she speaketh?" And he grieved with the sorest grief. Then he turned to another place, so he might remove from the stench of the dead donkey, and cast his net there and waited a full hour: then he drew it in and found it heavy. Thereupon quoth he, "Good; we are hauling up all the dead donkeys in the sea and ridding it of its rubbish."¹ However, he gave not over tugging at the net, till blood came from the palms of his hands, and when he got it ashore he saw a man² in it and took him for one of the Ifrits of the lord

¹ Bresl. Edit. xi. 50-51.

² Arab. "Ādamī" = an Adamite, one descended from the mythical and typical Adam, for whom see Philo Judeus. We are told in one place a few lines further on that the merman is of humankind; and in another that he is a kind of fish (Night dcccxlvi). This belief in mermen, possibly originating with the caricatures of the human face in the intelligent seal and stupid manatee, is universal. Al-Kazwini declares that a waterman with a tail was dried and exhibited, and that in Syria one of them was married to a woman and had by her a son "who understood the languages of both his parents." The fable was refined to perfect beauty by the Greeks: the mer-folk of the Arabs, Hindus and Northerners (Scandinavians, etc.) are mere grotesques with green hair, etc. Art in its highest expression never left the shores of the Mediterranean, and there is no sign that it ever will.

Solomon, whom he was wont to imprison in cucurbits of brass and cast him into the main, believing that the vessel had burst for length of years and that the Ifrit had come forth and fallen into the net; wherefore he fled from him, crying out and saying, "Mercy, mercy, O Ifrit of Solomon!" But the Adamite called out to him from within the net and said, "Come hither, O fisherman, and flee not from me; for I am human like thyself. Release me, so thou mayst get a recompense for me of Allah." Whenas he heard these words, the fisherman took heart and coming up to him, said to him, "Art thou not an Ifrit of the Jinn?" and replied the other, "No, I am a mortal and a believer in Allah and His Apostle." Asked the fisherman, "Who threw thee into the sea?" and the other answered, "I am of the children of the sea, and was going about therein, when thou castedst the net over me. We are people who obey Allah's commandments and show loving kindness unto the creatures of the Almighty, and but that I fear and dread to be of the disobedient, I had torn thy net; but I accept that which the Lord hath decreed unto me; wherefore by setting me free thou becomest my owner and I thy captive. Wilt thou then set me free for the love¹ of Almighty Allah and make a covenant with me and become my comrade? I will come to thee every day in this place, and do thou come to me and bring me a gift of the fruits of the land. For with you are grapes and figs and water-melons and peaches and pomegranates and so forth, and all thou bringest to me will be acceptable unto me. Moreover, with us are coral and pearls and chrysolites and emeralds and rubies and other gems, and I will fill thee the basket, wherein thou bringest me the fruit, with precious stones of the jewels of the sea.² What sayest thou to this, O my brother?" Quoth the fisherman, "Be the Opening Chapter of the Koran between thee and me upon this!" So they recited together the Fátihah, and the fisherman loosed the Merman from the net and asked him, "What is thy name?" He replied, "My name is Abdullah of the Sea; and if thou come hither and see me not, call out and say:—Where art thou, O Abdullah, O Merman? and I will be with thee."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ Here Lane translates "Wajh," lit. "the desire of seeing the face of God," and explains in a note that a "Muslim holds this to be the greatest happiness that can be enjoyed in Paradise." But I have noted that the tenet of seeing the countenance of the Creator, except by the eyes of spirit, is a much disputed point amongst Moslems.

² Artful enough is this contrast between the squalid condition of the starving fisherman and the gorgeous belongings of the Merman.

Now when it was the Nine Hundred and Forty-second Night,

She resumed, It hath reached me, O auspicious King, that Abdullah of the Sea thus enjoined the other, "An thou come hither and see me not, call out and say :—Where art thou, O Abdullah, O Merman ? and I will be with thee forthwith. But thou, what is thy name ?" Quoth the fisherman, "My name also is Abdullah ;" and quoth the other, "Thou art Abdullah of the Land and I am Abdullah of the Sea ; but tarry here till I go and fetch thee a present." And the fisherman repented him of having released him and said to himself, "How know I that he will come back to me ? Indeed, he beguiled me, so that I loosed him, and now he will laugh at me.¹ Had I kept him, I might have made a show of him for the diversion of the city-folk and taken silver from all men and gone with him to the houses of the great." And he repented him of having set him free and said, "Thou hast let thy prey from thy hand away." But, as he was thus bemoaning his folly in releasing the prisoner, behold, Abdullah the merman returned to him, with both palms full of pearls and coral and smaragds and rubies and other gems, and said to him, "Take these, O my brother, and excuse me ; had I a fish-basket² I would have filled it for thee." Abdullah the fisherman rejoiced and took the jewels from the merman who said to him, "Every day come hither, before sunrise," and farewelling him, went down into the sea ; whilst the other returned to the city, rejoicing, and stayed not walking till he came to the baker's oven and said to him, "O my brother, good luck is come to us at last ; so do thou reckon with me." Answered the baker, "There needeth no reckoning. An thou have aught, give it me : and if thou have naught, take thy bread and spending-money and begone, against weal betide thee." Rejoined the fisherman, "O my friend, indeed weal hath betided me of Allah's bounty, and I owe thee much money ; but take this." So saying, he took for him a handful of the pearls and coral and rubies and other jewels he had with him (the handful being about half of the whole), and gave them to the baker, saying, "Give me some ready money to spend this day, till I sell these jewels." So the baker gave him all the money he had in hand and all the bread in his basket and rejoiced in the jewels,

¹ Lit. "Verily he laughed at me so that I set him free." This is a fair specimen of obscure conciseness.

² Arab. "Mishannah," which Lane and Payne translate basket : I have always heard it used of an old gunny-bag or bag of plaited palm-leaves.

saying, "I am thy slave and thy servant." Then he set all the bread on his head and following the fisherman home, gave it to his wife and children, after which he repaired to the market and bought meat and greens and all manner fruit. Moreover, he left his oven and abode with Abdullah all that day, busying himself in his service and fulfilling all his affairs. Said the fisherman, "O my brother, thou weariest thyself;" and the baker replied, "This is my duty, for I am become thy servant and thou hast overwhelmed me with thy boons." Rejoined the fisherman, "'Tis thou who wast my benefactor in the days of dearth and distress." And the baker passed that night with him enjoying good cheer and became a faithful friend to him. Then the fisherman told his wife what had befallen him with the merman, whereat she rejoiced and said, "Keep thy secret, lest the Government come down upon thee;" but he said, "Though I keep my secret from all men, yet will I not hide it from the baker." On the morrow, he rose betimes and, shouldering a basket which he had filled in the evening with all manner fruits, repaired before sunrise to the sea-shore, and setting down the crate on the water-edge called out, "Where art thou, O Abdullah, O Merman?" He answered, "Here am I, at thy service;" and came forth to him. The fisherman gave him the fruit and he took it and plunging into the sea with it, was absent a full hour, after which time he came up, with the fish-basket full of all kinds of gems and jewels. The fisherman set it on his head and went away; and, when he came to the oven, the baker said to him, "O my lord, I have baked thee forty buns ¹ and have sent them to thy house; and now I will bake some firsts and as soon as all is done, I will bring it to thy house and go and fetch thee greens and meat." Abdullah handed to him three handfuls of jewels out of the fish-basket and going home, set it down there. Then he took a gem of price of each sort and going to the jewel-bazar, stopped at the Syndic's shop and said to him, "Buy these precious stones of me." "Show them to me," said the Shaykh. So he showed them to him, and the jeweller said, "Hast thou aught beside these?" and Abdullah replied, "I have a basketful at home." The Syndic asked, "And where is thine house?" and the fisherman answered, "In such a

¹ Arab. "Kaff Shurayk" applied to a single item. The Shurayk is a bun, an oblong cake about the size of a man's hand (hence the term "Kaff" = palm) with two long cuts and sundry oblique crosscuts, made of leavened dough, glazed with egg and Samn (clarified butter) and flavoured with spices (cinnamon, curcuma, artemisia, *prunus mahaleb*, and sundry aromatic seeds (Rihāt al-'ajīn), of which Lane (iii. 641) specifies aniseed, nigella, absinthium (*Artemisia arborescens*) and Káfurāh (*A. camphorata Monspeliensis*), etc. The Shurayk is given to the poor when visiting the tombs and on certain fêtes.

quarter;" whereupon the Shaykh took the jewels from him and said to his followers, "Lay hold of him, for he is the thief who stole the jewellery of the Queen, the wife of our Sultan." And he bade beat him. So they bastinadoed him and pinioned him; after which the Syndic and all the people of the jewel-market arose and set out for the palace, saying, "We have caught the thief." Quoth one, "None robbed Such-an-one but this villain," and quoth another, "'Twas none but he stole all that was in Such-an-one's house;" and some said this and some said that. All this while he was silent and spake not a word nor returned a reply, till they brought him before the King, to whom said the Syndic, "O King of the age, when the Queen's necklace was stolen, thou sentest to acquaint us of the theft, requiring of us the discovery of the culprit; wherefore I strove beyond the rest of the folk and have taken the thief for thee. Here he standeth before thee, and these be the jewels we have recovered from him." Thereupon the King said to the chief eunuch, "Carry these jewels for the Queen to see, and say to her, Are these thy property thou hast lost?" So the eunuch took the jewels and went in with them to the Queen, who seeing their lustre marvelled at them and sent to the King to say, "I have found my necklace in my own place and these jewels are not my property: nay, they are finer than those of my necklace; so oppress not the man;"—— And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Forty-third Night,

She said, It hath reached me, O auspicious King, that when the King's wife sent to the King to say, "These are not my property; nay, these gems are finer than those of my necklace; so oppress not the man; but, if he will sell them, buy them for thy daughter Umm al-Su'úd,¹ that we may set them in a necklace for her." When the eunuch returned and told the King what the Queen said, he cursed the Syndic of the jewellers, him and his company, with the curse of Ád and Thamúd;² and they said to him, "O King of the age, we knew this man for a poor fisherman and deemed such things too much for him,³ so we supposed that he had stolen them." Cried

¹ "Mother of Prosperities."

² Tribes of pre-historic Arabs who were sent to Gehenna for bad behaviour to Prophets Sálîh and Húd. See vol. ii. 377.

³ Too much for him to come by lawfully."

the King, "O ye filthy villains, begrudge ye a True Believer good fortune? Why did ye not make due enquiry of him? Haply Allah Almighty hath vouchsafed him these things from a source whereupon he reckoned not. Why did ye make him out a thief and disgrace him amongst the folk? Begone, and may Allah never bless you!" So they went out affrighted and the King said to Abdullah, "O man (Allah bless thee in all He hath bestowed on thee!), no harm shall befall thee: but tell me truly, whence gottest thou these jewels: for I am a King, yet have I not the like of them." The fisherman replied, "O King of the age, I have a fish-basket full of them at home and the case is thus and thus." Then he told him of his friendship with the merman, adding, "We have made a covenant together that I shall bring him every day a basketful of fruit and that he shall fill me the basket with these jewels." Quoth the King, "O man, this is thy lucky lot; but wealth needeth rank,¹ I will defend thee for the present against men's domineering; but haply I shall be deposed or die and another rule in my stead, and he shall slay thee because of his love of the goods of this world and his covetousness. So I am minded to marry thee to my daughter and make thee my Wazir and bequeath thee the kingdom after me, so none may hanker for thy riches when I am gone. Then said he, "Hie with this man to the Hammam." So they bore him to the Baths and bathed his body and robed him in royal raiment, after which they brought him back to the King, and he made him his Wazir and sent to his house couriers and the soldiers of his guard and all the wives of the notables, who clad his wife and children in kingly costume and mounting the woman in a horse-litter, with the little child in her lap, walked before her to the palace, escorted by the troops and couriers and officers. They also brought her elder children in to the King who made much of them, taking them in his lap and seating them by his side; for they were nine children male and the King had no son and heir, nor had he been blessed with any child save this one daughter, Umm al-Su'ud hight. Meanwhile the Queen entreated Abdullah's wife with honour and bestowed favours on her and made her Waziress to her. Then the King bade draw up the marriage contract between his daughter and Abdullah of the Land² who assigned to her, as her dower, all the gems and precious stones in his possession, and they opened the gates of festival. The King commanded by proclamation to decorate the city, in honour of his

¹ To protect it. The Arab. is "Jáh" = high station, dignity.

² The European reader, especially feminine, will think this is a hard fate for the pious first wife, but the idea would not occur to the Moslem mind.

daughter's wedding. Then Abdullah wedded the Princess. Next morning the King looked out of the lattice and saw Abdullah carrying on his head a fish-crate full of fruit; so he called to him, "What hast thou there, O my son-in-law, and whither wendest thou?" The fisherman replied, "To my friend Abdullah the Merman;" and the King said, "O my son-in-law, this is no time to go to thy comrade." Quoth Abdullah, "Indeed, I fear to break tryst with him, lest he reckon me a liar and say:—The things of the world have diverted thee from me;" and quoth the King, "Thou speakest sooth: go to thy friend and God help thee!" So he walked through the city on his way to his companion; and, as he went, he heard the folk who knew him say, "There goeth the King's son-in-law to exchange fruit for gems;" whilst those who knew him not said, "Ho, fellow, how much a pound? Come, sell to me." And he answered, saying, "Wait till I come back to thee," for that he would not hurt the feelings of any man. Then he fared on till he came to the sea-shore and foregathered with his friend Abdullah the Merman, to whom he delivered the fruit, receiving gems in return. He ceased not doing thus till one day, as he passed by the baker's oven, he found it closed; and so he did ten days, during which time the oven remained shut and he saw nothing of the baker. So he said to himself, "This is a strange thing! Would I wot whither the baker went!" Then he enquired of his neighbour, saying, "O my brother, where is thy neighbour the baker and what hath Allah done with him?" and the other responded, "O my lord, he is sick and cometh not forth of his house." "Where is his house?" asked Abdullah; and the other answered, "In such a quarter." So he fared thither and enquired of him; but, when he knocked at the door, the baker looked out of window and seeing his friend the fisherman, full basket on head, came down and opened the door to him. Abdullah entered and throwing himself on the baker embraced him and wept, saying, "How dost thou, O my friend? Every day, I pass by thine oven and see it unopened; so I asked thy neighbour, who told me that thou wast sick; therefore I enquired for thy house, that I might see thee." Answered the baker, "Allah requite thee for me with all good! Nothing aileth me; but it reached me that the King had taken thee, for that certain of the folk had lied against thee and accused thee of being a robber; wherefore I feared and shut shop and hid myself." "True," said Abdullah and told him all that had befallen him with the King and the Shaykh of the jeweller's bazar, adding, "Moreover, the King hath given me his own daughter to wife and made me his Wazir;" and, after a pause, "So do thou take what is in this fish-basket to thy share and fear

naught." Then he left him, after having done away from him his affright, and returned with the empty crate to the King, who said to him, "O my son-in-law, 'twould seem thou hast not foregathered with thy friend the Merman to-day." Replied Abdullah, "I went to him, but that which he gave me I gave to my gossip the baker, to whom I owe kindness." "Who may be this baker?" asked the King; and the fisherman answered, "He is a benevolent man, who did with me thus and thus in the days of my poverty and never neglected me a single day nor hurt my feelings." Quoth the King, "What is his name?" and quoth the fisherman "His name is Abdullah the Baker; and my name is Abdullah of the Land and that of my friend the merman Abdullah of the Sea." Rejoined the King, "And my name also is Abdullah; and the servants of Allah¹ are all brethren. So send and fetch thy friend the baker, that I may make him Wazir of the left."² So he sent for the baker, who speedily came to the presence, and the King invested him with the Wazirial uniform and made him Wazir of the left, making Abdullah of the Land his Wazir of the right.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Forty-fourth Night,

She continued, It hath reached me, O auspicious King, that the King made his son-in-law, Abdullah of the Land, Wazir of the right, and Abdullah the Baker, Wazir of the left. In such condition the fisherman abode a whole year, every day carrying for the Merman the crate full of fruit and receiving it back full of jewels; and when fruit failed from the gardens, he carried him raisins and almonds and filberts and walnuts and figs and so forth; and all that he brought for him the Merman accepted and returned him the fish-basket full of jewels according to his custom. Now it chanced one day that he carried him the crate, full of dry fruits³ as was his wont, and his friend took them from him. Then they sat down to converse, Abdullah the Fisherman on the beach and Abdullah the Merman in the water near the shore, and discoursed; and the talk went round between them, till it fell upon the subject of sepulchres; whereat quoth the Merman, "O my brother, they say that the Prophet (whom

¹ Abdullah, as has been said, means "servant (or rather slave) of Allah."

² Again the "Come to my arms, my slight acquaintance," of the Anti-Jacobin.

³ Arab. "Nukl," e.g. the *quatre mendiants*, as opposed to "Fákiah" = fresh fruit.

Allah assain and save !) is buried with you on the land. Knowest thou his tomb ?" Abdullah replied, "Yes ; it lieth in a city called Yathrib.¹" Asked the Merman, "And do the people of the land visit it ?" "Yes," answered the fisherman, and the other said, "I give you joy, O people of the land, of visiting² that noble Prophet and compassionate, which whoso visiteth meriteth his intercession ! Hast thou made such visitation, O my brother ?" Replied the fisherman, "No : for I was poor and had not the necessary sum³ to spend by the way, nor have I been in easy case but since I knew thee and thou bestowedst on me this good fortune. But such visitation behoveth me after I have pilgrimed to the Holy House of Allah⁴ and naught withholdeth me therefrom but my love to thee, because I cannot leave thee for one day." Rejoined the Merman, "And dost thou set the love of me before the visitation of the tomb of Mohammed (whom Allah assain and save !), who shall intercede for thee on the Day of Review before Allah and shall save thee from the Fire and through whose intercession thou shalt enter Paradise ? And dost thou, for love of the world, neglect to visit the tomb of thy Prophet⁵ Mohammed (whom God bless and preserve) ?" Replied Abdullah, "No, by Allah, I set the visitation of the Prophet's tomb above all else, and I crave thy leave to pray before it this year." The Merman rejoined, "I grant thee leave, on condition that when thou shalt stand by his sepulchre thou salute him for me with the

¹ The older name of Madinat al-Nabi, the city of the Prophet : vulg. called Al-Medinah *per excellentiam*. See vol. iii. 1. In the Mac. and Bul. texts we have "Tayyibah" the goodly, one of the many titles of that Holy City : see Pilgrimage ii. 119.

² Not "visiting the tomb of," etc., but visiting the Prophet himself, who is said to have declared that "Ziyarah" (visitation) of his tomb was in religion the equivalent of a personal call upon himself.

³ Arab. "Nafakah"; for its conditions see Pilgrimage iii. 224. I have again and again insisted upon the Anglo-Indian Government enforcing the regulations of the Faith upon pauper Hindi pilgrims who go to the Moslem Holy Land as beggars and die of hunger in the streets. To an "Empire of Opinion" this is an unmitigated evil (Pilgrimage iii. 256) ; and now, after some thirty-four years, there are signs that the suggestions of common-sense are to be adopted. England has heard of the extraordinary recklessness and inconsequence of the British-Indian "fellow-subject."

⁴ The Ka'abah of Meccah.

⁵ When Moslems apply "Nabí" to Mohammed it is in the peculiar sense of "prophet" (προφήτης) = one who speaks *before* the people, not one who predicts, as such foresight was abjured by the Apostle. Dr. A. Neubauer (The Athenæum, No. 3031) finds the root of "Nabí" in the Assyrian Nabu and Heb. Noob (occurring in Exod. vii. 1, "Aaron thy brother shall be thy prophet," i.e. orator, speaker before the people), and holds it to be a Canaanite term which supplanted "Roeh" (the Seer) e.g. 1 Samuel ix. 9. The learned Hebraist traces the cult of Nebo, a secondary deity in Assyria, to Palestine and Phœnicia, Palmyra, Edessa (in the Nebok of Abgar) and Hierapolis in Syria or Mabug (Nabog?).

salam. Furthermore I have a trust to give thee ; so come thou with me into the sea, that I may carry thee to my city and entertain thee in my house and give thee a deposit ; which when thou takest thy station by the Prophet's tomb, do thou lay thereon, saying :—O apostle of Allah, Abdullah the Merman saluteth thee and sendeth thee this present, imploring thine intercession to save him from the Fire." Said the fisherman, "O my brother, thou wast created in the water and water is thy abiding-place and doth thee no hurt, but, if thou shouldst come forth to the land, would any harm betide thee?" The Merman replied, "Yes ; my body would dry up and the breezes of the land would blow upon me and I should die." Rejoined the fisherman, "And I, in like manner was created on the land and the land is my abiding-place ; but, an I went down into the sea, the water would enter my belly and choke me and I should die." Retorted the other, "Have no fear for that, for I will bring thee an ointment, wherewith when thou hast anointed thy body, the water will do thee no hurt, though thou shouldst pass the rest of thy life going about in the great deep : and thou shalt lie down and rise up in the sea and naught shall harm thee " Quoth the fisherman, "An the case be thus, well and good ; but bring me the ointment, so that I may make trial of it ;" and quoth the Merman, "So be it ;" then, taking the fish-basket, disappeared in the depths. He was absent awhile, and presently returned with an unguent as it were the fat of beef, yellow as gold and sweet of savour. Asked the fisherman, "What is this, O my brother?" and answered the Merman, "'Tis the liver-fat of a kind of fish called the Dandán,¹ which is the biggest of all fishes and the fiercest of our foes. His bulk is greater than that of any beast of the land, and were he to meet a camel or an elephant, he would swallow the same at a single mouthful." Abdullah enquired, "O my brother, what doth this baleful beast?" and the Merman replied, "He eateth of the beasts of the sea. Hast thou not heard the saying :—Like the fishes of the sea : forcible eateth feeble?"² "True ; but have you many of these Dandans in the sea?" "Yes, there be many of them with us : none can tell their tale save Almighty Allah." "Verily, I fear lest if I go down with thee into the deep a creature of this kind fall in with me and devour me." "Have no fear : when he seeth thee he

¹ I cannot find "Dandán" even in Lib. Quintus de Aquaticis Animalibus of the learned Sam. Bochart's "Hierozoicon" (London, 1663), and must conjecture that as "Dandán" in Persian means a tooth the writer applied it to a sun-fish or some such well-fanged monster of the deep.

² A favourite proverb with the Fellah, when he alludes to the Pasha and to himself.

will know thee for a son of Adam and will fear thee and flee. He dreadeth none in the sea as he dreadeth a son of Adam ; for that an he eateth a man he dieth forthright, because human fat is a deadly poison to this kind of creature ; nor do we collect its liver-speck save by means of a man when he falleth into the sea and is drowned ; for that his semblance becometh changed and oftentimes his flesh is torn ; so the Dandan eateth him, deeming him the same as the denizens of the deep, and dieth. Then we light upon our enemy dead and take the speck of his liver and grease ourselves so that we can overwander the main in safety. Also, wherever there is a son of Adam, though there be in that place an hundred or two hundred or a thousand or more of these beasts, all die forthright should they but hear him ”——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

END OF VOL. V



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ